WEAVER STUDY GUIDES

The Doctrine of Election

Study Guide

Old Testament Studies

John Weaver

Weaver Bible College

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

Contents

Lesson 1: The Doctrine of Election - 1 4

Major Themes 4
Key Arguments 5
Scripture References 6
Discussion Questions 8
Applications 10
Personal Application and Notes 11

Lesson 2: The Doctrine of Election - 2 12

Major Themes 12
Key Arguments 13
Scripture References 14
Discussion Questions 17
Applications 20
Personal Application and Notes 21

Lesson 3: The Doctrine of Election - 3 22

Major Themes 22
Key Arguments 23
Scripture References 24
Discussion Questions 26
Applications 28
Personal Application and Notes 29

Lesson 4: The Doctrine of Election - 4 30

Major Themes 30
Key Arguments 31
Scripture References 32
Discussion Questions 35

Applications . . . 37
Personal Application and Notes . . . 38

Lesson 5: The Doctrine of Election - 5 . . . 39
Major Themes . . . 39
Key Arguments . . . 40
Scripture References . . . 41
Discussion Questions . . . 43
Applications . . . 46
Personal Application and Notes . . . 47

Lesson 6: The Doctrine of Election - 6 . . . 48
Major Themes . . . 48
Key Arguments . . . 49
Scripture References . . . 50
Discussion Questions . . . 52
Applications . . . 54
Personal Application and Notes . . . 55

Online Lecture Resources . . . 56

Using this guide

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

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

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

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

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

LESSON 1

The Doctrine of Election - 1

January 27, 2009

Read Chapter 1 in the companion book, pages 7-22 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Sovereignty of God in Salvation

Salvation originates in God's eternal decree, not in human will or merit; God predestines, elects, and effectually calls His people.

Lecture support: Ephesians 1:4-5: 'he hath chosen us in him before the foundation of the world... having predestinated us unto the adoption of children.'

The Necessity of Preaching the Whole Counsel of God

Ministers must declare all of God's Word, including difficult doctrines like election, to be free from blood guiltiness.

Lecture support: Acts 20:26-27: 'I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.'

Human Inability and Divine Grace

Natural man cannot understand or receive spiritual things; salvation is entirely of God, not of human will or effort.

Lecture support: 1 Corinthians 2:14; John 1:13; Romans 9:16: 'So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.'

Election as the Ground of Assurance and Comfort

The unchangeable decree of election provides certainty and hope for believers, knowing that God's foundation stands sure.

Lecture support: 2 Timothy 2:19: 'Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.'

The Offense of the Doctrine to Human Pride

Election is distasteful because it humbles man, denies free will in salvation, and exalts God's free grace alone.

Lecture support: John 6:65-66: 'No man can come unto me, except it were given unto him of my Father... many of his disciples went back.'

Election as a Motive for Evangelism

Knowing God has chosen a people encourages bold witness, as seen in Paul, Adoniram Judson, and David Brainerd.

Lecture support: Acts 18:9-10: 'I have much people in this city'; 2 Timothy 2:10: 'I endure all things for the elect's sakes.'

Key Arguments

Election is a foundational doctrine that shapes all other doctrines.

If one's understanding of election is faulty, it distorts other doctrines, especially those related to salvation and the fall of man.

Lecture support: Weaver states: 'if your understanding of the doctrine of election is faulty... that throws off all the other doctrine.'

The doctrine must be preached despite its difficulty because God commands it.

Objections that election is hard to understand or that unconverted cannot grasp it are invalid; all doctrines require the Spirit's illumination.

Lecture support: Weaver argues: 'if he understands not one doctrine... God can use this doctrine to bless his eyes to be opened.'

Without election, there would be no Christ, no gospel, and no salvation.

If God had not chosen a remnant, all would be like Sodom; every spiritual blessing is in Christ, and election secures those blessings.

Lecture support: Romans 9:29: 'Except the Lord of Sabaoth had left us a seed, we had been as Sodom.'

Election is uniquely linked to praise and thanksgiving.

Every time election appears in Scripture, it is in a context of praise; believers owe thanks to God for their election.

Lecture support: 2 Thessalonians 2:13: 'we are bound to give thanks alway to God for you... because God hath from the beginning chosen you to salvation.'

The doctrine separates true believers from false professors.

Those who are of God hear God's words; rejection of election may indicate an unregenerate heart.

Lecture support: John 8:47: 'He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.'

Election provides the only sure ground for evangelistic endurance.

Missionaries like Judson and Brainerd persevered because they knew God had elect people who would be saved through their preaching.

Lecture support: Weaver recounts Judson's 15 years without a convert, sustained by the truth of election.

Scripture References

Ephesians 1:1-14

Read as the primary text; a doxology praising the triune God for election, redemption, and sealing by the Spirit.

1 Corinthians 2:14

Cited to show that the natural man cannot understand the things of the Spirit, including election.

Acts 20:26-27

Paul's declaration of being pure from blood because he declared the whole counsel of God; used to argue for preaching election.

2 Timothy 3:16

All Scripture is profitable; linked to Paul's statement that he kept back nothing profitable.

Acts 15:18

Known unto God are all his works from the beginning; supports God's eternal decree.

2 Timothy 2:19

The foundation of God stands sure, having this seal: the Lord knows those who are His; used to show the certainty of election.

John 15:16

You have not chosen me, but I have chosen you; contrasts human boasting with divine choice.

2 Timothy 2:7

Consider what I say, and the Lord give thee understanding; understanding comes from God through meditation.

Romans 9:29

Except the Lord of Sabaoth had left us a seed, we would have been as Sodom; without election, none would be saved.

Ephesians 1:3-4

Blessed be God who has blessed us... according as he hath chosen us; blessings are linked to election.

2 Thessalonians 2:12-13

Contrast between those who perish and those chosen to salvation; election evokes thanksgiving.

John 1:11-13

Those who received Christ were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Romans 9:16

It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Psalm 110:3

Thy people shall be willing in the day of thy power; even the elect must be made willing by God.

John 8:47

He that is of God heareth God's words; rejection of God's words indicates not being of God.

1 John 4:5-6

We are of God: he that knoweth God heareth us; hereby know we the spirit of truth and error.

John 6:65-66

No man can come to me except it were given him of my Father; many disciples left after this teaching.

Acts 18:9-10

God tells Paul to stop being afraid and preach, for He has much people in Corinth; election motivates witness.

2 Timothy 2:10

Paul endures all things for the elect's sake, that they may obtain salvation; election drives evangelistic suffering.

Discussion Questions

1. Why does Weaver argue that the doctrine of election must be preached despite its difficulty and potential for misunderstanding?

Consider: Weaver addresses objections to preaching election, citing Acts 20:26-27 and the command to declare the whole counsel of God.

2. How does Weaver use the analogy of an architect's blueprint to explain God's eternal decree?

Consider: He compares the apparent confusion of history to a construction site, which makes sense only when viewed through God's sovereign plan.

3. In what ways does Weaver say election is a 'blessed' doctrine, and how does it relate to thanksgiving?

Consider: He links Ephesians 1:3-4 and 2 Thessalonians 2:13 to show that election is always in a context of praise and that believers owe thanks to God.

4. Why does Weaver claim that many Baptists and Protestants agree with the Roman Catholic Church on free will?

Consider: He quotes the Council of Trent's anathema against the loss of free will and contrasts it with the Reformers' emphasis on free grace.

5. How does the doctrine of election serve as a 'separating' doctrine according to John 6:65-66 and John 8:47?

Consider: Weaver explains that those who are of God hear God's words, while others reject them, and that even Jesus lost disciples over this teaching.

6. How does Weaver use the examples of Adoniram Judson and David Brainerd to illustrate election as an evangelical doctrine?

Consider: Both missionaries endured long periods without converts, sustained by the belief that God had elect people who would be saved through their preaching.

Applications

Preach and teach the whole counsel of God, including difficult doctrines.

Ministers and teachers must not avoid election but clarify and proclaim it, trusting God to give understanding.

Lecture support: Weaver states: 'God has commanded that every doctrine be clearly taught and enunciated... all the more reason to preach it, and to clarify it.'

Humble yourself before God's sovereign choice in salvation.

Recognize that salvation is entirely of God's grace, not human merit or will, leading to worship and thanksgiving.

Lecture support: Weaver says: 'when... your eyes are opened and you see... God did not owe you anything but damnation... you will bow before God and worship.'

Find assurance and comfort in the unchangeable decree of election.

Believers can rest in the certainty that God's foundation stands sure and that He knows those who are His.

Lecture support: Weaver quotes 2 Timothy 2:19 and says: 'this is our only hope and comfort.'

Examine your response to God's Word as evidence of regeneration.

Those who are of God hear and bow to God's Word; rejection of biblical doctrines like election may indicate an unregenerate heart.

Lecture support: Weaver warns: 'if you have problems with it, it's a very unsettling evidence that you're not genuinely born of God.'

Let election motivate bold and enduring evangelism.

Knowing God has chosen a people encourages witness even in hard places, as seen in Paul, Judson, and Brainerd.

Lecture support: Weaver says: 'if I didn't believe it, I wouldn't witness... when you understand that God hath chosen some... that is indeed the argument and the ground for witnessing.'

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

The Doctrine of Election - 2

January 27, 2009

Read Chapter 2 in the companion book, pages 23-39 (October 9, 2026 opening-heading corrected edition).

Major Themes

God's Sovereignty in Election

God actively and unconditionally chooses certain individuals for salvation according to His own will, not based on human merit or foreseen faith.

Lecture support: Ephesians 1:4 says 'according as he hath chosen us.' Weaver states, 'The Bible dogmatically asserts the doctrine of election as a biblical principle.'

Preterition and Reprobation

Choosing some necessarily means passing over others. Reprobation is not an active decree; God simply withholds grace from already condemned sinners.

Lecture support: Weaver says, 'To choose one necessarily implies that others are passed over and are omitted or left.' He cites Psalm 78:67-68 and other examples.

Grace vs. Justice

Election is an act of grace, not injustice. All deserve condemnation; the wonder is that God saves any. Objections to election misunderstand grace.

Lecture support: Weaver says, 'If we got justice, every one of us would be condemned. It's grace.' He uses the widow and orphans illustration.

God's Glory as the Ultimate Purpose

God's distribution of grace is not primarily to save as many as possible but to display His glory - both mercy and justice.

Lecture support: Proverbs 16:4: 'The Lord hath made all things for himself: yea, even the wicked for the day of evil.' Weaver explains God's wisdom divides the lump to praise both grace and justice.

Types of Election

The Bible presents four types of election: national (Israel), vocational (Levites, apostles), messianic (Christ), and soteriological (unto salvation).

Lecture support: Weaver walks through Deuteronomy 4:37, 18:1-5; Isaiah 42:1; 2 Thessalonians 2:13 to demonstrate each type.

Human Responsibility and Divine Sovereignty

While election is true, the Bible also teaches human responsibility. The sermon affirms that all who want to be saved are saved, and all in hell wanted to be there.

Lecture support: Weaver says, 'I believe that every man that ever wanted to go to heaven is in heaven... Everybody that's ever in hell wanted to go there.'

Key Arguments

Election is clearly taught in Scripture

The Bible repeatedly uses words like 'chose' and 'chosen,' and Ephesians 1:4 explicitly states God chose us. No honest Bible believer can deny election.

Lecture support: Weaver says, 'Every believer will acknowledge that. The point of contention is not the doctrine. But the point of contention is, who is it that does the electing?'

Choosing always implies leaving others

Examples from David choosing stones, Jesus choosing apostles, and the church choosing deacons show that election necessarily involves preterition.

Lecture support: Weaver says, 'The very fact that he chose five meant that he passed over the others.'

Reprobation is passive, not active

God does not actively decree reprobation; He simply withholds grace from those already condemned. No one naturally wants repentance or faith.

Lecture support: Weaver says, 'All God has to do to condemn a man to hell is absolutely nothing, for the man is already condemned.'

Election is gracious, not unjust

Since all are sinners deserving condemnation, God's choice to save some is pure grace. The widow adopting orphans illustrates this.

Lecture support: Weaver says, 'The very fact that she chose three was an act of grace. And everyone would say, What a gracious woman.'

God has a sovereign right to distribute grace unequally

Matthew 20:15 and Romans 9:20-21 teach that God, as the potter, has the right to do as He wills with His own, bestowing more grace on some.

Lecture support: Weaver quotes Matthew 20:15: 'Is it not lawful for me to do what I will with mine own?'

God's purpose in election is His own glory, not maximizing salvation

Matthew 11:21-26 and Romans 9:22-25 show that God withholds grace from some to display His justice and wrath, and bestows grace on others to display mercy.

Lecture support: Weaver says, 'God has some other reason than that of saving as many as possible for the way in which he distributes his grace.'

Christ is the elect one, and believers are chosen in Him

Isaiah 42:1 and 1 Peter 2:4-6 call Christ God's elect. Believers are chosen in Christ, making election Christocentric.

Lecture support: Weaver says, 'Jesus Christ is called God's elect. Now do you begin to understand why the Scripture says that we are chosen in him, because Christ is God's first elect.'

Election leads to humility, not pride

Understanding that salvation is entirely of God's grace causes believers to melt in gratitude, not boast. Humility bows to election.

Lecture support: Weaver says, 'When you come to the realization that the only reason you're saved is because it pleased God in saving you, it will cause you to melt at God's feet.'

Scripture References

Ephesians 1:1-14

Weaver reads the entire passage to establish the triune work in redemption and the statement 'according as he hath chosen us in him.'

1 Corinthians 2:12

Cited to show that the unregenerate cannot understand the doctrine of election.

2 Timothy 2:19

Quoted to show election is foundational: 'The Lord knoweth them that are His.'

John 6:65-66

Referenced to show election is a separating doctrine; many disciples left Jesus after He taught it.

Psalm 78:67-68

God chose the tribe of Judah and Mount Zion, passing over Joseph and Ephraim, illustrating election in a non-soteriological context.

1 Samuel 17:40

David chose five smooth stones, leaving others, demonstrating that choosing implies passing over.

Luke 6:13

Jesus chose twelve apostles out of a larger group of disciples, passing over the rest.

Acts 6:5

The multitude chose seven deacons, passing over others, illustrating election.

Acts 15:7

Peter says God chose him to open the door to the Gentiles, passing over other apostles for that task.

Romans 9:29

Quoted to show that without election, none would be saved; all would be like Sodom and Gomorrah.

Matthew 20:12-15

The parable of the vineyard workers shows God's sovereign right to bestow grace as He wills.

Romans 9:20-21

The potter has power over the clay to make vessels of honor and dishonor, illustrating God's sovereign right.

Psalm 147:19-20

God gave His word and statutes to Israel, not to other nations, showing He bestows more grace on some.

Romans 3:1-2

Paul acknowledges the advantage of the Jews was that they were entrusted with the oracles of God.

Acts 9:15

Saul is called a chosen vessel to bear Christ's name before Gentiles, kings, and Israel.

Matthew 11:21-26

Jesus pronounces woe on cities that saw miracles but did not repent, and thanks the Father for hiding truth from the wise and revealing it to babes, showing God's sovereign distribution of grace.

Romans 9:22-25

God endures vessels of wrath to show His power and make known the riches of His glory on vessels of mercy.

Proverbs 16:4

The Lord has made all things for Himself, even the wicked for the day of evil, showing God's ultimate purpose is His glory.

Revelation 4:11

All things were created for God's pleasure, reinforcing that God's purpose is His own glory.

Deuteronomy 4:37; 7:6-8

God chose Israel not because of their greatness but because He loved them, illustrating theocratic election.

Study notes

Discussion Questions

1. How does the definition of election as 'God's eternal, free, unconditional, and irreversible choice' challenge or comfort you?

Consider: Weaver gives this definition early in the sermon.

2. Why is it important to recognize that election necessarily implies preterition (passing over others)?

Consider: Weaver uses multiple biblical examples to demonstrate this principle.

3. How does the illustration of the widow adopting three orphans help you understand the gracious nature of election?

Consider: Weaver uses this illustration to counter the objection of injustice.

4. In what ways does the truth that God has a sovereign right to bestow more grace on some than others affect your view of your own gifts and calling?

Consider: Weaver discusses vocational election and 1 Corinthians 4:7.

5. How does understanding Christ as God's 'elect' change the way you think about your own election?

Consider: Weaver explains messianic election from Isaiah 42:1 and 1 Peter 2:4-6.

6. Weaver says election is 'unfathomable, and the depravity of man distorts it.' What are some common distortions of election you have encountered?

Consider: Weaver addresses misrepresentations of his own beliefs.

7. How does the statement 'every man that ever wanted to go to heaven is in heaven' reconcile divine sovereignty and human responsibility?

Consider: Weaver makes this claim near the end of the sermon.

8. What practical effect should the doctrine of election have on our humility and worship?

Consider: Weaver concludes that election is gracious and humility must bow to it.

Applications

Accept the biblical teaching of election with honesty

Since election is clearly taught in Scripture, believers should accept it even if it is difficult, rather than explaining it away.

Lecture support: Weaver says, 'Election is biblical, and honesty in faith accepts it.'

Recognize God's sovereign right in distributing gifts and callings

Instead of envying others' gifts or ministries, believers should acknowledge that God gives to each as He wills and be content.

Lecture support: Weaver says, 'I can only be John Weaver and exercise the gifts that God has given me.'

Respond to election with humility and gratitude

Understanding that salvation is entirely of God's grace should lead to melting at God's feet in thankfulness, not pride.

Lecture support: Weaver says, 'When you come to the realization that the only reason you're saved is because it pleased God in saving you, it will cause you to melt at God's feet.'

Preach the gospel to all, trusting God's electing purpose

While God has chosen a multitude, believers are commanded to preach to every creature, trusting God to save His elect.

Lecture support: Weaver prays, 'Enable us, O Lord, to do everything that we can to reach thy people... And thou hast commanded us to preach the gospel to every creature.'

Avoid factions over giftedness in the church

Recognizing that all gifts come from God should prevent divisions based on preferences for certain preachers or leaders.

Lecture support: Weaver cites 1 Corinthians 3:4-7 and says, 'You are not to look at the man, but at the word that he preaches.'

Marvel at God's grace rather than questioning His justice

Instead of objecting that election is unfair, believers should be amazed that God chose to save anyone at all.

Lecture support: Weaver says, 'The matter that should amaze us is that God chose. He didn't have to.'

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

The Doctrine of Election - 3

January 27, 2009

Read Chapter 3 in the companion book, pages 41-57 (October 9, 2026 opening-heading corrected edition).

Major Themes

Christ as the First Elect

Christ is God's primary elect, the covenant head, chosen before all creation. Believers are elect only in union with Him.

Lecture support: Ephesians 1:4 'chosen us in him'; Isaiah 42:1 'mine elect'; Proverbs 8:23 'I was set up from everlasting'.

Eternal Love and Decree

God's love for His elect is everlasting, rooted in His eternal decree. Christ and His people were loved before the foundation of the world.

Lecture support: Jeremiah 31:3 'loved thee with an everlasting love'; John 17:23-24 'thou lovedst me before the foundation of the world'.

The Lamb's Book of Life

The Book of Life signifies God's personal, particular, and secure election of individuals, written before creation and never blotted out.

Lecture support: Revelation 13:8; Luke 10:20; Philippians 4:3; Revelation 3:5.

Preaching Christ Necessitates Election

One cannot preach Christ aright without preaching Him as God's elect and the head of the covenant; to reject election is to reject Christ.

Lecture support: Weaver states: 'you cannot preach Christ aright unless you preach Him in His highest official character and glory... as the covenant head of God's elect.'

Marks of the Elect

Those written in the Book of Life are brought to despair of self, trust wholly in Christ, find Him precious, and live for God's glory.

Lecture support: Weaver lists five marks: conviction of sin, faith in Christ alone, preciousness of Christ, living for His glory.

Key Arguments

Christ was chosen before believers

Since believers are chosen 'in Christ,' Christ must have been chosen first as the head; He is the 'firstborn of every creature.'

Lecture support: Ephesians 1:4; Colossians 1:15; Weaver: 'Christ was first elected as head and mediator...'

God's love requires an object; that object is Christ and His people in Him

God's love must have an object; from eternity, God loved Christ as mediator and in loving Christ loved His elect.

Lecture support: Weaver: 'since God is love, and since there must be an object for his love, that object must have an existence... God chose and loved Christ... and in loving Christ he loved his people.'

Christ's predestination was for God's own delight and glory, not only for human benefit

Christ was chosen for God to delight in, to display His perfections, and for the fullness of the Godhead to dwell in Him bodily.

Lecture support: Isaiah 42:1; Hebrews 1:3; Colossians 1:19, 2:9; Weaver: 'God is chiefly concerned with himself... Christ was chosen... for God to delight in.'

The Book of Life teaches particular, personal election

Names are written individually in the Book of Life, indicating God's exact knowledge and definite choice of specific persons.

Lecture support: Luke 10:20; Philippians 4:3; 2 Timothy 2:19; Weaver: 'God's eternal election is of particular persons, and that their names are definitely recorded by Him.'

The security of the elect is absolute

Those written in the Book of Life will never be blotted out; their salvation is certain because it rests on God's immutable decree.

Lecture support: Revelation 3:5; Weaver: 'those who are written there are absolutely sure, secure, and safe, and their names shall never be blotted out.'

Scripture References

Ephesians 1:1-10

Read at the opening of the sermon as the foundational text for election in Christ.

Ephesians 1:4

Key verse: 'chosen us in him' - the person of election is Christ.

Isaiah 42:1-4

God calls the Messiah 'mine elect'; applied to Christ in Matthew 12.

Matthew 12:15-21

Fulfillment of Isaiah 42, showing Jesus as God's chosen servant.

Jeremiah 31:3

God's everlasting love for His people, the basis of their effectual calling.

John 17:23-24

Jesus prays that the world may know God loved His people as He loved Christ before the foundation of the world.

Acts 2:23

Christ delivered by the determinate counsel and foreknowledge of God.

Acts 4:26-28

What happened to Christ was determined by God's counsel before the world began.

Zechariah 13:7

God calls the man Christ Jesus 'my fellow,' meaning equal.

Hebrews 1:3

Christ is the brightness of God's glory and the express image of His person.

Colossians 1:15, 19; 2:9

Christ is the image of the invisible God; all fullness of the Godhead dwells in Him bodily.

Proverbs 8:22-31

Wisdom personified as Christ, set up from everlasting, rejoicing before the Father and delighting in the sons of men.

Revelation 13:8

The Lamb's Book of Life, with names written from the foundation of the world.

2 Timothy 2:19

The Lord knows those who are His, a seal of the foundation of God.

Luke 10:20

Rejoice because your names are written in heaven.

Philippians 4:3

Fellow laborers whose names are in the book of life.

Revelation 3:5

Promise not to blot out the name of the overcomer from the book of life.

Hebrews 10:7 (Psalm 40:7)

Christ says, 'Lo, I come... in the head of the book it is written of me,' indicating He is the head of the book of life.

1 Peter 2:7

Unto you who believe, He is precious.

Study notes

Discussion Questions

1. What does it mean that believers are chosen 'in Christ'? How does this shape our understanding of election?

Consider: Weaver emphasizes that election is not based on anything in ourselves but solely on our union with Christ, the first elect.

2. How does the truth that Christ is God's elect affect the way we preach the gospel and present Christ to others?

Consider: Weaver argues that preaching Christ without His role as covenant head is incomplete.

3. In what ways does the metaphor of the Lamb's Book of Life provide comfort and assurance to believers?

Consider: Weaver explains the book signifies God's personal knowledge, particular choice, and unchangeable security.

4. Why is it important to understand that Christ was chosen not only for our benefit but for God's own delight and glory?

Consider: Weaver gives three reasons Christ was predestinated, centering on God's pleasure and self-manifestation.

5. What are the biblical marks of those whose names are written in the Book of Life, and how can we examine ourselves by them?

Consider: Weaver lists five evidences: conviction of sin, faith in Christ alone, preciousness of Christ, and living for God's glory.

Applications

Despising election is despising Christ

To reject or ignore the doctrine of election is to reject Christ Himself, since He is God's elect. Believers should embrace election as central to Christ's glory.

Lecture support: Weaver: 'For anyone to despise the doctrine of election is to despise Christ. For Christ is God's elect.'

Assurance through the marks of election

Believers can gain assurance of their election by examining whether they have been brought to despair of self, trust wholly in Christ, find Him precious, and live for His glory.

Lecture support: Weaver lists five marks and says, 'All of those whose names have been written in the book of life, several things happen to them according to the word of God.'

Rejoicing in written names

Rather than rejoicing primarily in personal victories or spiritual experiences, believers should rejoice that their names are written in heaven.

Lecture support: Luke 10:20; Weaver: 'rejoice, because your names are written in heaven.'

Living for God's glory

Those chosen in Christ are chosen to be holy and without blame, doing all to the glory of God.

Lecture support: Weaver: 'we are chosen in Christ, that we might be holy and without blame in this world... Whatsoever ye do in word or deed, do all to the glory of God.'

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

The Doctrine of Election - 4

January 27, 2009

Read Chapter 4 in the companion book, pages 59-72 (October 9, 2026 opening-heading corrected edition).

Major Themes

Eternal Election

Election is an act of God in eternity past, before creation, not a temporal event occurring at conversion.

Lecture support: Weaver states, 'Election is a finished fact. God is not, quote unquote, electing people today. His election was an eternal act... before the foundation of the world.' (284.4-296.3s)

Sovereignty of God in Election

Election is entirely God's choice, independent of human merit, works, or will, because it occurred before creation.

Lecture support: Weaver says, 'If election is eternal, that means that you had absolutely nothing to do with it. It was not your choice. It was not your merit. It was not your works.' (829.1-845.1s)

Holiness as Purpose of Election

God chose believers to be holy and without blame, encompassing both present evangelical holiness and future perfect holiness.

Lecture support: Weaver explains, 'He is referring to that perfect holiness which you and I will have before God in heaven... It also refers to our evangelical holiness in time.' (1392.0-1476.6s)

Adoption and Inheritance

Election includes predestination to adoption, granting believers the full rights and privileges of sonship and joint-heirship with Christ.

Lecture support: Weaver states, 'Adoption gives us the rights, the high prerogatives, and the blessings which are ours by virtue of our union with Jesus Christ.' (1682.5-1692.1s)

Election Unto Salvation Through Means

Election is the foundation of salvation but requires the means of sanctification, faith, and preaching; it does not eliminate human responsibility.

Lecture support: Weaver says, 'Election is the basis of salvation... but it is not salvation in itself... God has not only ordained the end, but the means to reach that end.' (1897.1-2013.3s)

Believers Chosen for Christ

The ultimate purpose of election is that believers belong to Christ, given to Him by the Father for His glory and pleasure.

Lecture support: Weaver emphasizes, 'God chose me, that God called me, that God made me holy, that God saved me, only for Christ.' (2164.6-2170.3s)

Key Arguments

Election is eternal, not temporal

The phrase 'before the foundation of the world' consistently refers to creation, proving election occurred in eternity, not in time.

Lecture support: Weaver argues from Job 38:4, Isaiah 48:13, and Isaiah 51:13 that 'foundation of the world' means creation, so election is eternal. (370.8-621.6s)

Names written in the book of life from eternity

Revelation 17:8 shows that the elect's names were written before the foundation of the world, refuting the idea that names are added or removed in time.

Lecture support: Weaver says, 'Those will worship the beast whose names were not written in the book of life. They never were there.' (705.6-718.3s)

Election is not based on human decision

The illustration of man casting the deciding vote is unbiblical because election occurred before man existed, making God's choice sovereign.

Lecture support: Weaver critiques the illustration: 'When the election was held, the devil was not a registered voter... you certainly did not vote because you were of non-age.' (901.2-915.9s)

Election necessitates holiness

God's purpose in election is that believers be holy; a desire for holiness evidences election, while lack of holiness indicates an unconverted state.

Lecture support: Weaver states, 'If we do not have evangelical, obedient holiness in this life, then we shall never have the perfect holiness in the next life.' (1486.9-1501.3s)

Adoption grants legal rights, not just nature

Regeneration imparts the nature of children, but adoption confers the legal rights and privileges of sonship, including inheritance with Christ.

Lecture support: Weaver explains, 'In regeneration we are given the nature of God's children. It is adoption, however, that gives us the rights and the privileges of God's children.' (1663.1-1676.3s)

Election does not negate means of salvation

Election is unto salvation through sanctification and faith; it does not make preaching, repentance, or faith unnecessary.

Lecture support: Weaver says, 'Election does not destroy preaching, it does not destroy repentance, it does not destroy faith.' (2014.3-2021.2s)

Believers are Christ's possession

John 17 repeatedly shows believers were given to Christ by the Father, indicating election's purpose is for Christ's glory.

Lecture support: Weaver cites John 17:2, 6, 9, 11, 12, 24 to show believers are 'given to and for Christ.' (2177.7-2287.1s)

Scripture References

Ephesians 1:4

The primary text for the sermon, emphasizing election 'in him before the foundation of the world' and the purpose of holiness.

Genesis 1:1

Used to show that 'in the beginning' refers to the creation of time, space, and matter, which election predates.

Job 38:1-7

God's questioning of Job about the foundations of the earth demonstrates that 'foundation' refers to creation.

Isaiah 48:13

God declares He laid the foundation of the earth and spanned the heavens, linking the phrase to creation.

Isaiah 51:13, 16

Further Old Testament references equating 'foundations of the earth' with God's creative act.

Revelation 17:8

Shows names were written in the book of life from the foundation of the world, proving eternal election.

Psalm 90:1-2

God is from everlasting to everlasting; His being our dwelling place in time implies He was in eternity, supporting eternal election.

Matthew 25:34

The kingdom was prepared for the elect from the foundation of the world, indicating election before time.

Titus 1:1-2

God promised eternal life before the world began to His elect, showing salvation was purposed in eternity.

2 Timothy 1:8-9

Salvation and calling are according to God's purpose and grace given in Christ before the world began, not works.

Ephesians 1:5

Predestination to adoption as sons through Jesus Christ, highlighting the purpose of election.

Romans 8:17

Believers are heirs of God and joint-heirs with Christ, illustrating the rights of adoption.

1 John 3:1

The love of God in calling believers sons of God, emphasizing the privilege of adoption.

2 Thessalonians 2:13-14

Election to salvation through sanctification of the Spirit and belief of the truth, showing the means of salvation.

Colossians 1:16

All things were created by Christ and for Christ, supporting that believers are chosen for Him.

John 17:2, 6, 9, 11, 12, 24

Jesus repeatedly refers to believers as those given to Him by the Father, showing they are for Christ.

Matthew 5:48

Command to be perfect as the Father is perfect, related to the purpose of holiness.

1 Peter 1:16

Command to be holy because God is holy, reinforcing the call to holiness.

Romans 8:29

God predestined believers to be conformed to the image of His Son, linking election to holiness.

Hebrews 12:24

Exhortation to pursue holiness without which no one will see the Lord.

Study notes

Discussion Questions

1. How does understanding election as an eternal act, rather than a temporal one, affect our view of God's sovereignty and human responsibility?

Consider: Weaver argues that election occurred before the foundation of the world, meaning it is entirely God's work apart from human merit.

2. Why is it important to receive biblical truth even when we do not fully understand it, and how does this apply to the doctrine of election?

Consider: Weaver states that the first duty is to receive God's Word, not to understand it, and that we must bow our intellect to Scripture.

3. In what ways does the doctrine of election motivate rather than hinder the pursuit of personal holiness?

Consider: Weaver explains that election's purpose is holiness, and a desire for holiness evidences election.

4. How does the biblical concept of adoption differ from modern adoption, and what privileges does it grant believers?

Consider: Weaver distinguishes regeneration (nature) from adoption (rights), emphasizing joint-heirship with Christ.

5. How can we reconcile the truth of election with the command to preach the gospel to every creature?

Consider: Weaver argues that election does not negate preaching; rather, it motivates us to proclaim the gospel since we do not know who the elect are.

6. What does it mean that believers were chosen 'for Christ,' and how should this shape our identity and daily living?

Consider: Weaver emphasizes from John 17 that believers are given to Christ, which should deter us from sin and inspire devotion.

Applications

Strive for Holiness

Because God chose us to be holy and without blame, we should earnestly pursue godly obedience in every area of life.

Lecture support: Weaver says, 'If you understand this doctrine, how it ought to make us strive and long for holiness... We ought to strongly endeavor after godly obedience.' (2411.9-2434.1s)

Preach the Gospel to All

Since we do not know who the elect are, we must preach the Word to every creature, trusting God to call His elect.

Lecture support: Weaver states, 'We know not who God's elect are... our responsibility is to preach the word.' (2453.4-2478.9s)

Rejoice with Humility

The knowledge that God chose us despite knowing our sins should produce humble rejoicing and gratitude for His love.

Lecture support: Weaver says, 'How it should make us rejoice that God chose us, even though he knew exactly what we were and what we would do.' (2602.9-2631.5s)

Resist Sin by Remembering Election's Purpose

Remembering we were chosen for Christ helps deter us from sin when tempted by the world or Satan.

Lecture support: Weaver says, 'When Satan tries to seduce us into sin, you say, "I was chosen for Christ, and not for the world, and not for Satan."' (2391.9-2402.6s)

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

The Doctrine of Election - 5

January 27, 2009

Read Chapter 5 in the companion book, pages 73-98 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Basis of Election is God's Good Pleasure

God's choice in election is grounded solely in His own good pleasure, not in foreseen faith or human merit.

Lecture support: Ephesians 1:5 says 'according to the good pleasure of his will.' Weaver argues that foreseen faith would make election a ratification, not a choice.

God's Self-Sufficiency and Freedom

God is self-contained and needs nothing from creation; His decisions to create, save, and elect are free acts of His will.

Lecture support: Weaver cites Nehemiah 9:5 and Psalm 16:2 to show God is exalted above all blessing and that Christ's goodness adds nothing to God's essence.

Unity of God's Pleasure, Purpose, and Performance

What pleases God becomes His purpose, and He effectually brings it to pass; His decree is stable and certain.

Lecture support: Ephesians 1:5 (pleasure), 1:9 (purpose), 1:11 (performance). Isaiah 14:24 and 46:10 affirm God's counsel stands and He does all His pleasure.

Christ's Work Manifests Election Objectively

The incarnation and atonement of Christ prove there is an elect people; He came specifically for His sheep.

Lecture support: John 10:11,15 - 'I lay down my life for the sheep.' John 11:51-52 - He died to gather God's children. 1 John 4:9 - God's love manifested in sending His Son.

Effectual Calling as Subjective Assurance of Election

The inward, powerful call of the Holy Spirit in conversion is the evidence that one is elect; calling and election are inseparable.

Lecture support: 2 Peter 1:10 - 'make your calling and election sure.' 1 Corinthians 1:24-28 - calling based on choosing. 2 Thessalonians 2:13-14 - chosen and called.

Key Arguments

Election is not based on foreseen faith

If God chose based on foreseen faith, it would be a ratification of man's choice, not an election. Faith itself is a gift of God, and not all men have saving faith.

Lecture support: Weaver refutes the foreseen faith view using Ephesians 2:8-9 (faith is a gift) and 2 Thessalonians 3:2 ('all men have not faith').

God's pleasure is the sole efficient cause of election

There was nothing in God or outside God that compelled Him to choose; He did it simply because it pleased Him.

Lecture support: Ephesians 1:5; Psalm 115:3 ('he hath done whatsoever he hath pleased'); Matthew 11:26 ('it seemed good in thy sight').

God's decree is immutable because His pleasure and purpose are one

Unlike humans, God's pleasure and purpose are identical; what He pleases He purposes, and what He purposes He performs without fail.

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').

Christ's mission inherently implies an election

Jesus was sent by the Father to redeem a specific people; His work on the cross was for the sheep, not the goats, proving an elect group.

Lecture support: John 10:11,15,26; John 11:51-52; Acts 15:14 ('to take out of them a people for his name').

Effectual calling is the experiential proof of election

Those who are truly converted by the Spirit's power can know they are elect because God only calls those He has chosen.

Lecture support: Romans 8:30 ('whom he did predestinate, them he also called'); 1 Thessalonians 1:4-6 (knowing election by the gospel coming in power).

Scripture References

Ephesians 1:1-14

The entire passage is read at the beginning and serves as the primary text for the sermon series on election.

Ephesians 1:4

Used to establish the principle, person, period, and purposes of election.

Ephesians 1:5

Key verse for the procedure of election: 'according to the good pleasure of his will.'

Deuteronomy 29:29

Distinguishes between God's secret will and revealed will; our duty is based on the revealed will.

2 Thessalonians 3:2

Shows that not all men have saving faith, countering the idea that all have innate faith to exercise.

Nehemiah 9:5

God's name is exalted above all blessing and praise, showing He needs nothing from creation.

Psalm 16:2-3

Christ's goodness extends not to God's essence but to the saints, illustrating God's self-sufficiency.

Psalm 115:3

God does whatever He pleases, supporting the basis of election in His good pleasure.

Matthew 11:20-26

Jesus thanks the Father for hiding and revealing according to His good pleasure (eudokia).

Luke 10:21

Parallel to Matthew 11:26, emphasizing 'it seemed good in thy sight.'

Luke 12:32

The Father's good pleasure to give the kingdom, using the same Greek word eudokia.

Galatians 1:15

Paul's conversion was according to God's pleasure, illustrating election's basis.

Ephesians 1:9

God's good pleasure becomes His purpose; He purposed in Himself.

Romans 3:24-25

God set forth Christ as propitiation according to His purpose (protithemi).

2 Timothy 1:9

Saved and called according to God's own purpose and grace, not our works.

Romans 8:28

Called according to His purpose; purpose and pleasure are interchangeable.

Romans 9:11

The purpose of God according to election might stand, not of works.

Isaiah 14:24-27

God's purpose shall stand; no one can disannul it.

Isaiah 46:9-10

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

Romans 9:15-16

God has mercy on whom He wills; it is not of him that willeth or runneth.

Discussion Questions

1. How does the distinction between God's secret will and revealed will affect our responsibility in responding to the gospel?

Consider: Weaver emphasizes that our duty is based on God's revealed command to repent and believe, not on speculating about our election.

2. Why is the 'foreseen faith' view of election inadequate according to Weaver's arguments?

Consider: Weaver argues it makes election a ratification, denies human inability, and contradicts that faith is a gift.

3. What does it mean that God's good pleasure is the basis of election, and how should this affect our view of God's sovereignty?

Consider: Weaver explains that God's choice is free and independent, rooted in His own nature, not in anything external.

4. How does the unity of God's pleasure, purpose, and performance provide assurance for believers?

Consider: Weaver shows that what God pleases He purposes and performs, making His decree of election stable and certain.

5. In what ways does Christ's work objectively manifest an election of grace?

Consider: Weaver points to Christ being sent for a specific people, laying down His life for the sheep, and gathering God's children.

6. How can a person gain subjective assurance of their election according to this sermon?

Consider: Weaver teaches that the inward, effectual call of the Spirit in conversion is the evidence; those truly converted can know they are elect.

7. Why is it fruitless to try to determine who is elect apart from their conversion?

Consider: Weaver concludes that we can only ascertain election when a person is converted; otherwise, we cannot know.

Applications

Praise God for His sovereign grace in election

Since election is based solely on God's good pleasure and not on our merit, we should respond with gratitude and praise for His grace.

Lecture support: Weaver states, 'If you and I understand that the cause of our election was merely the good pleasure of God, how ought to make us praise him for his grace to us?'

Rest in the certainty of God's decree

Because God's pleasure, purpose, and performance are unified, believers can have confidence that their election is secure and will be accomplished.

Lecture support: Weaver explains that God's pleasure and purpose are the same, teaching 'the stability and the firmness of God's decree of election.'

Seek assurance through examining your effectual calling

Rather than speculating about secret election, believers should examine whether they have been powerfully converted by the Spirit, which is the evidence of election.

Lecture support: Weaver commands, 'Examine yourselves whether ye be in the faith' (2 Corinthians 13:5) and links calling to election in 2 Peter 1:10.

Do not try to discern election in the unconverted

It is vain to attempt to figure out who is elect before conversion; we can only know after a person is effectually called.

Lecture support: Weaver states, 'It is vain and fruitless for you and I to try to sit down and figure out who is God's elect and who is not God's elect. Because the only way that you and I may ascertain whether an individual is God's elect or not is when he is converted.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

The Doctrine of Election - 6

January 27, 2009

Read Chapter 6 in the companion book, pages 99-117 (October 9, 2026 opening-heading corrected edition).

Major Themes

Assurance of Election through Fruits

Personal election is discerned not by speculation but by the fruits of effectual calling - faith, obedience, and holiness - as the Spirit applies Christ's redemption.

Lecture support: John Owen: 'the sole way of God's appointment whereby we may come to an apprehension of an interest in election is by the fruits of it in our own souls' (07:30.5-08:24.6).

Effectual Calling as the Fruit of Election

The effectual call, distinct from the general call, actually brings sinners to Christ and is the means by which election is realized in time.

Lecture support: 2 Thessalonians 2:13-14: 'he called you by our gospel to the obtaining of the glory of the Lord Jesus Christ' (17:25.2-18:15.8).

The Necessity of an Enlightened Mind

Conviction of sin and revelation of Christ's glory are essential marks of saving grace, moving beyond intellectual assent to spiritual sight.

Lecture support: 1 Corinthians 2:14: 'the natural man receiveth not the things of the Spirit of God' (24:20.0-25:37.7).

The Subdued Will in Conversion

True conversion involves a will that lovingly submits to God, not out of fear but out of grace, as exemplified by Saul's 'Lord, what wilt thou have me to do?'

Lecture support: Acts 9:6: 'Lord, what wilt thou have me to do?' (39:20.5-40:23.3).

Renewed Affections as Evidence of New Life

A genuine Christian loves God, His commandments, and His people, demonstrating a transformed heart that delights in spiritual things.

Lecture support: 1 John 3:14: 'We know that we have passed from death unto life because we love the brethren' (49:38.0-50:41.6).

The Unity and Completeness of Salvation

God saves the whole person; thus, an enlightened mind, subdued will, and renewed affections must all be present, though in varying degrees.

Lecture support: Matthew 13: some brought forth thirtyfold, some sixty, some a hundred (54:58.4-56:18.4).

Key Arguments

Personal election is known only by its effects

One cannot scripturally believe their own election until they see the fruits of effectual calling in their life; until then, they must focus on faith and obedience.

Lecture support: A.W. Pink: 'as for my own personal election, I cannot scripturally believe it... but as God reveals it to me by its effects' (08:47.2-10:06.9).

The effectual call is distinct from the general call

The general call is preached to all, but only the effectual call, worked by the Spirit, results in saving faith and translation from darkness to light.

Lecture support: 1 Peter 2:9: 'who hath called you out of darkness into his marvelous light' (19:42.7-20:05.5).

An enlightened mind sees the awfulness of sin and the glory of Christ

True conviction leads one to see themselves as the chief of sinners and to behold Christ as the power and wisdom of God, not merely a historical figure.

Lecture support: 1 Corinthians 1:24: 'unto them who are called... Christ the power of God and the wisdom of God' (35:10.9-36:03.5).

A subdued will submits to God out of love, not fear

Unlike Ahab's temporary subjection, a truly subdued will desires God's will and obeys from a renewed heart, as seen in Saul's immediate obedience.

Lecture support: Acts 9:6: 'Lord, what wilt thou have me to do?' (39:20.5-40:23.3).

Renewed affections manifest in love for God and His people

Conversion changes one's desires, leading to love for Scripture, worship, and fellowship with believers, as evidence of passing from death to life.

Lecture support: 1 John 3:14: 'We know that we have passed from death unto life because we love the brethren' (49:38.0-50:41.6).

Making calling and election sure requires self-examination

Believers are commanded to examine themselves for the fruits of effectual calling, as calling is the fruit of election and assurance is derived from it.

Lecture support: 2 Peter 1:10: 'give diligence to make your calling and election sure' (56:53.1-57:18.9).

Scripture References

Ephesians 1:4-5

Cited as the basis for the principle, person, period, and purposes of election.

2 Thessalonians 2:13

God chose us to salvation through sanctification of the Spirit and belief of the truth.

Ephesians 1:6-8

The objective way of discerning election through the person and work of Christ.

John 10:11

Jesus said, 'I lay down my life for the sheep,' indicating His particular redemption.

John 17

Jesus prayed for the people the Father gave Him, for whom He laid down His life.

Romans 1:6

Believers are called 'the called of Jesus Christ,' a title for genuine Christians.

Jude 1:1

Christians are described as sanctified, preserved, and called.

Revelation 17:14

The saints are called, chosen, and faithful.

2 Thessalonians 2:13-14

God chose us to salvation and called us by the gospel to obtain glory.

1 Peter 2:9-10

God called us out of darkness into light, making us His people.

Proverbs 23:7

As a man thinketh in his heart, so is he; salvation involves a change of thinking.

1 Corinthians 2:11-14

The natural man cannot receive the things of the Spirit; they are spiritually discerned.

Matthew 9:10-13

Jesus came to call sinners, not the righteous; the sick need a physician.

James 2:19

Even the devils believe and tremble; mere intellectual faith is not saving.

1 Corinthians 1:18-24

Christ crucified is foolishness to the perishing but the power of God to the called.

Acts 9:1-6

Saul's conversion: enlightenment, submission, and transformation.

1 Kings 21:23-29

Ahab's false humility contrasted with true submission.

Colossians 3:1-3

Set your affection on things above, not on earthly things.

1 John 3:11-14

We know we have passed from death to life because we love the brethren.

2 Peter 1:10

Give diligence to make your calling and election sure.

Discussion Questions

1. Why is it impossible to know one's personal election apart from the fruits of effectual calling?

Consider: Weaver emphasizes that election is known by its effects, not by direct revelation or speculation.

2. What is the difference between a general call and an effectual call, and why is this distinction important?

Consider: The sermon distinguishes between the outward gospel call and the inward, saving work of the Spirit.

3. How does an enlightened mind differ from mere intellectual knowledge about Christ?

Consider: Weaver contrasts academic faith with the Spirit-given sight of Christ's glory.

4. What does a subdued will look like in practice, and how is it different from mere outward conformity?

Consider: Using Saul and Ahab, Weaver illustrates willing submission versus fear-driven subjection.

5. Why is love for the brethren a necessary evidence of passing from death to life?

Consider: 1 John 3:14 is cited as a test of renewed affections.

6. How should the varying degrees of fruit (thirtyfold, sixtyfold, hundredfold) affect our assurance and our view of other believers?

Consider: Weaver notes that all true Christians bear fruit, but not all to the same degree.

7. What does it mean to 'make your calling and election sure' according to 2 Peter 1:10?

Consider: The sermon concludes with an exhortation to self-examination based on the evidences given.

Applications

Examine yourself for the fruits of effectual calling

Believers should honestly assess whether they have an enlightened mind, subdued will, and renewed affections as evidence of election.

Lecture support: 2 Peter 1:10: 'give diligence to make your calling and election sure' (56:53.1-57:18.9).

Do not despair if fruit is small, but ensure it is present

Even thirtyfold fruit is evidence of life; the key is that some degree of these graces exists.

Lecture support: Matthew 13: some brought forth thirtyfold (54:58.4-56:18.4).

Focus on faith and obedience rather than speculating about election

Instead of wondering about election, pursue the means of grace and the fruits that accompany salvation.

Lecture support: A.W. Pink: 'that which God calls us to is faith and obedience' (11:58.8-12:21.9).

Preach the gospel indiscriminately, leaving the effectual call to God

Ministers should issue the general call to all, trusting the Spirit to make it effectual in the elect.

Lecture support: Weaver: 'I am preaching to all men indiscriminately... only the Holy Spirit can make that general call an effectual call' (13:04.8-13:54.8).

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

Online Lecture Resources

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

Lesson 1: The Doctrine of Election - 1

Lecture JW00802

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00802&transcript=ai&pc_view=formatted

Lesson 2: The Doctrine of Election - 2

Lecture JW00801

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00801&transcript=ai&pc_view=formatted

Lesson 3: The Doctrine of Election - 3

Lecture JW00800

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00800&transcript=ai&pc_view=formatted

Lesson 4: The Doctrine of Election - 4

Lecture JW00799

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00799&transcript=ai&pc_view=formatted

Lesson 5: The Doctrine of Election - 5

Lecture JW00798

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00798&transcript=ai&pc_view=formatted

Lesson 6: The Doctrine of Election - 6

Lecture JW00797

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00797&transcript=ai&pc_view=formatted

---

Source information

Study material: existing Major Themes, Key Arguments, Scripture References, Discussion Questions, and Applications from the corresponding Weaver Bible College lecture records. Original lecture titles and provenance are retained in those source records.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.