

WEAVER STUDY GUIDES

The Lord's Supper

Study Guide

Church Government

Weaver Bible College

Complete collection | October 1, 2026

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

Read the assigned chapter before working through each lesson. Write responses before group discussion.

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

Reading assignments refer to the October 1, 2026 completed book editions. For collections issued in two volumes, use the named volume and its own printed page numbers. Chapter numbering continues across the set.

Print at Actual Size / 100% on US Letter paper. Lessons begin on the next available page. No blank padding pages are inserted. The contents lists lessons; PDF bookmarks also list all study sections.

Online resources link to the corresponding lecture using the destination convention retained in earlier lecture guides. Live availability has not been checked.

LESSON 1

The Lord's Supper

Part One

January 22, 2006

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

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Lord's Supper as a Divine Ordinance

The Lord's Supper is instituted and ordained by God, not a human invention, and is one of two gospel ordinances alongside baptism.

Lecture support: Weaver states: 'the Lord's Supper is indeed an ordinance... that which has been instituted, appointed, and ordained by God.'

Exclusive Fellowship with Christ

Partaking of the Lord's table signifies exclusive fellowship with Christ, incompatible with fellowship with devils or idolatry.

Lecture support: Weaver emphasizes: 'Ye cannot drink the cup of the Lord, and the cup of devils... there is absolutely no agreement between the Lord and the devils.'

The Supper as a Meal, Not a Sacrifice

The Lord's Supper is a feast on a table, not a sacrifice on an altar; Christ's sacrifice was once for all.

Lecture support: Weaver says: 'The Lord's Supper is a feast on a table and not a sacrifice on an altar... Jesus Christ gave Himself, the Bible teaches, once for all.'

Communion as Corporate and Individual Fellowship

Communion involves both fellowship with Christ and fellowship among believers, signifying shared nourishment and identity in Christ.

Lecture support: Weaver explains: 'the word communion clearly indicates that the church communes with Christ corporately... but it also clearly teaches that we at the same time commune with each other.'

The Cup as a Symbol of Blessing and Christ's Sacrifice

The cup represents the shed blood of Christ and the spiritual blessings received through His sacrifice, evoking gratitude.

Lecture support: Weaver notes: 'the cup represents the shed blood of Jesus Christ... it should render every believer grateful and thankful.'

Biblical Names Reveal the Supper's Purpose

Each scriptural name - Lord's table, Lord's supper, communion, cup of blessing, cup of the Lord, breaking of bread - highlights a distinct aspect of the supper's design.

Lecture support: Weaver summarizes: 'Each name that I've given you today is important... each name portrays a distinct aspect of the supper.'

Key Arguments

The Lord's table demands exclusive allegiance to Christ

Eating at the Lord's table signifies agreement and fellowship with Christ, which is mutually exclusive with any fellowship with devils or idolatry.

Lecture support: Weaver argues: 'if you are communing with Christ, then on the one hand, you're not only agreeing and acknowledging Him, but on the other hand, you are denying and renouncing anything and everything that is contrary to him.'

The Lord's Supper is not a re-sacrifice of Christ

Christ's sacrifice was once for all; the supper is a commemorative meal, not a sacrifice, contrary to Catholic transubstantiation.

Lecture support: Weaver states: 'When the Catholics talk about transubstantiation and call the Mass an unbloody sacrifice, that is actually blasphemous for Jesus Christ gave Himself, the Bible teaches, once for all.'

Communion involves both vertical and horizontal fellowship

The supper is not only communion with Christ but also fellowship among believers, as they share in the same spiritual nourishment.

Lecture support: Weaver explains: 'when we have communion, or the Lord's table, or the Lord's supper, it is not just that we are communing with the Lord, we are also communing with each other.'

The cup of blessing signifies all spiritual blessings in Christ

The cup represents the comprehensive blessings of salvation, prompting believers to bless God in gratitude.

Lecture support: Weaver says: 'What does the cup of blessing include? All spiritual blessings that are in Christ.'

The term 'Eucharist' is biblical, not exclusively Roman Catholic

The Greek word eucharistos (giving thanks) is used in the institution narratives, making 'Eucharist' a legitimate biblical name for the supper.

Lecture support: Weaver states: 'That is not a Roman Catholic term. That is a Bible term... The Greek word is eucharistos.'

Scripture References

1 Corinthians 11:20-34

Read as the primary text introducing the Lord's Supper and the Corinthian abuses.

1 Corinthians 10:21

Used to show the contrast between the Lord's table and the table of devils.

2 Corinthians 6:14-18

Cited to emphasize the impossibility of fellowship between righteousness and unrighteousness, Christ and Belial.

Hosea 1:9

Referenced to illustrate that some are not God's people despite claims.

James 3:13-18

Used to show that what one consumes (spiritually) determines thinking and behavior.

Hebrews 10:10

Cited to prove Christ's sacrifice was once for all, not repeated in the supper.

1 Corinthians 10:16

Used to introduce the name 'communion' and 'cup of blessing'.

1 John 1:7

Cited to show that walking in the light produces fellowship with one another.

John 6:32-58, 63

Discussed to refute transubstantiation; eating Christ's flesh is spiritual, not physical.

Ephesians 1:3

Used to explain that the cup of blessing includes all spiritual blessings in Christ.

Matthew 26:42

Cited to show Christ's cup of suffering given by the Father.

John 18:11

Referenced to illustrate the cup the Father gave Christ to drink.

1 Corinthians 11:25

Used to show the cup as the new testament in Christ's blood.

Acts 2:42

Cited as an example of 'breaking of bread' in the early church.

Acts 20:7, 11

Referenced to show the disciples breaking bread on the first day of the week.

1 Corinthians 11:23-24

Used to connect the breaking of bread to the Lord's institution.

Matthew 26:27

Cited to show Jesus gave thanks (eucharistos) at the institution.

Mark 14:23

Referenced for the giving of thanks at the Last Supper.

1 Corinthians 14:16

Used to illustrate the phrase 'giving of thanks' in a worship context.

Discussion Questions

1. What does it mean that the Lord's Supper is an 'ordinance,' and how does that affect our view of its importance?

Consider: Weaver defines ordinance as something instituted by God, making it a divine command.

2. How does the contrast between the Lord's table and the table of devils challenge our daily fellowship and allegiances?

Consider: Weaver emphasizes that eating implies fellowship and agreement, and one cannot serve two masters.

3. Why is it important to understand the Lord's Supper as a meal and not a sacrifice? How does this correct common misunderstandings?

Consider: Weaver contrasts the supper with Catholic transubstantiation and emphasizes Christ's once-for-all sacrifice.

4. In what ways does communion involve both vertical (with Christ) and horizontal (with other believers) fellowship?

Consider: Weaver explains that koinonia means sharing in Christ and with one another.

5. What does it mean to 'bless' the cup of blessing, and how should gratitude shape our participation?

Consider: Weaver says the cup represents Christ's blood and all spiritual blessings, evoking thankfulness.

6. How can the biblical names for the Lord's Supper enrich our understanding and practice of it?

Consider: Weaver lists six names and says each portrays a distinct aspect of the supper's purpose.

Applications

Examine your fellowship and allegiance

Believers must ensure they are not trying to partake of the Lord's table while also fellowshiping with sin or falsehood, as the two are mutually exclusive.

Lecture support: Weaver warns: 'you cannot be a partaker of the Lord's table and the table of devils... there is absolutely no agreement between the Lord and the devils.'

Approach the supper with gratitude, not as a burden

The cup of blessing should evoke heartfelt thanks for salvation, not be seen as a ritual obligation.

Lecture support: Weaver states: 'the Lord's Table, the Lord's Supper, communion, is not a burden, but a blessing.'

Recognize the supper as spiritual nourishment, not physical

Feeding on Christ means living by His words and truth, not a literal eating; this guards against superstition.

Lecture support: Weaver explains: 'living by Christ and eating his flesh and drinking his blood is just a picture... we draw our life, our nourishment, and our sustenance from Him.'

Use biblical terminology to deepen understanding

Learning the scriptural names helps believers grasp the full significance of the ordinance and avoid error.

Lecture support: Weaver says: 'each name portrays a distinct aspect of the supper and each name should be considered and understood by the saints.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 2

The Lord's Supper

Part Two

January 29, 2006

Read Chapter 2 in the companion book, pages 21-40 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Symbolism of the Lord's Supper

The Lord's Supper is rich in symbolism, representing multiple aspects of Christ's work and our relationship with Him.

Lecture support: Weaver states, 'The significance of the Lord's Supper is that it may be seen in that it symbolizes a sacrificial meal.' He then lists eight types of meals symbolized.

Christ's Once-for-All Sacrifice

The Lord's Supper points to Christ's singular, sufficient sacrifice on the cross, not a repeated offering.

Lecture support: Weaver cites Hebrews 9:26, 28; 10:11-12 to show Christ offered one sacrifice for sins forever.

Identification with Christ

Believers are uniquely identified with Christ's death, burial, and resurrection, as Old Testament saints identified with their sacrifices.

Lecture support: Weaver explains the laying on of hands in Leviticus 3 and connects it to Romans 6:3-6 and Ephesians 2:5-6.

New Covenant in Christ's Blood

The Lord's Supper confirms the new covenant, written on hearts, with Christ as mediator, sealed by His blood.

Lecture support: Weaver quotes Matthew 26:28, Mark 14:24, Luke 22:20, and 1 Corinthians 11:25, and references Hebrews 8:6-12.

Remembrance of Christ's Person and Work

The Lord's Supper calls believers to remember the totality of Christ - His life, death, resurrection, and righteousness.

Lecture support: Weaver says, 'As a memorial meal, we are to remember the entire and complete person of Christ, not just one aspect of His life.'

Communion with Christ and the Church

The Lord's Supper signifies fellowship with Christ and with fellow believers as members of His body.

Lecture support: Weaver references 1 Corinthians 10:16 and Ephesians 5:30, 32, and says, 'We are not only members of Christ, we're members of one another.'

Eschatological Hope

The Lord's Supper looks forward to Christ's literal, visible return to judge the world and be glorified in His saints.

Lecture support: Weaver cites 1 Corinthians 11:26, Acts 1:9-11, and 2 Thessalonians 1:7-10, emphasizing 'till he come.'

Exclusivity of Christ for Salvation

The Lord's Supper proclaims that salvation is found only in Jesus Christ, countering pluralism.

Lecture support: Weaver applies, 'Jesus Christ is the only way to salvation... the Lord's Supper stands out and says, no, they are not equal.'

Key Arguments

The Lord's Supper is not a sacrifice but symbolizes one

Weaver argues that Christ's sacrifice was once for all, so the Lord's Supper cannot be a re-sacrifice; it only symbolizes the sacrificial meal of the Old Testament.

Lecture support: He says, 'I did not say that the Lord's Supper was a sacrifice, nor did I say that it was a sacrificial meal in and of itself. I said it symbolized a sacrificial meal.'

Old Testament sacrifices prefigured Christ and involved identification

The worshiper laid hands on the sacrifice, identifying with it, and killed it, showing that his sins demanded death; this prefigures our identification with Christ's death.

Lecture support: Weaver explains Leviticus 3 and Isaiah 53:4-6, then connects to Romans 6 and Ephesians 2.

Covenants in the Bible were confirmed with a meal

Weaver shows from Genesis 26, 31, and 2 Samuel 3 that covenants were celebrated with a meal, and the new covenant is no exception, confirmed by the Lord's Supper.

Lecture support: He cites Genesis 26:26-31, Genesis 31:43-54, and 2 Samuel 3:20, then connects to the new covenant in Hebrews 8 and the Lord's Supper.

The Lord's Supper remembers Christ's entire person, including His active obedience

Weaver argues that Christ's life of perfect obedience, including His circumcision, was necessary to provide a positive righteousness, not just forgiveness.

Lecture support: He says, 'If Jesus Christ had not come and kept the law of God perfectly... what about the blood that was shed on the cross? It was his life that gave the merits to the shed blood.'

The Lord's Supper is a pictorial proclamation of Christ's death

Weaver argues that 1 Corinthians 11:26 shows the Supper is designed to 'show' or proclaim the Lord's death visually through proper symbols.

Lecture support: He says, 'So the Lord's Supper then is designed to show and to teach something. It's designed to show and to teach the Lord's death.'

Christ is spiritually present, not physically, in the Supper

Weaver denies transubstantiation and consubstantiation, affirming Christ's symbolic and spiritual presence, not a physical one.

Lecture support: He says, 'I am denying the Roman Catholic doctrine of transubstantiation... I am denying the Lutheran doctrine of consubstantiation... Christ is with us symbolically, He is with us spiritually, but He is not actually with us physically.'

The Lord's Supper points to Christ's literal, visible return

Weaver argues that 'till he come' in 1 Corinthians 11:26 indicates an eschatological focus, confirmed by Acts 1 and 2 Thessalonians 1.

Lecture support: He says, 'So amazingly, the Lord's Supper not only looks backward to what Christ has done, it also looks forward to what Christ will do. He is returning.'

The Lord's Supper proclaims the exclusivity of Christ

Weaver argues that the Supper stands against pluralism by declaring that salvation is only in Jesus Christ.

Lecture support: He says, 'Jesus Christ and Jesus Christ alone is salvation. And when we observe the Lord's table, we're saying that everything is bound up in Him.'

Scripture References

1 Corinthians 11:20-34

Weaver reads the passage as the primary text for the sermon, covering the institution and proper observance of the Lord's Supper.

Hebrews 9:26

Cited to show Christ appeared once to put away sin by the sacrifice of Himself, proving the once-for-all nature of His sacrifice.

Hebrews 9:28

Cited to show Christ was offered once to bear the sins of many.

Hebrews 10:11-12

Cited to contrast the repeated Levitical sacrifices with Christ's one sacrifice for sins forever.

Exodus 24:4-11

Cited to illustrate the Old Testament sacrificial meal where the elders ate and drank in God's presence, symbolizing fellowship.

Leviticus 3:1-11

Read to show the peace offering procedure, including the worshiper's identification and the Lord's portion, prefiguring Christ.

Leviticus 19:5-6

Cited to show the people had a portion in the sacrifice and were to eat it within two days.

Deuteronomy 27:7

Cited to show the people were to eat peace offerings and rejoice before the Lord.

1 Corinthians 10:16-21

Cited to show the Lord's Supper as communion with Christ and a warning against fellowship with demons.

Isaiah 53:4-6

Cited to explain why the worshiper killed the sacrifice: his sins demanded the death, prefiguring Christ bearing our iniquities.

Romans 6:3-6

Cited to show believers are baptized into Christ's death, buried and raised with Him, uniquely identified with His sacrifice.

Ephesians 2:5-6

Cited to show believers are quickened, raised, and seated with Christ in heavenly places.

Genesis 26:26-31

Cited as an example of a covenantal meal after making a covenant.

Genesis 31:43-54

Cited as another example of a covenantal meal between Jacob and Laban.

2 Samuel 3:20

Cited as an example of a feast after a covenant between David and Abner.

Hebrews 8:6-12

Cited to show the new covenant promises, including the law written on hearts and forgiveness of sins.

Hebrews 9:15, 22

Cited to show Christ as mediator of the new testament and the necessity of blood for remission.

Matthew 26:26-28

Cited to show Jesus instituting the Lord's Supper and calling the cup 'my blood of the new testament.'

1 Corinthians 5:7

Cited to show Christ as our Passover sacrificed for us.

Acts 1:9-11

Cited to show Christ's ascension and the promise of His literal, visible return.

Discussion Questions

1. How does understanding the Lord's Supper as a symbolic sacrificial meal deepen your appreciation for Christ's once-for-all sacrifice?

Consider: Weaver emphasized that the Supper is not a re-sacrifice but points to Christ's finished work.

2. In what ways does the Lord's Supper as a covenantal meal renew your commitment to Christ and to the church?

Consider: Weaver explained that covenants were confirmed with meals and that the Supper renews our pledge of loyalty.

3. Why is it important to remember the entire person of Christ - His life, obedience, and righteousness - not just His death?

Consider: Weaver argued that Christ's active obedience was necessary for our positive righteousness.

4. How does the Lord's Supper as a communion meal affect your relationships with other believers?

Consider: Weaver said we are members of one another and fellowship is based on Christ.

5. What does it mean to 'show the Lord's death' in the Lord's Supper, and how can we do it more faithfully?

Consider: Weaver explained the Supper is a pictorial proclamation of Christ's death.

6. How does the eschatological aspect of the Lord's Supper ('till he come') shape your hope and daily living?

Consider: Weaver connected the Supper to Christ's literal return and final judgment.

7. How can the Lord's Supper strengthen your witness in a pluralistic culture that denies the exclusivity of Christ?

Consider: Weaver applied that the Supper proclaims Christ as the only way to salvation.

Applications

Grasp the monumental significance of the Lord's Supper

Believers should seek to understand the rich symbolism and importance of the Lord's Supper to appreciate its implications.

Lecture support: Weaver says, 'The significance of the Lord's Supper is monumental. And it should be grasped in some degree by each believer.'

Stand firm for the exclusivity of Christ

A proper understanding of the Lord's Supper should encourage believers to stand fast in the faith, proclaiming Christ as the only Savior.

Lecture support: Weaver says, 'A proper understanding of the Lord's Supper should encourage each saint to stand fast and to stand firm for the faith that was once delivered unto the saints.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 3

The Lord's Supper

Part Three

February 05, 2006

Read Chapter 3 in the companion book, pages 41-59 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Close Communion as the Biblical Position

Weaver argues that only baptized believers who are members of the local church and living orderly lives should partake, based on scriptural principles.

Lecture support: He states, 'I believe that the principles of the Scripture teach that the position of close communion is indeed the biblical concept.'

The Lord's Supper as a Church Ordinance

The Supper was given to the local church as an institution, not to individuals or parachurch organizations, and is for the assembled congregation.

Lecture support: Weaver says, 'The Lord's Supper, as is baptism, is a church ordinance... given to the church as a local institution.'

Church Discipline and the Lord's Table

The observance must be under church discipline; those under discipline or living disorderly lives are to be excluded from the table.

Lecture support: He cites 1 Corinthians 5:11, 'with such an one no not to eat,' applying it to the Lord's Supper.

Prerequisites for Partaking

Salvation, baptism, church membership, and an orderly life are necessary; baptism is the initial confession of faith and must precede the Supper.

Lecture support: Weaver says, 'Baptism is the initial act of obedience. It is the initial confession of faith.'

Rejection of Sacramentalism

Weaver rejects the term 'sacrament' because it implies a ritual that confers grace regardless of faith, as taught by Roman Catholics and Lutherans.

Lecture support: He states, 'I have a problem with the usage of the word sacrament. Because the Roman Catholic Church teaches that a sacrament is a means of acquiring grace through a ritual.'

Key Arguments

The Lord's Supper is a church ordinance, not an individual or family rite

God gave the ordinances to the church as an institution; therefore, only the local church has authority to administer them.

Lecture support: Weaver says, 'God only created three institutions... He did not give communion to the family, and He did not give communion to the state.'

The Supper is for the gathered church, not for private or sickbed observance

Scripture shows the Supper was observed when the church came together; there is no biblical basis for 'carry-out' communion.

Lecture support: He cites 1 Corinthians 11:18, 'when ye come together in the church,' and argues against giving it to the sickly unless one holds a sacramental view.

Church discipline requires exclusion of unrepentant members

If the church can exclude someone from fellowship, it must also exclude them from the Lord's Table, as seen in 1 Corinthians 5.

Lecture support: Weaver argues, 'If God would forbid me just simply to go out and eat a meal with him... how much more would God forbid me to partake of the Lord's table with him?'

Baptism must precede the Lord's Supper

Baptism is the initial confession of faith and the first act of obedience; the order in the Great Commission and the symbolism of death and life require it.

Lecture support: He says, 'Baptism is the initial act of obedience... it is only natural that baptism precedes the Lord's Supper because of the pictures that they present.'

Judas was excluded from the institution of the Supper

John 13 shows Judas left before the Supper was instituted, indicating that unbelievers should not partake.

Lecture support: Weaver notes, 'The Lord instituted his supper without the presence of Judas. Judas had left. He was the one who was not saved. He was excluded.'

Scripture References

1 Corinthians 11:20-34

Read at the opening to set the context for the Lord's Supper and the need for self-examination.

Isaiah 8:20

Cited to emphasize speaking according to God's Word.

Matthew 28:18-20

The Great Commission, showing baptism and teaching are given to the church.

Ephesians 2:19-20

The church is built on the foundation of the apostles and prophets, with Christ as cornerstone.

Acts 2:42

The early church continued in the apostles' doctrine, fellowship, breaking of bread, and prayers.

1 Corinthians 1:1

Paul addresses the letter to the local church at Corinth.

1 Corinthians 11:18

The church comes together in one place, the context for the Lord's Supper.

Matthew 18:15-17

Church discipline process, culminating in treating the unrepentant as a heathen.

Romans 16:17-18

Command to mark and avoid those causing divisions contrary to doctrine.

2 Thessalonians 3:6, 14

Withdraw from disorderly brothers; note and avoid those who disobey apostolic teaching.

1 Corinthians 5:1-13

Case of immorality; command to purge out the wicked person and not to eat with such a one.

Acts 8:36-37

Philip requires belief before baptism, implying faith is prerequisite for ordinances.

1 Thessalonians 1:9

Turning to God from idols is evidence of conversion.

John 13:24-31

Judas leaves before the institution of the Lord's Supper, showing exclusion of unbelievers.

1 Corinthians 11:23

The Lord's Supper was instituted the same night Jesus was betrayed, while Judas was absent.

1 Timothy 6:12

Timothy's good profession before many witnesses is identified as his baptism.

Acts 21:24

Paul is urged to show he walks orderly, implying orderly living is expected.

Discussion Questions

1. What are the four positions on communion, and how do they differ?

Consider: Weaver defines open, restricted, closed, and close communion.

2. Why does Weaver argue that the Lord's Supper is a church ordinance and not for individuals or families?

Consider: He explains that God gave the ordinances to the church as an institution.

3. How does church discipline relate to participation in the Lord's Supper?

Consider: Weaver uses 1 Corinthians 5 to show that unrepentant members must be excluded.

4. What are the four prerequisites for partaking, and why is each important?

Consider: Salvation, baptism, church membership, and orderly life are outlined.

5. Why does Weaver reject the term 'sacrament' for the Lord's Supper?

Consider: He explains that it implies a ritual that confers grace regardless of faith.

6. What is the significance of Judas leaving before the institution of the Lord's Supper?

Consider: Weaver uses John 13 to argue that unbelievers should not partake.

Applications

Evangelistic reminder for the unsaved

The Lord's Supper should remind unbelievers that Christ died for sinners and calls them to repentance and faith.

Lecture support: Weaver says, 'every time you see the Lord's Supper, it ought to remind you that God commands you to repent and believe on Jesus Christ.'

Exhortation to be baptized

Believers who have not been baptized since believing should follow the scriptural command to be baptized as the first act of obedience.

Lecture support: Weaver states, 'if you've not been baptized since you believed you need to be. And I exhort you to follow the teaching of Scripture.'

Call to orderly and godly living

Saints should live orderly lives so that nothing hinders their participation in the Lord's Supper.

Lecture support: Weaver says, 'make sure that you live an orderly and godly life and walk in the precepts of the Word of God so that there will not be any hindrance or interference.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 4

The Lord's Supper

Part Four

February 12, 2006

Read Chapter 4 in the companion book, pages 61-76 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Worthy Manner of Partaking

The Lord's Supper must be observed in a manner that recognizes its value, avoiding superstition, undervaluing, or treating it as a mere ritual.

Lecture support: Weaver explains that 'unworthily' is an adverb describing manner, not personal fitness, and gives examples of unworthy partaking such as gluttony, mockery, and lack of distinction from common meals.

Self-Examination

Before partaking, Christians must examine themselves to ensure they are in a right state, confessing known sins so they can partake in a worthy manner.

Lecture support: Weaver cites 1 Corinthians 11:28 and 2 Corinthians 13:5, emphasizing that the Greek word 'dokimazo' means to examine so as to approve, and that the purpose is preparation, not exclusion.

Discerning the Lord's Body

Partakers must distinguish the Lord's Supper from a common meal and recognize its sacred significance; failure to do so results in judgment.

Lecture support: Weaver explains the Greek word 'diakrino' and states that not discerning the Lord's body is equated with partaking unworthily, leading to condemnation.

Divine Chastening for Unworthy Partaking

God chastens those who partake unworthily with physical weakness, sickness, and even death, as a form of child-training to prevent condemnation with the world.

Lecture support: Weaver references 1 Corinthians 11:30-32 and Hebrews 12:5-11, explaining that chastening is for our profit and yields the peaceable fruit of righteousness.

Self-Judgment to Avoid God's Judgment

Christians must honestly judge their own sins and attitudes; if they do not, God will judge them through chastening.

Lecture support: Weaver states, 'we will either judge ourselves or God will judge us,' and emphasizes the need to deal with known sins before partaking.

Key Arguments

'Unworthily' refers to manner, not personal fitness

The adverb 'unworthily' in 1 Corinthians 11:27,29 describes how the Lord's Supper is observed, not the personal worthiness of the partaker.

Lecture support: Weaver says, 'the word unworthily is an adverb and not an adjective. So what verse 27 and verse 29 is doing is this. It is describing a manner in which the Lord's table must not be observed.'

Self-examination is for approval, not exclusion

The purpose of self-examination is to prepare oneself to partake in a worthy manner, not to disqualify oneself from the table.

Lecture support: Weaver explains that 'dokimazo' means 'to examine so as to approve' and that 'the purpose of doing this self-examination is not to keep you away from the Lord's table, but so that you may be sure that you come to it in the right manner.'

Failure to discern the Lord's body leads to judgment

Not distinguishing the Lord's Supper from a common meal or not estimating it aright results in eating and drinking damnation to oneself.

Lecture support: Weaver states, 'he that eateth and drinketh unworthily, eateth and drinketh damnation, not discerning the Lord's body,' and explains that 'diakrino' means to separate or distinguish.

God's chastening is remedial, not punitive

The judgment for unworthy partaking is chastening (child-training) intended to correct and produce righteousness, not final condemnation.

Lecture support: Weaver cites Hebrews 12:5-11 and says, 'when we are judged, we are chastened of the Lord, that we should not be condemned with the world.'

Self-judgment is mandatory to avoid divine judgment

Christians must judge their own sins; if they refuse, God will judge them through chastening, which can include physical affliction.

Lecture support: Weaver says, 'we will either judge ourselves or God will judge us' and 'if we would judge ourselves, we should not be judged.'

Scripture References

1 Corinthians 11:20-34

The primary passage read and expounded throughout the sermon, covering the Lord's Supper instructions.

Exodus 12:11

Used to illustrate the Lord's Passover as a holy institution ordained by God, contrasting with its later descent into a mere ritual.

John 2:13

Shows how the Lord's Passover became the Jews' Passover, a ritual devoid of its original meaning, paralleling the danger for the Lord's Supper.

Hebrews 12:16

Mentioned in defining 'profane' as living independently of God, applied to profaning the Lord's Supper.

Ezekiel 22:26

Cited to show God's condemnation of priests who failed to distinguish between holy and profane, applied to the Lord's Supper.

2 Corinthians 13:5

Used to support the command to examine oneself, with the Greek word 'dokimazo' meaning to prove or approve.

Psalms 66:18

Quoted to emphasize that regarding iniquity in the heart hinders prayer, applied to the need for confession before the Lord's Supper.

1 John 1:9

Quoted to show that confession of sins leads to forgiveness and cleansing, necessary for worthy partaking.

1 Thessalonians 4:14

Referenced to explain that 'sleep' in 1 Corinthians 11:30 is a euphemism for death.

Hebrews 12:5-11

Read and expounded to explain God's chastening as child-training for our profit, yielding the peaceable fruit of righteousness.

Micah 6:9

Quoted to illustrate the principle that if we do not hear God's word, we will feel His rod.

Discussion Questions

1. What does it mean to partake of the Lord's Supper in an 'unworthy manner,' and how does this differ from feeling personally unworthy?
- Consider:** Weaver emphasizes that 'unworthily' is an adverb describing manner, not personal fitness. This question explores that distinction.

2. How can we ensure that our observance of the Lord's Supper does not become a mere ritual or empty ceremony?
- Consider:** Weaver warns against treating the Lord's Supper as common or profane, using the example of the Passover becoming the Jews' Passover.

3. What is the purpose of self-examination before the Lord's Supper, and how should it be practiced?
- Consider:** Weaver explains that self-examination is to approve ourselves and deal with known sins, not to disqualify us.

4. What does it mean to 'discern the Lord's body,' and why is it essential for worthy partaking?

Consider: Weaver defines 'discern' as distinguishing the Lord's Supper from a common meal and estimating it aright.

5. How should the reality of divine chastening for unworthy partaking affect our approach to the Lord's Table?

Consider: Weaver teaches that God may chasten with physical weakness, sickness, or death to correct us and produce righteousness.

6. In what ways can we practice self-judgment to avoid God's judgment, according to this passage?

Consider: Weaver calls for brutal honesty in seeing our sins as God sees them and confessing them.

Applications

Hear God's Word or feel His rod

We must heed God's Word to avoid His chastening; if we disobey, we will experience His corrective discipline.

Lecture support: Weaver says, 'If you don't listen to the word, you're going to heed the rod,' citing Micah 6:9.

Do not treat the Lord's Supper as common

We must not allow the Lord's Supper to become an empty ritual; it must be observed with reverence and understanding of its significance.

Lecture support: Weaver warns against the Lord's table descending into 'just something we do' and emphasizes discerning the Lord's body.

Partake in a worthy manner through self-examination and discernment

Beyond basic prerequisites, we must examine ourselves, discern the Lord's body, and judge ourselves to partake worthily and avoid chastening.

Lecture support: Weaver states, 'we must learn to partake in a worthy manner... by examining and judging ourselves and making sure that we have the biblical attitude.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 5

The Lord's Supper

Part Five

February 19, 2006

Read Chapter 5 in the companion book, pages 77-101 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Danger of Unbiblical Divisions

Divisions, whether visible separation or inward alienation, bring God's judgment and corrupt worship, especially the Lord's Supper which pictures unity in Christ.

Lecture support: Paul says their coming together is 'not for the better, but for the worse' (v.17) and that there are divisions among them (v.18). Weaver states, 'unbiblical divisions...will bring the judgment and condemnation of God upon us.'

The Escalation of Small Sins

Every big sin begins with a small sin; personal opinions, if unchecked, cascade into pastoral, judicial, intellectual, spiritual, and social divisions that ultimately corrupt the Lord's Table.

Lecture support: Weaver traces the progression from 1 Corinthians 1 through 11, showing how 'little sins turn out and turn into the big sins' and 'bulldoze their way into the worship of the Lord's Supper.'

Submission to the Word of God as the Remedy

The only way to have the same mind and judgment is for all believers to submit their thoughts to Scripture, bringing every thought captive to Christ.

Lecture support: Weaver cites 1 Corinthians 1:10, 2 Corinthians 10:5, and Philippians 2:5, saying, 'We all submit our minds to the Word of God...our unfailing standard is the Word of God, which is the mind of Christ.'

God's Sovereign Distribution of Gifts

God gives different gifts to different members of the body as He pleases, and no gift is for personal pride; all are for the edification of the church.

Lecture support: 1 Corinthians 12:11,18,28-30 are cited. Weaver says, 'God has not only given you different gifts because you are different members of the body...God sovereignly gives you your gift and then God sovereignly places you in the body.'

The Lord's Supper as a Picture of Unity

Partaking of the Lord's Table while divided is a contradiction because the ordinance teaches our oneness in Christ and mutual nourishment.

Lecture support: Weaver asks, 'How in the world can you partake of the Lord's table which teaches our unity and our oneness in Christ...when you're divided?'

Sins of the Spirit vs. Sins of the Flesh

Filthiness can be of the spirit as well as the flesh; attitudes like pride, envy, and division are spiritual sins that must be cleansed.

Lecture support: 2 Corinthians 7:1 is quoted: 'let us cleanse ourselves from all filthiness of the flesh and spirit.' Weaver says, 'if you just get rid of the sins of the flesh, does that mean you're right with God? ...there are sins of the Spirit as well.'

Key Arguments

Divisions make worship harmful rather than edifying.

Paul states that the Corinthians' assemblies were for the worse, bringing condemnation. Weaver argues this applies to churches today where preaching and attitudes harm rather than build up.

Lecture support: 1 Corinthians 11:17: 'you come together not for the better, but for the worse.' Weaver says, 'you're eating and drinking condemnation of yourself.'

Personal opinions must not become tests of fellowship.

Only Scripture can bind the conscience. When personal opinions cause division, they become sinful. Believers must agree to disagree on non-essentials.

Lecture support: Weaver states, 'if you cannot find a plain, obvious principle or a plain, obvious scripture, then you have no right to bind your opinion on anyone.'

Following personalities over Christ leads to carnality.

The Corinthian factions around Paul, Apollos, and Peter were carnal because they focused on men rather than God who gives the increase.

Lecture support: 1 Corinthians 3:3-7: 'Who then is Paul, and who is Apollos, but ministers by whom ye believed...God gave the increase.'

God has provided an orderly way to resolve disputes.

Instead of suing in secular courts, believers should either suffer wrong or follow the steps of Matthew 18, culminating in church discipline before legal action.

Lecture support: Matthew 18:15-17 is outlined. Weaver says, 'if you're involved in a dispute, it's your responsibility to get it resolved' through God's orderly way.

Knowledge without love puffs up and causes division.

Intellectual pride over knowledge leads to arrogance. Love, however, edifies and is willing to teach and help others grow.

Lecture support: 1 Corinthians 8:1-2: 'Knowledge puffeth up, but charity edifieth.' Weaver says, 'when we think that we have arrived...we know nothing yet.'

Spiritual gifts are for edification, not personal status.

The Corinthians used gifts for self-glory. Paul teaches that God distributes gifts sovereignly and places members in the body to prevent schism.

Lecture support: 1 Corinthians 12:25: 'That there should be no schism in the body.' Weaver says, 'God did not give gifts...for anyone to personally glory in. He gave them for the edification of the church.'

Social snobbery at the Lord's Table despises the church.

The wealthy eating separately shamed the poor and despised the church of God. Paul commands them to eat at home if they cannot wait for one another.

Lecture support: 1 Corinthians 11:21-22,33. Weaver says, 'they were despising God's church...this was an insult to Jesus Christ, who is the head of the church.'

The 'approved' are those who stand on Scripture amid factions.

In 1 Corinthians 11:19, 'heresies' means schools of opinion. The approved are those who refuse to join factions and adhere to God's Word.

Lecture support: Weaver explains, 'the approved...are those who refuse to get mixed up with the personal opinions of men...I'm going to stick with the Word of God.'

Scripture References

1 Corinthians 11:17-34

The primary passage read at the opening, detailing the Corinthian abuses of the Lord's Supper and Paul's reproof.

2 Corinthians 7:1

Used to show that filthiness can be of the spirit as well as the flesh, requiring cleansing from both.

1 Corinthians 1:10-11

Paul's plea for no divisions and to be perfectly joined together in the same mind, introducing the problem of personal opinions.

Romans 15:6

Cited to show that believers should with one mind and one mouth glorify God.

Philippians 2:2,5

Euodius and Syntyche urged to be of the same mind; the mind of Christ is the standard.

2 Corinthians 10:5

Bringing every thought into captivity to the obedience of Christ as the answer to personal opinions.

1 Corinthians 1:12-13

The pastoral divisions: some said 'I am of Paul,' others of Apollos, Cephas, or Christ.

1 Corinthians 3:3-7

Paul calls them carnal for envying and strife over leaders; ministers are only instruments, God gives the increase.

1 Corinthians 4:7

Who makes you differ? What do you have that you did not receive? Used to humble pride over gifts.

1 Peter 4:10-11

Every man has received a gift; let him minister as of the ability God gives, that God may be glorified.

1 Corinthians 6:1-5

Judicial divisions: believers taking each other to court before unbelievers instead of settling within the church.

1 Peter 2:20

If you suffer for doing well and take it patiently, this is acceptable with God - supporting the option to suffer wrong.

Matthew 5:23-24, 40

Reconcile with a brother who has something against you before offering your gift; if sued for your coat, give your cloak also.

Matthew 18:15-17

The orderly steps of church discipline: private reproof, witnesses, tell it to the church, then treat as a heathen.

1 Corinthians 8:1-2

Knowledge puffs up, but charity edifies; if anyone thinks he knows anything, he knows nothing yet as he ought to know.

Proverbs 16:18

Pride goes before destruction and a haughty spirit before a fall, applied to intellectual pride.

1 Corinthians 12:1, 11, 12-25

Spiritual gifts are given by the Spirit as He wills; the body has many members with different functions to prevent schism.

1 Corinthians 14:26, 33

When you come together, everyone has a psalm, doctrine, tongue - let all be done for edifying; God is not the author of confusion.

1 John 3:16-18

We perceive God's love because He laid down His life; if we have this world's good and see a brother in need and shut up our compassion, how does God's love dwell in us?

Acts 5:17; 15:5

The word 'heresy' (sect) is used of the Sadducees and Pharisees, showing it means a school of opinion.

Discussion Questions

1. What are some examples of 'personal opinions' that can become tests of fellowship today, and how can we apply the principle of agreeing to disagree in non-essentials?

Consider: Based on the discussion of 1 Corinthians 1:10-11 and the danger of dividing over personal opinions.

2. How can we guard against the tendency to follow personalities or gifted speakers rather than focusing on the message of Scripture?

Consider: Arising from the pastoral divisions in 1 Corinthians 1:12-13 and 3:3-7.

3. In what practical ways can a local church implement the Matthew 18 process for resolving disputes before they escalate to legal action?

Consider: From the judicial divisions and the explanation of Matthew 18:15-17 as God's orderly way.

4. How does intellectual pride manifest in church settings, and what steps can we take to use knowledge to edify rather than puff up?

Consider: Related to 1 Corinthians 8:1-2 and the intellectual divisions.

5. Why is it a contradiction to partake of the Lord's Supper while harboring divisions or alienation toward fellow believers?

Consider: Based on the argument that the Lord's Table pictures unity and communion in Christ.

6. What does it mean to 'discern the Lord's body' in the context of both the elements and the church as the body of Christ?

Consider: Referenced in the review of previous messages and the warning against unworthy partaking.

7. How can we cultivate the attitude of the 'approved' who refuse to join factions and stand on Scripture alone?

Consider: From the explanation of 1 Corinthians 11:19 and the approved being made manifest.

8. What are some 'sins of the spirit' that we may overlook while focusing only on outward sins, and how can we cleanse ourselves from them?

Consider: Based on 2 Corinthians 7:1 and the distinction between filthiness of flesh and spirit.

Applications

Examine your heart for unbiblical divisions.

Believers must search their hearts for any attitude of alienation or separation toward fellow church members, recognizing that such divisions bring judgment and corrupt worship.

Lecture support: Weaver states, 'unbiblical divisions, either visible separation or inward alienation, will bring the judgment and condemnation of God upon us.'

Submit personal opinions to Scripture.

When you hold a strong personal opinion, test it against the clear teaching of God's Word. If Scripture does not bind it, do not bind others with it, and be willing to agree to disagree in love.

Lecture support: Weaver says, 'if you cannot find a plain, obvious principle or a plain, obvious scripture, then you have no right to bind your opinion on anyone.'

Focus on the message, not the messenger.

Evaluate preaching and teaching by its faithfulness to Scripture, not by the speaker's eloquence, personality, or gifts. Remember that God alone gives the increase.

Lecture support: Weaver says, 'you don't look at the man and you don't look at the gift. You look at the message.'

Resolve disputes biblically.

When wronged by a brother, either choose to suffer the wrong or follow the steps of Matthew 18: private confrontation, witnesses, church involvement - before considering legal action.

Lecture support: Weaver outlines the process and says, 'if you're involved in a dispute, it's your responsibility to get it resolved' in God's orderly way.

Use knowledge and gifts to edify, not to elevate self.

Whatever intellectual ability or spiritual gift you have, use it humbly to build up the body, recognizing that God sovereignly gave it and can take it away.

Lecture support: Weaver says, 'Love is willing to teach. Love is willing to help. Love is willing to build someone up and not tear someone down.'

Practice mutual care at fellowship meals and the Lord's Table.

When gathering for meals or the Lord's Supper, wait for one another and ensure no one is shamed by economic or social differences. If you cannot wait, eat at home.

Lecture support: Weaver applies 1 Corinthians 11:33: 'if you can't wait until everybody gets to the table, you either stay home or you eat before you leave home.'

Cleanse yourself from sins of the spirit.

Regularly confess and turn from inward sins like pride, envy, and bitterness, not just outward sins, perfecting holiness in the fear of God.

Lecture support: 2 Corinthians 7:1 is applied: 'let us cleanse ourselves from all filthiness of the flesh and spirit.'

Stand on Scripture amid factions.

When cliques or parties form around personalities or opinions, refuse to join them. Instead, anchor yourself in the Word of God and maintain unity with all who hold to essential truths.

Lecture support: Weaver says the approved are 'the ones who'll sit back and say, I'm not getting mixed up with any of you nuts...I'm going to stick with the Word of God.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 6

The Lord's Supper

Part Six

February 26, 2006

Read Chapter 6 in the companion book, pages 103-121 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Frequency of the Lord's Supper is not prescribed

Scripture does not mandate a specific frequency for observing the Lord's Supper; the phrase 'as often as' in 1 Corinthians 11:25-26 indicates indefinite repetition, leaving it to the church's discretion.

Lecture support: Weaver states: 'The frequency of observing the Lord's table is not given to us in Scripture except in one place... 1 Corinthians 11... as often as you do it... What does scripture say? Whenever you do it.'

Manner of observance is more important than frequency

Christ emphasizes the manner in which the Lord's Supper is observed, not how often. Doing it rightly once is better than doing it wrongly many times.

Lecture support: Weaver says: 'I believe that Christ is more concerned with the manner of our observance than he is the frequency of it. If we do it right one time, that's a whole lot better than doing it wrong a thousand times.'

Rejection of legalistic weekly observance

Weaver refutes the claim that weekly observance is biblically mandated, critiquing the assumptions behind using Acts 20:7 and warning against making it a soul-damning law.

Lecture support: He quotes Ron Holbrook's extreme view and then says: 'you have to make a large number of assumptions to say that the Christians at Troas observed the Lord's table every Sunday.'

Servers need not be ordained

The Bible does not restrict serving the Lord's Supper to ordained elders or deacons; godly character is the primary qualification.

Lecture support: Weaver argues: 'I believe that godly men may serve the supper, equally as elders and deacons... Nowhere in Acts chapter 6 are these men called deacons.'

Danger of clergy-laity division

Elevating ordained men above the laity in service can lead to a Nicolaitan-like division, which Christ hates, as all believers are a holy priesthood.

Lecture support: Weaver references Revelation 2:6,15 and 1 Peter 2:5, saying: 'when you begin to set a division where you've got this group of clergy who are the ordained... That's part of that which the Lord hates.'

Local church autonomy in practice

The frequency and choice of servers are matters left to the local church, guided by the needs of the people and biblical principles, not rigid rules.

Lecture support: Weaver concludes: 'The frequency of the observance is left to the pastor and to the needs of the people... The servers, whether they're ordained or not, must be godly men.'

Key Arguments

Acts 20:7 does not mandate weekly observance

To conclude weekly observance from Acts 20:7, one must assume the breaking of bread was the Lord's Supper, that the Troas church did it every Sunday, that all first-century churches did likewise, and that this practice is binding on all churches - none of which are stated in Scripture.

Lecture support: Weaver lists four assumptions: 'you must assume that the breaking of bread here was indeed the Lord's Supper... you must assume that this congregation met every Sunday... you would also have to assume that every church in the first century met every Sunday... you would have to assume that the practice at the church of Troas was binding upon all churches.'

The Greek adverb Hosakis indicates indefinite repetition

The phrase 'as often as' in 1 Corinthians 11:25-26 translates the Greek relative adverb Hosakis, which is used only with the notion of indefinite repetition, meaning the frequency is not fixed.

Lecture support: Weaver explains: 'This phrase, "as often as," is from a Greek relative adverb, Hosakis. And this adverb is used only with the notion of indefinite repetition.'

Christ's words outweigh church practice

Even if the Troas church observed the Lord's Supper weekly, the direct teaching of Christ and Paul ('as often as') carries more authority than the example of one church.

Lecture support: Weaver asks: 'What should have more weight with Christians and with other churches? What the Christians did at Troas, or what Christ and the Apostle Paul said?'

Fasting parallel illustrates emphasis on manner

Jesus' teaching on fasting in Matthew 6 uses 'when you fast' without specifying frequency, focusing instead on the manner, just as the Lord's Supper emphasizes manner over timing.

Lecture support: Weaver notes: 'He just said, whenever you do it, don't do it the way the Pharisees do. What is he concerned about? The manner, the manner.'

Acts 6 men were not called deacons

The seven men chosen in Acts 6 were appointed to serve tables, not specifically the Lord's Supper, and are never called deacons in Scripture; thus, using this passage to restrict servers to deacons is unfounded.

Lecture support: Weaver states: 'none of these men were ever called deacons. Moreover, the Bible does not indicate that any of these men were ever ordained.'

Godly character trumps ordination for servers

A godly unordained man is more pleasing to the Lord as a server than an ungodly ordained man, because character is the biblical qualification.

Lecture support: Weaver asks: 'Which do you think is more pleasing to the Lord? To having an ordained man serve the table who happens to be a fornicator or ungodly, or having a godly man serve the table who happens not to be ordained.'

Scripture References

1 Corinthians 11:20-34

Weaver reads the passage as the primary text for the study, covering the Lord's Supper institution and the Corinthian abuses.

Acts 2:42,46

Weaver discusses the claim that 'breaking of bread' refers to daily observance of the Lord's Supper, arguing it likely refers to common meals.

Acts 20:6-7

Weaver examines this passage used to support weekly observance, listing assumptions required to make it binding.

1 Corinthians 11:25-26

Weaver highlights 'as often as' as the only biblical regulation on frequency, indicating indefinite repetition.

Revelation 11:6

Weaver cites the only other use of Hosakis ('as often as they will') to illustrate indefinite repetition left to one's discretion.

Matthew 6:16-18

Weaver uses Jesus' teaching on fasting as a parallel where manner is emphasized over frequency.

1 John 5:3

Weaver references this verse to show that love for Christ is demonstrated by keeping His commandments, not merely by frequent observance.

John 14:24

Weaver quotes Jesus' words that loving Him means keeping His sayings, reinforcing the point about obedience.

Acts 6:1-7

Weaver examines the selection of the seven men to serve tables, arguing they were not called deacons and were not specifically appointed to serve the Lord's Supper.

Revelation 2:6,15

Weaver references the Nicolaitans, whose deeds and doctrine Christ hates, to warn against creating a clergy-laity division.

1 Peter 2:5

Weaver cites this verse to show that all believers are a holy priesthood, countering the idea of a separate clergy class.

Revelation 1:5-6

Weaver quotes this passage to reinforce that Christ has made believers kings and priests, emphasizing the priesthood of all believers.

Discussion Questions

1. How does the phrase 'as often as' in 1 Corinthians 11:25-26 guide our understanding of the frequency of the Lord's Supper?

Consider: Weaver argues that this phrase indicates indefinite repetition, leaving the frequency to the church's discretion.

2. What assumptions are necessary to use Acts 20:7 as a proof text for mandatory weekly observance, and are those assumptions justified?

Consider: Weaver lists four assumptions and challenges their validity.

3. Why does Weaver believe that the manner of observing the Lord's Supper is more important than the frequency?

Consider: He uses the parallel of fasting in Matthew 6 and the Corinthian abuses to illustrate this point.

- 4.** What biblical evidence does Weaver present to argue that unordained men may serve the Lord's Supper?

Consider: He examines Acts 6 and the absence of a direct command restricting servers to ordained men.

- 5.** How does the concept of the priesthood of all believers (1 Peter 2:5, Revelation 1:6) relate to the question of who may serve the Lord's Supper?

Consider: Weaver uses these verses to counter the idea of a strict clergy-laity division in service.

- 6.** What dangers does Weaver see in restricting the serving of the Lord's Supper to ordained men only?

Consider: He warns of creating a Nicolaitan-like division and elevating ungodly ordained men over godly unordained men.

7. How should a church decide on the frequency of the Lord's Supper and the selection of servers according to the principles in this sermon?

Consider: Weaver concludes that these matters are left to the local church's discretion, guided by biblical principles and the needs of the people.

Applications

Examine the manner of your observance

Believers should focus on observing the Lord's Supper in a worthy manner, with self-examination and discernment, rather than being concerned about how often it is done.

Lecture support: Weaver states: 'The problem is not the frequency, but the manner in which it is observed. When we come to observe the Lord's table and we do it just simply as a ritual or as a ceremony or something to do, it's wrong.'

Avoid legalism in church practice

Churches should not impose man-made rules about frequency or servers that go beyond Scripture, as this can lead to division and legalism.

Lecture support: Weaver warns against those who 'turn it into a rigid law' and says, 'When you lay down a law that mandates that only elders and deacons may serve the Lord's table, I believe you've gone beyond the word of God.'

Prioritize godly character over ordination

When selecting servers for the Lord's Supper, churches should prioritize godly character and reputation over mere ordination status.

Lecture support: Weaver argues: 'Which do you think is more pleasing to the Lord? To having an ordained man serve the table who happens to be a fornicator or ungodly, or having a godly man serve the table who happens not to be ordained.'

Respect local church autonomy

Each local church has the freedom to determine the frequency of the Lord's Supper and who serves, based on their needs and biblical principles, without judging other churches that differ.

Lecture support: Weaver says: 'The frequency of the observance is left to the pastor and to the needs of the people... So what we need to do is to put our hearts and minds together and say, we will do it quarterly or we will do it semi-annually or annually or ever how often.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 7

The Lord's Supper

Part Seven

March 12, 2006

Read Chapter 7 in the companion book, pages 123-142 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Sola Scriptura

The Bible alone is the supreme authority for faith and practice; all traditions and teachings must be tested by Scripture.

Lecture support: Weaver quotes the Westminster Confession and Martin Luther, emphasizing that even holy men's teachings must be compared to the Word of God.

Unleavened Bread as a Type of Christ

The bread in the Lord's Supper must be unleavened because it pictures the sinless body of Christ, and leaven symbolizes sin.

Lecture support: Weaver states, 'leaven in the Bible is a symbol of sin... Jesus Christ is the sinless Son of God. And when you use leaven, you're mixing evil with it.'

Wine as the Biblical Liquid Element

The liquid Christ used was real fermented wine, not grape juice, as shown by the Passover context and the figure of metonymy in Luke 22.

Lecture support: Weaver explains metonymy with examples and says, 'The fruit of the vine is wine. It's not grape juice.'

Distinction Between Religious and Social Use of Wine

The ceremonial use of wine in worship is commanded and not subject to substitution, while social use is a matter of Christian liberty.

Lecture support: Weaver contrasts Deuteronomy 14 (social, optional) with Exodus 29 (commanded drink offering) and argues we cannot change what God commanded.

Submission to Scripture Over Tradition

Believers must bow to the Word of God even when it challenges long-held beliefs or traditions.

Lecture support: Weaver says, 'Will we bow to the word of God? Or will we fall back upon what we've always been taught...?' and cites Luther's struggle against church fathers.

Christian Liberty and Its Limits

While social drinking may be lawful, believers may forego liberty for the gospel's sake, personal holiness, or the weaker brother.

Lecture support: Weaver lists three reasons to forego liberty: furtherance of the gospel (1 Cor 9), personal holiness (Matt 5:30), and benefit of the weaker brother (1 Cor 8, Rom 14).

Key Arguments

The bread must be unleavened

Because the Lord's Supper was instituted at the end of the Passover meal, the bread Jesus took was the unleavened bread of the Passover, and substituting it would corrupt the type of Christ's sinless body.

Lecture support: Weaver cites Matthew 26:26 ('as they were eating') and Exodus 12:8 to show the Passover context, and argues leaven symbolizes sin.

'Fruit of the vine' means wine, not grape juice

Luke 22:18 uses a metonymy, a figure of speech where the substance (fruit of the vine) is put for the product (wine), as seen in other Scriptures like Genesis 49:11.

Lecture support: Weaver defines metonymy and gives examples: 'the fir trees shall be terribly shaken' (Nahum 2:3) meaning spears, and 'the blood of grapes' (Gen 49:11) meaning wine.

Scripture must interpret Scripture

We cannot isolate one passage (Luke 22) to mean grape juice when other passages clearly refer to wine; we must compare spiritual things with spiritual (1 Cor 2:13).

Lecture support: Weaver says, 'We cannot maintain that the fruit of the vine in Luke 22 is grape juice when other passages of the Bible say no, it's not grape juice, it is wine.'

No authority to change the elements

Since Christ instituted the Supper with specific elements, no one has the right to substitute them; doing so arrogates authority and spoils the biblical picture.

Lecture support: Weaver states, 'Jesus Christ is the one who instituted the Lord's Supper, and he instituted it with unleavened bread. So very clearly then, no one has the authority... to change that element.'

Religious use of wine is by command, not liberty

In Old Testament offerings, God commanded wine; priests could not substitute grape juice. Similarly, in the Lord's Supper, the element is prescribed, not optional.

Lecture support: Weaver reads Exodus 29:38-40, Leviticus 23:13, Numbers 15:5,10, and asks, 'If God used wine in his offerings... do we have the right to change it to grape juice? And the answer is no.'

Teaching wine in the Supper is not advocating social drinking

Weaver clarifies that his argument for wine in the Lord's Supper does not mean he endorses unbridled social drinking; the Bible condemns abuse while commending proper use.

Lecture support: Weaver says, 'I am not advocating an all-out wine or alcohol drinking spree... the same Scripture that commends the use of wine in certain situations also condemns the abuse of wine in every situation.'

Scripture References

1 Corinthians 11:20-29

Read at the opening to set the context for the study on the Lord's Supper.

Matthew 26:26

Shows Jesus took bread 'as they were eating' the Passover meal, indicating the bread was unleavened.

Matthew 26:17

Identifies the meal as the first day of the Feast of Unleavened Bread, confirming the bread was unleavened.

Exodus 12:8-14

Institution of the Passover, commanding unleavened bread and no leaven in the house.

1 Corinthians 5:7

Christ our Passover sacrificed for us, linking the unleavened bread to Christ's sinlessness.

Luke 22:17-18

Jesus speaks of not drinking 'the fruit of the vine' until the kingdom; Weaver argues this is a metonymy for wine.

Deuteronomy 1:28

Example of hyperbole: 'cities... walled up to heaven' to illustrate figurative language in Scripture.

Nahum 2:3

Example of metonymy: 'the fir trees shall be terribly shaken' meaning spears made of fir wood.

Lamentations 3:7

Example of metonymy: 'he hath made my chain heavy' (brass) meaning heavy bondage.

Psalms 132:11

Example of metonymy: 'fruit of thy body' meaning a descendant.

Psalms 127:3

Example of metonymy: 'fruit of the womb' meaning children.

Genesis 49:11-12

Example of metonymy: 'blood of grapes' meaning wine, supporting 'fruit of the vine' as wine.

1 Corinthians 2:13

Principle of comparing spiritual things with spiritual to find the analogy of faith.

Acts 17:11

The Bereans searched the Scriptures daily; Weaver urges the same attitude.

Isaiah 8:20

To the law and to the testimony; if they speak not according to this word, there is no light in them.

Philippians 4:5

Let your moderation be known unto all men, applied to the use of alcohol.

1 Corinthians 9:5

Paul had the right to marry but forewent it for the gospel; example of foregoing liberty.

Matthew 5:30

If your right hand offends you, cut it off; applied to foregoing liberty for personal holiness.

1 Corinthians 6:12

All things are lawful but not all things are expedient; I will not be brought under the power of any.

Deuteronomy 14:22-26

The festival tithe allowed buying wine or strong drink for rejoicing before the Lord, showing social use as liberty.

Discussion Questions

1. What does the Passover context of the Last Supper tell us about the kind of bread Jesus used, and why is that significant?

Consider: Weaver argues the bread was unleavened because it was taken from the Passover table.

2. How does understanding figures of speech like metonymy affect our interpretation of 'fruit of the vine' in Luke 22:18?

Consider: Weaver explains metonymy with several biblical examples to argue it means wine.

3. What does it mean to interpret Scripture by the 'analogy of faith,' and why is it important in this discussion?

Consider: Weaver insists we must compare Scripture with Scripture rather than isolate one verse.

4. How should we respond when we encounter a biblical teaching that challenges our traditions or long-held beliefs?

Consider: Weaver uses Luther and Roloff as examples of submission to Scripture over tradition.

5. What is the difference between the religious/ceremonial use of wine and the social use of wine, and why does it matter?

Consider: Weaver distinguishes commanded religious use from optional social use using Deuteronomy 14 and Exodus 29.

6. What are some biblical reasons a Christian might choose to forego a lawful liberty, such as drinking wine socially?

Consider: Weaver lists furtherance of the gospel, personal holiness, and the weaker brother.

7. If the church used wine in the Lord's Supper for centuries, how and why did the change to grape juice occur?

Consider: Weaver poses this as a question for reflection, noting the change is relatively recent.

Applications

Examine your attitude toward Scripture

Ask whether your response to biblical teaching is one of rebellion, defiance, or submission, and commit to bowing to God's Word even when it challenges you.

Lecture support: Weaver asks, 'What is your attitude? What is my attitude? Is it one of rebellion? Is it one of defiance, unbelief? Or is it one of submission to scripture?'

Test all teachings by Scripture alone

Like the Bereans, search the Scriptures to verify whether teachings align with God's Word, and reject human traditions that contradict it.

Lecture support: Weaver cites Acts 17:11 and Luther's example of testing church fathers by Scripture.

Honor parental authority in matters of liberty

Even if something is biblically lawful, children and teenagers living at home must not partake without their parents' knowledge and consent.

Lecture support: Weaver warns, 'if you act without the consent and knowledge and approval of your parents, it is rebellion. And it is sin.'

Practice moderation and self-control

Recognize that while wine may be lawful, we must not be brought under its power, and we may choose to abstain for personal holiness.

Lecture support: Weaver cites 1 Corinthians 6:12 and the example of Stonewall Jackson avoiding whiskey because he liked it.

Consider the weaker brother

Be willing to forego lawful liberties if exercising them would cause a weaker brother to stumble.

Lecture support: Weaver mentions 1 Corinthians 8 and Romans 14 as teaching this principle.

Keep an open mind for further study

As the series continues, maintain a teachable spirit to learn what Scripture says about the condemnation and commendation of wine.

Lecture support: Weaver urges, 'Especially in the coming week to keep an open mind. As we look at the scriptures and see the condemnation and the commendation of wine.'

Personal Response and Notes

Student notes after reading the assigned chapter

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on its right side, suggesting it's resting on a surface.

LESSON 8

The Lord's Supper

Part Eight

March 19, 2006

Read Chapter 8 in the companion book, pages 143-162 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Sin is in the heart, not in material things

Evil does not reside in matter; alcohol is not inherently evil. Sin is located in the human heart, and to locate evil in matter is paganism.

Lecture support: Weaver states: 'Evil or sin does not exist in matter. There is nothing that is inherently evil in and of itself... Sin resides in the heart of man, not in material things.'

Condemnation of drunkenness and alcohol abuse

Scripture consistently condemns drunkenness and the misuse of alcohol, associating it with poverty, immorality, and exclusion from God's kingdom.

Lecture support: Weaver cites 1 Corinthians 6:9-11, Proverbs 20:1, 23:21, 26:9, and 23:29-35 to show that drunkards will not inherit the kingdom and that abuse leads to woe.

Wine as a blessing and gift from God

Wine is presented in Scripture as a blessing, a staple of life, and a token of God's favor, used by godly men and women without condemnation.

Lecture support: Weaver references Genesis 27:28, Deuteronomy 7:13, Proverbs 3:10, Joel 2:19, and others to show wine as a blessing, and lists figures like Melchizedek, Abraham, and Paul who used it.

Proper use vs. abuse of alcohol

The Bible distinguishes between the lawful, moderate use of wine and its intemperate, sinful abuse. The same substance can be used for good or evil depending on the heart.

Lecture support: Weaver contrasts the Good Samaritan's medicinal use (Luke 10:34) with the immoral use in Habakkuk 2:15, and notes that 1 Timothy 3 warns against being 'given to wine' as an excuse.

Christian liberty and responsibility

Christians are given all things to enjoy, but must use God's gifts without abusing them, holding both commendation and condemnation of wine simultaneously.

Lecture support: Weaver cites 1 Corinthians 3:21-23 and 1 Timothy 6:17 to argue that all things belong to believers, who alone can use creation rightly for God's glory.

Key Arguments

No such thing as a Christian drunkard

Paul's list in 1 Corinthians 6:9-11 shows that drunkards, like other unrepentant sinners, will not inherit the kingdom. A Christian may fall into drunkenness but cannot be characterized as a drunkard.

Lecture support: Weaver says: 'There is no such thing as a Christian drunkard... Paul said, you may have used to have been some of these things in times past, but no longer.'

Proverbs 23:31 forbids lustful desire, not looking

The command 'look not thou upon the wine' is not a ban on seeing wine, but a warning against covetous, greedy desire that leads to intemperance, analogous to Jesus' teaching on lust.

Lecture support: Weaver explains: 'It is not that it is unlawful to look at the wine. But that it should not be looked at with a greedy and covetous desire...' and quotes John Trapp.

Wine is a blessing, not 'the devil's juice'

Since Scripture repeatedly presents wine as a blessing from God, it cannot be inherently evil. Calling it 'the devil's juice' contradicts biblical testimony.

Lecture support: Weaver asks: 'If in the Bible wine is presented to us as the blessing of God, and it is, how can some people refer to it as the devil's juice?'

1 Timothy 3 does not require total abstinence for leaders

The qualifications 'not given to wine' and 'not given to much wine' condemn intemperate use and using wine as an excuse, not any consumption.

Lecture support: Weaver states: 'What that text simply says is this, the elder and the deacon cannot be one who is using his wine as an excuse... He's not saying that preachers cannot have any wine at all.'

The Lord's Supper involved real wine, and abuse was possible

The Corinthians' drunkenness at the Lord's Supper (1 Corinthians 11:21) proves that fermented wine was used, and Paul condemns the abuse, not the element itself.

Lecture support: Weaver notes: 'What were these people doing? They were getting drunk. They were observing the Lord's Supper. What does that tell us? Number one, it tells us that wine was used.'

Scripture References

1 Corinthians 11:20-26

The opening text for the series on the Lord's Supper, recounting the institution of the bread and cup.

1 Corinthians 6:9-11

Paul lists drunkards among those who will not inherit the kingdom, but notes that some Corinthians were such before being washed and sanctified.

Proverbs 20:1

Wine is a mocker, strong drink is raging, and whoever is deceived by it is not wise.

Proverbs 23:21

The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags.

Proverbs 26:9

As a thorn goes up into the hand of a drunkard, so is a parable in the mouth of fools.

Proverbs 23:29-35

A vivid description of the woes of the drunkard: woe, sorrow, contentions, wounds, redness of eyes, and the deceptive allure of wine that bites like a serpent.

Matthew 5:28

Jesus' teaching that looking at a woman to lust after her is adultery in the heart, used as an analogy for the lustful look at wine.

Joel 3:3

People cast lots for God's people, giving a boy for a harlot and selling a girl for wine, showing the depths of addiction.

Habakkuk 2:15

Woe to him who gives his neighbor drink to make him drunk in order to look on his nakedness, condemning the use of alcohol for immoral purposes.

Luke 10:34

The Good Samaritan poured oil and wine on the wounded man's wounds, commending the medicinal use of wine.

Genesis 14:18

Melchizedek brought forth bread and wine as a priest of the Most High God, showing wine as a staple and blessing.

Judges 19:19

The Bethlehemite had bread and wine for himself and his household, indicating wine as a common provision.

Lamentations 2:11-12

Children ask their mothers for corn and wine, showing wine was drunk by all ages.

Genesis 27:28

Isaac's blessing on Jacob includes plenty of corn and wine, showing wine as a token of God's blessing.

Deuteronomy 7:13

God promises to bless the fruit of the land, including wine, as part of His covenant blessing.

Proverbs 3:10

Honoring the Lord with firstfruits results in barns filled with plenty and presses bursting with new wine.

Joel 2:19

God promises to send corn, wine, and oil as a blessing and to remove reproach.

Amos 9:13-15

In the Messianic age, the mountains will drop sweet wine, and Israel will plant vineyards and drink the wine.

Judges 9:13

The vine says its wine cheers God and man, indicating wine's role in offerings and human joy.

Psalms 104:14-15

God gives wine that makes glad the heart of man, along with oil and bread.

Discussion Questions

1. How does the principle that 'sin resides in the heart, not in matter' change the way we evaluate the use of alcohol and other potentially abused substances?

Consider: Weaver argues that nothing material is inherently evil, and sin is a matter of the heart. This raises questions about how we discern between use and abuse.

2. What does it mean that there is 'no such thing as a Christian drunkard'? How does this relate to the doctrine of perseverance and the possibility of a believer falling into sin?

Consider: Weaver distinguishes between a Christian who may get drunk and a 'drunkard' as a lifestyle. This touches on assurance and sanctification.

3. How should we apply the warning of Proverbs 23:31 about not looking at wine with lustful desire in a culture saturated with alcohol advertising and social pressure?

Consider: Weaver explains that the prohibition is on covetous desire, not mere sight. This calls for practical wisdom in avoiding temptation.

4. In what ways does the Bible present wine as a blessing, and how should that shape our attitude toward it, even if we personally abstain?

Consider: Weaver lists numerous passages where wine is a token of God's blessing, a symbol of the Messianic age, and a source of cheer.

5. How do we reconcile the command to 'give strong drink to him who is ready to perish' (Proverbs 31:6) with the overall biblical warnings against drunkenness?

Consider: Weaver notes this commendation for the dying and depressed, which seems to conflict with other passages. This invites discussion on context and mercy.

6. What does it mean for Christians that 'all things are yours' (1 Corinthians 3:21), and how does this apply to the use of alcohol and other controversial liberties?

Consider: Weaver uses this verse to argue that believers are given all things to enjoy, but must do so without abuse, for God's glory.

Applications

View alcohol as a gift from God when used properly

Believers should recognize wine and alcohol as blessings from God, not inherently evil, and enjoy them within the bounds of Scripture's commands and commendations.

Lecture support: Weaver states: 'Alcohol, like anything else, should be viewed as a gift and as the blessing from God as long as it is used as it is commanded and commended in scripture.'

Despise and detest the abuse of alcohol

While acknowledging wine as a gift, Christians must simultaneously hate its misuse, including drunkenness and using it for immoral purposes.

Lecture support: Weaver says: 'However, at the same time, we must despise and detest its misuse and abuse.'

Guard against lustful desire for alcohol

Avoid looking at wine with greedy, covetous desire, as such desire leads to intemperance and sin, just as lustful looks lead to adultery.

Lecture support: Weaver explains Proverbs 23:31: 'It is not that it is unlawful to look at the wine. But that it should not be looked at with a greedy and covetous desire.'

Use all of God's creation without abusing it

As joint-heirs with Christ who are given all things to enjoy, Christians should use every gift - food, drink, sex, marriage - in faith for God's glory, without perversion.

Lecture support: Weaver concludes: 'Only a Christian can use and enjoy all of God's creation, and use it without abusing it and without perverting it.'

Do not use alcohol as an excuse for sin

Leaders especially must not be 'given to wine' in the sense of using it as an excuse for anger, poor judgment, or immoral behavior.

Lecture support: Weaver interprets 1 Timothy 3: 'the elder and the deacon cannot be one who is using his wine as an excuse.'

Student notes after reading the assigned chapter

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LESSON 9

The Lord's Supper

Part Nine

March 26, 2006

Read Chapter 9 in the companion book, pages 163-184 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Sin is in the heart, not in matter

Weaver teaches that sin does not reside in material substances like alcohol, but in the human heart, refuting Greek dualism and Gnosticism.

Lecture support: Weaver states, 'sin does not exist in matter... whenever you locate evil or sin in anything material, then you've fallen into Greek philosophy' and cites Matthew 15:16-20.

Proper understanding of the weaker brother

Weaver clarifies that the weaker brother in Romans 14 and 1 Corinthians 8 is the one who abstains from meat and wine due to an uninformed conscience, not a former drunkard.

Lecture support: Weaver explains, 'The weaker brother in Romans 14 and 1 Corinthians chapter 8 is the one who will not drink at all. He's the total abstainer' and analyzes the Greek words for stumble, offend, and weak.

Sufficiency of grace and the Holy Spirit

Weaver argues that if a person is truly converted, the grace of God and the Holy Spirit are sufficient to keep them from returning to alcoholism, so tasting wine in communion is not a danger.

Lecture support: Weaver says, 'If the grace of God was great enough and sufficient enough to bring him out of his sin, is not the grace of God sufficient enough to keep him from returning to his sin?'

Biblical precedent for religious use of wine

Weaver uses the Rechabites and the wilderness generation to show that abstinence is not inherently godly, and that God commanded the use of wine in offerings.

Lecture support: Weaver points to Jeremiah 35 where God tells Jeremiah to offer wine to the Rechabites, and Deuteronomy 29:5-6 where the Israelites abstained but were unfaithful.

Historical corruption of the Lord's Supper elements

Weaver traces the introduction of grape juice to Dr. Thomas Welch's belief in the inherent sinfulness of alcohol, arguing that churches should return to the original institution.

Lecture support: Weaver recounts, 'Grape juice did not really come into the use of the church basically until around the time of Prohibition... Dr. Thomas Welch... believed that alcohol was inherently sinful in and of itself.'

Key Arguments

Sin is not in matter

Weaver argues that locating sin in material things like alcohol is Greek dualism, not biblical teaching; sin proceeds from the heart.

Lecture support: Weaver says, 'sin does not exist in matter... Alcohol does not make drunkards any more than guns make murderers and spoons make obesity. The sin is in man.'

The weaker brother is the total abstainer, not the former drunkard

Weaver exegetes Romans 14 and 1 Corinthians 8 to show that the weak brother is one who believes eating meat or drinking wine is sinful, not one prone to excess.

Lecture support: Weaver states, 'The weaker brother in Romans 14 and 1 Corinthians chapter 8 is the one who will not drink at all. He's the total abstainer.'

Offending a weaker brother means encouraging him to violate his conscience

Weaver defines 'offend' as causing a weak brother to do something without his knowledge, not merely upsetting him.

Lecture support: Weaver explains, 'The word offend means basically to encourage a weak brother to do what you're doing without his having your knowledge.'

True conversion prevents relapse

Weaver argues that a genuinely saved person cannot become a drunkard again because of the preserving grace of God.

Lecture support: Weaver says, 'There's no such thing as a Christian drunkard... If the grace of God is in you and the power of the Holy Spirit has sealed you, you are not going to return to your sin.'

The Rechabites' abstinence was not a universal command

Weaver shows that the Rechabites' obedience to Jonadab's unreasonable commands was used to contrast Israel's disobedience, not to mandate total abstinence.

Lecture support: Weaver says, 'If you're going to take one of Jonadab's commandments and say this applies to everybody, what about the rest of the commandments that Jonadab gave?'

The Lord's Supper should use wine as originally instituted

Weaver argues that since Christ instituted the Supper with wine, changing it to grape juice is unauthorized and sets a dangerous precedent.

Lecture support: Weaver asks, 'If our Lord instituted the Lord's Supper with wine and unleavened bread, by whose authority and by what right can we change it?'

Scripture References

1 Corinthians 11:20-22

Weaver reads the opening passage about the Lord's Supper abuses.

1 Corinthians 11:23-26

Weaver reads the institution of the Lord's Supper.

Leviticus 23:13

Weaver mentions God's command for wine in offerings.

Numbers 15:5,10

Weaver mentions God's command for wine in offerings.

Luke 22:18

Weaver discusses Jesus' statement about the fruit of the vine as a metonymy.

Matthew 15:15-20

Weaver cites Jesus' teaching that what enters the mouth does not defile, but what comes from the heart.

Romans 14:1-3,14,20-23

Weaver exegetes the passage on the weak and strong brother regarding food and drink.

1 Corinthians 8:4-10

Weaver explains the weak brother in the context of meat offered to idols.

1 John 1:1

Weaver references John's affirmation of Christ's physical reality against Docetism.

1 John 2:19

Weaver cites this to show that those who leave the faith were never truly saved.

1 John 3:9

Weaver references the inability of a born-again person to continue in sin.

1 John 4:4

Weaver mentions the greater power of God in believers.

Jude 1:1

Weaver references the preservation of the saints.

Jeremiah 35:1-8,15-17

Weaver examines the Rechabites' abstinence and God's use of their example.

James 1:13

Weaver argues that if alcohol were inherently sinful, God would be tempting the Rechabites by offering it.

Deuteronomy 29:5-6

Weaver notes that the wilderness generation abstained from wine but were unfaithful.

Hebrews 4

Weaver references the wilderness generation's failure to enter God's rest.

Discussion Questions

1. How does the belief that sin resides in matter (like alcohol) conflict with biblical teaching about the heart?

Consider: Weaver argues that sin is not in material things but in the human heart, citing Matthew 15.

2. In what ways has Greek dualism influenced modern Christian practices and beliefs about the body and material things?

Consider: Weaver traces the influence of Greek philosophy on Gnosticism, asceticism, and views on alcohol.

3. According to Romans 14 and 1 Corinthians 8, who is the 'weaker brother' and how should the 'stronger brother' relate to him?

Consider: Weaver exegetes these passages to show the weaker brother is the one with an uninformed conscience who abstains.

4. How does the biblical definition of 'offend' differ from the common modern understanding, and what implications does this have for Christian liberty?

Consider: Weaver explains that 'offend' means to cause someone to act against their conscience, not merely to upset them.

5. What does the account of the Rechabites in Jeremiah 35 teach about obedience, and why is it not a mandate for total abstinence?

Consider: Weaver uses the Rechabites to show that their abstinence was a specific command used to contrast Israel's disobedience.

6. How should the church decide what elements to use in the Lord's Supper, and what are the dangers of changing the original institution?

Consider: Weaver argues that since Christ used wine, the church has no authority to substitute grape juice.

Applications

Recognize sin's true location

Believers should understand that sin originates in the heart, not in material substances, and avoid the error of Greek dualism.

Lecture support: Weaver states, 'sin does not exist in matter... it is the heart that is sinful and wicked and ungodly.'

Exercise liberty with consideration

Stronger believers should not despise weaker ones, and weaker believers should not judge the strong; liberty should be exercised without causing a brother to violate his conscience.

Lecture support: Weaver says, 'Let not the strong despise the weak and let not the weak judge the strong.'

Trust in the preserving grace of God

Believers can have confidence that genuine conversion and the Holy Spirit's power will keep them from returning to former sins.

Lecture support: Weaver asserts, 'If the grace of God was great enough... is not the grace of God sufficient enough to keep him from returning to his sin?'

Maintain the biblical pattern for the Lord's Supper

Churches should use wine and unleavened bread as Christ instituted, rather than substituting based on human traditions or philosophies.

Lecture support: Weaver asks, 'If our Lord instituted the Lord's Supper with wine and unleavened bread, by whose authority and by what right can we change it?'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 10

The Lord's Supper

Part Ten

April 02, 2006

Read Chapter 10 in the companion book, pages 185-203 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Typology of the Old Covenant

The Old Testament prohibitions against wine for Nazirites and priests were types pointing to the inadequacy of the old covenant and the need for a true Sabbath and perfect priest.

Lecture support: The prohibition against alcohol in the vow of the Nazirite and in the service of the priest was a picture that the true Sabbath and the true cleansing and the true forgiveness had not yet come.

The Finished Work of Christ

Jesus Christ's once-for-all sacrifice brings perfection, eternal redemption, and rest, fulfilling all Old Testament types and allowing believers to relax in His completed work.

Lecture support: Jesus Christ has done for us that which millions of Aarons could never have done. Jesus Christ has secured for us an immutable, unchangeable, and unalterable position before the one true and living God.

Wine as a Symbol of Rest and Completion

The use of wine in the Lord's Supper declares that the true Sabbath has come and that believers may now rest in Christ's finished work, just as Nazirites and priests could drink wine after their service was completed.

Lecture support: So wine in the Lord's Supper is a testimony to the finished work of Jesus Christ. He's finished his work. He's now seated at the right hand of God. And we may safely trust in him, relax in him.

The Inadequacy of the Old Covenant Priesthood

The Aaronic priesthood could not bring perfection or permanent cleansing, requiring endless repetition of sacrifices and strict abstinence from wine during service.

Lecture support: Perfection could never be had under the Aaronic priesthood. If it could have been had under the Aaronic priesthood, there would have never been a need for another priest under the Melchizedek order.

The Believer's Position in Christ

Believers are positionally seated with Christ in heavenly places, already participating in the Father's kingdom, and the Lord's Supper is a communion with Christ Himself.

Lecture support: Where are we right now, positionally? We're in Him. When He died, we died. When He was buried, we were buried. When He was resurrected, we were resurrected. When He ascended, we ascended. When He sat down, we sat down.

Key Arguments

The Nazirite and priestly abstinence from wine was a type of the old covenant's incompleteness.

God forbade Nazirites and priests from wine during their service to show that the true Sabbath and perfect cleansing had not yet come, and that men could not relax in God's presence under the old covenant.

Lecture support: The reason God forbade the priests to use wine as they served him in the tabernacle and in the temple was to demonstrate the fact that the Aaronic priesthood was inadequate and that the true Sabbath had not yet come.

The undressed vine during sabbatical years symbolized the incomplete rest.

The Hebrew word for 'undressed' (Nazir) links the untrimmed grapevines to the Nazirite's unshorn hair, both signifying separation to God until the true rest appears.

Lecture support: As long as those great vines went undressed every seventh year, it's teaching us that God's true Sabbath had not yet appeared.

Christ's priesthood is superior and brings perfection.

Unlike the Aaronic priests, Jesus offered one sacrifice for sins forever and sat down, having perfected believers for all time, making further sacrifices unnecessary.

Lecture support: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; ... For by one offering he hath perfected for ever them that are sanctified.

Wine in the Lord's Supper fulfills the Old Testament types.

Just as Nazirites and priests could drink wine after their service ended, the use of wine in the Lord's Supper signifies that Christ's work is finished and believers may rest in Him.

Lecture support: And after that the Nazirite may drink wine. ... So wine in the Lord's Supper is a testimony to the finished work of Jesus Christ.

Christ drinks wine anew with His disciples in the Father's kingdom.

Jesus' promise in Matthew 26:29 is fulfilled in the church age as believers commune with Him in the Lord's Supper, and will be consummated in glory.

Lecture support: He's drinking wine anew with his disciples in his father's kingdom.

Scripture References

Numbers 6:1-8

Read at the opening to introduce the Nazirite vow and its stipulations, including abstinence from wine and grape products.

Numbers 6:2

Used to define the Nazirite as one who separates himself to the Lord.

Numbers 6:3-4

Cited as the first stipulation of the Nazirite vow: no wine, strong drink, or any grape product.

Numbers 6:5

The second stipulation: no razor on the head, letting the hair grow.

Numbers 6:6-8

The third stipulation: no contact with a dead body.

Numbers 6:9-12

Explained that if a Nazirite violated a stipulation, he had to offer sacrifices and start over.

Numbers 6:20

Shows that after the Nazirite's vow was completed, he could drink wine, illustrating the principle of rest after finished work.

Leviticus 10:8-10

God's command that priests not drink wine when entering the tabernacle, to distinguish between holy and unholy.

Leviticus 25:1-5, 11

The sabbatical year and Jubilee regulations, where the vine is 'undressed' (Nazir), linking grapevines to the Nazirite concept.

Numbers 13:23

The spies brought back a cluster of grapes, symbolizing the fertility and blessing of Canaan as a type of rest.

Hebrews 4:1-9

Discusses the creation rest, Canaan rest, and the remaining Sabbath rest for God's people, showing the true rest is in Christ.

Hebrews 7:11

Argues that perfection was not possible under the Levitical priesthood, necessitating a priest after Melchizedek's order.

Hebrews 9:6-9

The Holy Spirit signified that the way into the holiest was not yet open while the first tabernacle stood, showing the old system's limitations.

Hebrews 10:1-4

The law's sacrifices could never make the worshippers perfect, pointing to the need for Christ's sacrifice.

Hebrews 7:19-27

Contrasts the many Aaronic priests with Jesus' unchangeable priesthood and His ability to save to the uttermost.

Hebrews 9:11-15

Christ entered the holy place once with His own blood, obtaining eternal redemption and purging the conscience.

Hebrews 10:5-14

Christ's one offering sanctifies believers and perfects them forever, after which He sat down at God's right hand.

Numbers 18:8-12

God gave the priests the best of the wine and other offerings to consume after their service, showing they could drink wine when not ministering.

Matthew 26:28-29

Jesus' words at the Last Supper, promising not to drink the fruit of the vine until He drinks it new in the Father's kingdom.

Ephesians 2:4-6

Believers are raised up and seated with Christ in heavenly places, showing their present position in the kingdom.

Discussion Questions

1. How does the Nazirite vow's prohibition against wine help us understand the significance of using wine in the Lord's Supper?

Consider: Weaver argues that the Nazirite's abstinence was a type of the incomplete rest under the old covenant, and that drinking wine after the vow parallels the believer's rest in Christ's finished work.

2. In what ways does the Old Testament priesthood demonstrate the inadequacy of the old covenant, and how does Christ's priesthood fulfill what was lacking?

Consider: The message contrasts the repetitive, imperfect sacrifices of the Aaronic priests with Christ's once-for-all offering and His unchangeable priesthood.

3. What does it mean that believers have entered the 'true Sabbath' rest, and how should this affect our approach to the Lord's Supper?

Consider: Weaver explains that the Sabbath rest is not a day but a spiritual reality in Christ, and the Supper is a celebration of that rest.

4. How does the concept of 'relaxing in the presence of God' under the new covenant differ from the old covenant approach, and what role does wine play in illustrating this?

Consider: Under the old covenant, priests could not relax or drink wine while serving; in Christ, believers can rest because His work is finished, and wine in the Supper signifies this.

5. What does Jesus' promise to drink the fruit of the vine new in the Father's kingdom (Matthew 26:29) mean for our present participation in the Lord's Supper?

Consider: Weaver teaches that this promise is fulfilled now as believers commune with Christ in the Supper, and will be consummated at His return.

Applications

Rest in Christ's Finished Work

Believers should cease striving to earn God's favor and instead rest in the completed redemption accomplished by Jesus Christ, trusting His perfect sacrifice.

Lecture support: My salvation depends solely and totally and completely upon the perfect person and work of Jesus Christ. It's what He has done. And it is finished.

Celebrate the Lord's Supper with Understanding

When partaking of the Lord's Supper, believers should recognize that the wine signifies the finished work of Christ and the rest they have in Him, not a continuation of Old Testament types.

Lecture support: So wine in the Lord's Supper is a testimony to the finished work of Jesus Christ.

Reject Pagan Dualism

Believers should reject the Greek philosophical idea that matter is inherently evil, recognizing that all things, including wine, are gifts from God to be used according to His commands.

Lecture support: Matter is not evil in and of itself. Evil resides in the heart of man, not in anything material.

Live in the Reality of the New Covenant

Since Christ has brought the true Sabbath and eternal redemption, believers should live with confidence and joy, not in fear of inadequate performance, but in the security of His unchangeable priesthood.

Lecture support: Jesus Christ has secured for us an immutable, unchangeable, and unalterable position before the one true and living God.

Personal Response and Notes

Student notes after reading the assigned chapter

[illegible]

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

Lesson 1: The Lord's Supper - Part 1

Lecture JW00946

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Lesson 2: The Lord's Supper - Part 2

Lecture JW00945

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Lesson 3: The Lord's Supper - Part 3

Lecture JW00944

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Lesson 4: The Lord's Supper - Part 4

Lecture JW00943

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Lesson 5: The Lord's Supper - Part 5

Lecture JW00942

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Lesson 6: The Lord's Supper - Part 6

Lecture JW00941

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Lesson 7: The Lord's Supper - Part 7

Lecture JW00939

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Lesson 8: The Lord's Supper - Part 8

Lecture JW00938

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Lesson 9: The Lord's Supper - Part 9

Lecture JW00937

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Lesson 10: The Lord's Supper - Part 10

Lecture JW00936

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Source information and review

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.