WEAVER STUDY GUIDES

The Necessity Of Repentance

Study Guide

New Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

Pastor John Weaver - The Necessity Of Repentance

Part One of Two

June 27, 2023

Read Chapter 1 in the companion book, pages 5-21 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Inseparability of Repentance and Faith

Repentance and faith are two sides of one coin; one cannot truly believe without repenting, and vice versa. They are both present active imperatives in Mark 1:15, forming a single command.

Lecture support: Weaver states: 'Repentance and faith go together, so much so that you cannot have one without the other... if one truly, savingly repents, at the same time he truly, savingly believes.'

The Biblical Definition of Repentance

Repentance is not merely stopping sin but involves a change of mind (metanoeo), sorrow for sin (nakam), and a turning from sin to God (shuv), encompassing intellectual, emotional, and volitional elements.

Lecture support: Weaver explains: 'turning from sin, which is a negative, must be followed by turning to God, which is a positive... there is indeed a real, genuine change.'

Man's Natural Rebellion and the Need for Breaking

Sinners are like an unbroken bullock - wild, stiff-necked, and resistant to God's yoke. They must be broken and become meek, submitting to God's control.

Lecture support: Weaver illustrates: 'A bullock that is not broken is one that does as he pleases, regardless of the wishes and the desires of the owner... he is wild, headstrong, uncontrollable.'

God's Sovereign Command to Repent

Repentance is not optional; it is a divine command from the supreme authority. Failure to obey is sin and rebellion, and the command is grounded in the certainty of coming judgment.

Lecture support: Weaver cites Acts 17:30: 'but now commandeth all men every where to repent' and emphasizes, 'Since this is a command, to disobey is a transgression.'

The Certainty of Judgment Through Christ

God commands repentance because He has appointed a day of righteous judgment through Jesus Christ, whose resurrection guarantees this future event.

Lecture support: Weaver says: 'just as surely as God the Father raised Jesus Christ from the dead, just as surely there's going to be a judgment.'

True Repentance Produces Change

Genuine repentance always results in a changed life; without change, there is no true repentance. Godly sorrow leads to salvation, while worldly sorrow leads to death.

Lecture support: Weaver states: 'if I happen to be a drunkard and I told you I repented, and yet you saw me walking down the street soppy drunk, I would hope you'd realize I really haven't repented.'

Key Arguments

Repentance is a necessary doctrine, not needless

Contrary to modern neglect, repentance is essential to the gospel and was central to Jesus' preaching. Any gospel without repentance is not the true gospel.

Lecture support: Weaver argues: 'any gospel then that does not include repentance is not the true gospel that is revealed in the Word of God.'

Repentance involves both turning from sin and turning to God

Using 1 Thessalonians 1:9-10, Weaver shows that repentance has a negative aspect (turning from idols) and a positive aspect (turning to serve God).

Lecture support: Weaver points out: 'how ye turned to God - that's a positive - from idols - that's a negative - to serve the living and true God.'

The unbroken bullock illustrates the sinner's need for repentance

The metaphor of a bullock unaccustomed to the yoke depicts the sinner's wild, stubborn nature that must be broken by God to become meek and submissive.

Lecture support: Weaver explains: 'He is wild. He is headstrong. He's uncontrollable. He's unusable, and he is unsafe.'

Meekness is controlled strength, not weakness

Biblical meekness is exemplified by a broken animal that submits to the yoke; it is strength under God's control, not mousiness or fear.

Lecture support: Weaver clarifies: 'Meekness is controlled strength... the blessed meek are those who are the tamed of the Lord.'

God's command to repent is based on His authority and the coming judgment

Acts 17:30-31 shows that God commands repentance because He has appointed a day of judgment through Christ, and the resurrection assures this.

Lecture support: Weaver states: 'God commands all men everywhere to repent. Why? Number one, there's a day of judgment. Number two, He's ordained the Lord Jesus Christ to be the judge.'

Without repentance, there is no salvation

Since repentance and faith are inseparable, salvation is impossible without repentance. Jesus warned, 'except ye repent, ye shall all likewise perish.'

Lecture support: Weaver asserts: 'it is impossible to be saved without repentance, since repentance and faith go together.'

Scripture References

Jeremiah 31:18-19

Weaver reads the text as the foundation for the message, highlighting Ephraim's bemoaning and repentance.

Mark 1:14-15

Used to show that Jesus began His ministry preaching repentance and faith as a single command.

1 Kings 8:47

Illustrates the Hebrew word 'shuv' for repentance, meaning to turn back, involving confession and supplication.

Ezekiel 18:30-31

Shows repentance as turning from transgressions and making a new heart and spirit.

Job 42:6

Demonstrates the Hebrew word 'nakam' for repentance, involving abhorrence and regret.

1 Thessalonians 1:9-10

Shows the positive and negative aspects of repentance: turning to God from idols.

Luke 13:1-5

Jesus emphasizes the necessity of repentance to avoid perishing.

Deuteronomy 32:15

Describes Jeshurun as waxing fat and kicking, like an unbroken animal.

Exodus 32:9

God calls Israel a stiffnecked people, illustrating rebellion.

Acts 7:51

Stephen calls his accusers stiffnecked and resisting the Holy Spirit.

Matthew 11:28-30

Jesus invites the weary to take His yoke, for He is meek and lowly.

Psalm 32:9

Warns not to be like a horse or mule that needs bit and bridle.

Jeremiah 17:23

Describes people who made their neck stiff and refused instruction.

Acts 17:30-31

God commands all men everywhere to repent because of the appointed day of judgment through Christ.

John 5:22

The Father has committed all judgment to the Son.

Romans 2:16

God will judge the secrets of men by Jesus Christ.

2 Corinthians 7:10

Distinguishes godly sorrow that works repentance from worldly sorrow that works death.

Discussion Questions

1. Why do you think the doctrine of repentance is often neglected in modern churches, and what are the dangers of a man-centered gospel?

Consider: Weaver opens by lamenting that repentance is rarely preached today.

2. How does understanding the Greek imperative in Mark 1:15 change your view of repentance and faith as a command rather than an option?

Consider: Weaver explains that 'repent ye, and believe' are present active imperatives, making them commands.

3. In what ways does the Old Testament concept of 'shuv' (turning back) deepen your understanding of repentance beyond merely stopping sin?

Consider: Weaver discusses the Hebrew word shuv and its implications of returning to God.

4. How does the illustration of the unbroken bullock challenge your view of your own natural resistance to God's authority?

Consider: Weaver uses the bullock metaphor to describe the sinner's stubbornness.

5. What does it mean to be 'meek' in the biblical sense, and how does this differ from worldly ideas of meekness?

Consider: Weaver defines meekness as controlled strength under God's yoke.

6. How should the certainty of future judgment through Christ motivate our repentance and evangelism?

Consider: Weaver emphasizes that God commands repentance because of the appointed day of judgment.

7. What is the difference between godly sorrow and worldly sorrow, and how can we discern which one we have?

Consider: Weaver briefly introduces 2 Corinthians 7:10 and the two types of sorrow.

Applications

Examine your own repentance

Weaver challenges listeners to ensure their repentance is genuine, involving a change of mind, sorrow for sin, and a turning to God, not just stopping a behavior.

Lecture support: Weaver says: 'if I happen to be a drunkard and I told you I repented, and yet you saw me walking down the street soppy drunk, I would hope you'd realize I really haven't repented.'

Submit to God's yoke

Believers are called to be meek, like a broken animal, willingly submitting to God's control and commands rather than resisting like a stiff-necked bullock.

Lecture support: Weaver explains: 'the blessed meek are those who are the tamed of the Lord... submitted themselves to the Lord Jesus Christ and to the Father and are now controlled by His Word.'

Obey God's command to repent

Since God commands all men everywhere to repent, failure to do so is sin and rebellion. Listeners must respond to this divine command.

Lecture support: Weaver states: 'Since this is a command, to disobey is a transgression. To disobey means that you are a transgressor, you are a sinner, and you are in rebellion to Him.'

Live in light of coming judgment

The certainty of judgment through Christ should motivate holy living and urgent repentance, knowing that we will all give account.

Lecture support: Weaver warns: 'There's going to be a time that we must face God, that everyone's going to face God. The judgment will be done in righteousness.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Pastor John Weaver - The Necessity Of Repentance

Part Two of Two

June 27, 2023

Read Chapter 2 in the companion book, pages 23-40 (October 9, 2026 opening-heading corrected edition).

Major Themes

Repentance as a Gift from God

Repentance is not a human ability but a divine gift, granted by God alongside faith.

Lecture support: Acts 5:31, 11:18, and 2 Timothy 2:25 use the Greek word didōmi (give/grant) for repentance. Weaver states, 'Repentance is the gift of God, but God does not repent for me.'

Inseparability of Faith and Repentance

Faith and repentance are conjoined; you cannot have one without the other in biblical salvation.

Lecture support: Weaver says, 'Repentance and faith are the two sides of one coin... both are the gifts of God.' He cites Mark 1:15 where 'repent ye, and believe the gospel' uses kai meaning 'even.'

Human Inability and Divine Enablement

Duty does not equal ability; we are commanded to repent but cannot do so without God's enabling gift.

Lecture support: Weaver illustrates with a debtor who becomes incapacitated: 'Do you still have the duty...? And the answer is yes. But do you have the ability to do so? And the answer is no.'

Godly Sorrow vs. Worldly Sorrow

True repentance involves godly sorrow over sin itself, not just worldly sorrow over consequences.

Lecture support: 2 Corinthians 7:10 is cited. Weaver contrasts Cain, Judas, and Esau's worldly sorrow with genuine repentance.

Fruits Evidencing Repentance

Genuine repentance is evidenced by specific changes in behavior, particularly in one's predominant sins.

Lecture support: Luke 3:8-14 shows John the Baptist giving different instructions to the crowd, tax collectors, and soldiers based on their prevailing sins.

Continual Repentance in the Christian Life

Repentance is not a one-time event; believers continue to learn of and repent from sins throughout their lives.

Lecture support: Weaver says, 'I've done far more repenting since I have been saved than I did when I got saved,' referencing Jeremiah 31:19.

Key Arguments

Repentance is a gift, not a human work

Scripture consistently presents repentance as something God gives or grants, not something man produces.

Lecture support: Acts 5:31, 11:18, 2 Timothy 2:25 all use didōmi. Weaver: 'You cannot work up repentance. You cannot repent in and of yourself.'

Faith and repentance are inseparable

Biblical salvation requires both faith and repentance; they are two aspects of one turning to God.

Lecture support: Mark 1:15's 'repent ye, and believe' uses kai meaning 'even.' Acts 20:21 and 26:20 pair repentance and faith.

Command to repent does not imply natural ability

God's command to all men everywhere to repent establishes duty but not inherent ability.

Lecture support: Acts 17:30-31 commands repentance. Weaver: 'Duty does not equal ability. Responsibility does not equal ability.'

God must initiate turning

Ephraim's prayer 'Turn thou me, and I shall be turned' shows that God's action precedes human repentance.

Lecture support: Jeremiah 31:18; Psalm 80:3,7,19; Psalm 85:4 all plead for God to turn his people.

True repentance produces observable fruit

John the Baptist demanded fruits worthy of repentance, which are specific to one's predominant sins.

Lecture support: Luke 3:8-14 gives different instructions to different groups. Zacchaeus' restitution in Luke 19 is an example.

Repentance is ongoing in the believer's life

After initial conversion, believers continue to discover and repent of sins as they are instructed by God's Word.

Lecture support: Jeremiah 31:19: 'after that I was instructed I smote upon my thigh.' Weaver: 'I've done far more repenting since I have been saved.'

Scripture References

Jeremiah 31:18-19

Primary text for the sermon; Ephraim's bemoaning, prayer for turning, and subsequent repentance and shame.

Luke 24:47

Repentance and remission of sins should be preached in his name among all nations.

Mark 1:14-15

Jesus began his ministry preaching 'Repent ye, and believe the gospel,' with 'and' (kai) meaning 'even.'

Deuteronomy 32:15

Jeshurun waxed fat and kicked, illustrating the unbroken bullock.

Acts 17:30-31

God commands all men everywhere to repent because he has appointed a day of judgment through Jesus Christ.

Matthew 9:11-13

Jesus came to call sinners to repentance; the sick need a physician.

Acts 5:30-31

God exalted Jesus to give repentance to Israel and forgiveness of sins.

Acts 11:17-18

God granted repentance unto life to the Gentiles.

2 Timothy 2:24-26

If God peradventure will give them repentance to the acknowledging of the truth.

Ephesians 2:8-9

Faith is the gift of God, not of works.

2 Thessalonians 3:1-2

All men have not faith.

John 8:24

If you believe not that I am he, you shall die in your sins.

Acts 20:20-21

Paul testified repentance toward God and faith toward our Lord Jesus Christ.

Acts 26:20

They should repent and turn to God, doing works meet for repentance.

1 Corinthians 4:7

Who maketh thee to differ? What hast thou that thou didst not receive?

Psalm 94:12

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law.

John 15:5

Without me ye can do nothing.

Psalm 80:3,7,19

Turn us again, O God, and cause thy face to shine; and we shall be saved.

Psalm 85:4

Turn us, O God of our salvation, and cause thine anger toward us to cease.

2 Corinthians 7:10

Godly sorrow worketh repentance to salvation not to be repented of; worldly sorrow worketh death.

Study notes

Discussion Questions

1. How does understanding repentance as a gift from God change the way we approach evangelism and personal holiness?

Consider: Weaver emphasizes that repentance is not something we can produce on our own but must be given by God.

2. What is the difference between worldly sorrow and godly sorrow, and how can we discern which one we are experiencing?

Consider: 2 Corinthians 7:10 is explained with examples of Cain, Judas, and Esau.

3. Why does John the Baptist give different instructions to different groups in Luke 3, and what does this teach us about repentance?

Consider: John addresses the crowd, tax collectors, and soldiers according to their predominant sins.

4. In what ways have you experienced 'after that I was instructed' moments of repentance since your conversion?

Consider: Weaver notes that believers continue to learn of and repent from sins they were previously unaware of.

5. How does the inseparability of faith and repentance affect our understanding of the gospel call?

Consider: Weaver argues that 'repent ye, and believe the gospel' is essentially one call, not two.

6. What are some 'fruits worthy of repentance' that should be evident in a believer's life?

Consider: John the Baptist demanded fruits meet for repentance, and Weaver gives examples like restitution and changed behavior.

7. How does the truth that 'duty does not equal ability' impact our prayer life and dependence on God?

Consider: Weaver uses the illustration of an incapacitated debtor to show that we must rely on God to enable our obedience.

Applications

Seek God for the gift of repentance

Since repentance is a gift from God, we must pray and depend on Him to grant it, rather than trying to produce it ourselves.

Lecture support: Weaver says, 'It is our duty and our responsibility to seek his gifts.'

Examine your sorrow

Distinguish between worldly sorrow (regret over consequences) and godly sorrow (grief over sin against God) to ensure genuine repentance.

Lecture support: 2 Corinthians 7:10 is applied with examples of Cain, Judas, and Esau.

Deal with predominant sins

Genuine repentance must address your specific prevailing sins, not just generic sinfulness.

Lecture support: John the Baptist's instructions in Luke 3 target the specific sins of each group.

Practice continual repentance

As you grow in knowledge of God's Word, be ready to repent of newly recognized sins.

Lecture support: Weaver states, 'I've done far more repenting since I have been saved than I did when I got saved.'

Exercise faith and repentance together

Recognize that faith and repentance are inseparable; you cannot grow in grace without continually exercising both.

Lecture support: Weaver says, 'It's impossible to grow in grace without faith and repentance.'

Give God all the glory

Acknowledge that any difference between you and the most hardened sinner is due to God's gift, not your own merit.

Lecture support: 1 Corinthians 4:7: 'Who maketh thee to differ?' Weaver applies this to the gift of repentance.

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: Pastor John Weaver - The Necessity Of Repentance - Part One of Two

Lecture JW01706

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01706&transcript=ai&pc_view=formatted

Lesson 2: Pastor John Weaver - The Necessity Of Repentance - Part Two of Two

Lecture JW01707

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01707&transcript=ai&pc_view=formatted

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Source information

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

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