

WEAVER STUDY GUIDES

The Superiority of Christ

Study Guide

Old Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

The Superiority of Christ

Part One of Four

February 02, 2012

Read Chapter 1 in the companion book, pages 5-23.

Major Themes

Superiority of Christ

Jesus Christ is superior to all Old Testament figures and institutions, including prophets, angels, Moses, Joshua, Aaron, and the Sabbath itself.

Lecture support: Weaver states: 'The book of Hebrews was written to demonstrate that Jesus Christ is superior in every way.' He lists examples from Hebrews 1-5 and emphasizes the repeated use of 'better'.

Danger of Pharisaical Legalism

A rigid, man-made interpretation of the Sabbath can lead to condemning others and contradicting God's Word, as seen in the Pharisees.

Lecture support: Weaver cites Matthew 12 and 15, showing the Pharisees condemned Jesus for Sabbath practices and made God's commandments void by their traditions.

Rest as the Core of Sabbath

The primary element of the Sabbath is rest, not worship. This is seen in the creation Sabbath, the Canaan Sabbath, and ultimately the Christian Sabbath.

Lecture support: Weaver says: 'The prime element in the Sabbath is rest. It is not worship. It is rest.' He points to Genesis 2 and Exodus 31.

Faith and Obedience Required for Rest

Entering God's rest requires genuine faith and obedience, not mere external observance of days and rituals.

Lecture support: Weaver cites Hebrews 4:2-3 and Amos 5:21-24, showing that without faith, rituals are worthless. He states: 'To enter into God's rest requires faith and obedience.'

The New Covenant's Greater Glory

The New Covenant in Christ has a glory that far exceeds the Old Covenant, absorbing and excelling it.

Lecture support: Weaver expounds 2 Corinthians 3:7-11, noting that the Old Covenant glory 'was to be done away' and is 'nothing compared to the glory of the New Testament.'

God's Rest as Satisfaction and Completion

God's rest after creation was not due to fatigue but to satisfaction in His completed work and the cessation of creative activity.

Lecture support: Weaver explains from Genesis 2 and Isaiah 40:28 that God does not faint or grow weary; His rest is 'a rest of complacency' and indicates His work was finished.

The Sabbath Made for Man

The Sabbath was instituted for man's benefit, providing needed physical rest and spiritual reflection, not as a burdensome regulation.

Lecture support: Weaver quotes Mark 2:27 and Fairbairn's commentary on man's need for seasons of quiet and repose after the pattern of God's rest.

Impossibility of Dogmatic Day Identification

It is impossible to determine with certainty which modern day corresponds to the original seventh day of creation, so binding consciences to a specific day is unwarranted.

Lecture support: Weaver argues: 'There is no way absolutely to know which day the seventh day was. It is impossible to derive and make the seventh day here Saturday.'

Key Arguments

Christ's superiority means He is Lord of the Sabbath

Since Christ is superior to all, including the Sabbath, He has authority over it and its observance.

Lecture support: Weaver cites Matthew 12:8: 'For the Son of man is Lord even of the sabbath day.' He also emphasizes Colossians 1:18 that Christ has preeminence in all things.

The Old Covenant glory is surpassed by the New

The glory of the Old Testament, including its Sabbaths, is absorbed and excelled by the greater glory of the New Covenant in Christ.

Lecture support: Weaver explains 2 Corinthians 3:10: 'For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.'

Moses is inferior to Christ and his role is fulfilled

Hebrews 3 shows Moses as a faithful servant, but Christ as the Son over His house. Moses' role is honorably concluded, and Christ is now the focus.

Lecture support: Weaver quotes Pink and Owen: 'Here the apostle taketh leave of Moses... he gives him, as it were, an honorable burial.'

The creation Sabbath was God's rest, not a day of worship

The original Sabbath was a celebration of creation's completion, characterized by God's rest and satisfaction, not primarily a day for human worship.

Lecture support: Weaver states: 'The primal or the original Sabbath was a rest day... the prime element in the Sabbath is rest. It is not worship.'

God's rest does not imply inactivity or weariness

God's rest means He ceased creating and was satisfied, not that He was tired. He continues to work providentially.

Lecture support: Weaver cites Isaiah 40:28 and John 5:17 to show God does not faint and that He and the Father continue to work.

The seventh day cannot be identified with Saturday

There were no named days at creation, only numbered days. We cannot know which modern day corresponds to the original seventh day.

Lecture support: Weaver says: 'There is no way absolutely to know which day the seventh day was. It is impossible to derive and make the seventh day here Saturday.'

Unbelief, not failure to observe a day, bars from rest

The Israelites failed to enter Canaan because of unbelief, not because they kept the wrong day. True rest is entered by faith.

Lecture support: Weaver cites Hebrews 4:2-3 and 1 Corinthians 10:5, emphasizing that the word did not profit them because it was not mixed with faith.

Ritual observance without faith is rejected by God

God hates empty ritual, including feast days and sacrifices, when not accompanied by faith and righteousness.

Lecture support: Weaver reads Amos 5:21-24 where God says He hates their feast days and will not accept their offerings because of their idolatry and injustice.

Scripture References

Hebrews 4:1-10

Main text for the series; introduces the concept of entering God's rest and the warning against unbelief.

Matthew 12:1-8

Jesus and His disciples pluck grain on the Sabbath; Pharisees condemn them; Jesus declares He is Lord of the Sabbath.

Matthew 15:1-9

Pharisees criticize disciples for not washing hands; Jesus rebukes them for making God's commandment void by tradition.

Colossians 1:18

Christ is the head of the church and is to have preeminence in all things.

Hebrews 1:4

Christ is made so much better than the angels.

Hebrews 7:19, 22

The law made nothing perfect, but a better hope did; Jesus is the surety of a better testament.

Hebrews 8:6

Christ is the mediator of a better covenant, established on better promises.

2 Corinthians 3:7-11

The Old Covenant ministration of death was glorious, but the New Covenant ministration of the Spirit is more glorious; the old glory is done away.

Hebrews 3:1-7

Christ is counted worthy of more glory than Moses; Moses was a servant, Christ a Son over His own house.

Psalms 95:7-11

Quoted in Hebrews 3-4; warns against hardening hearts and not entering God's rest due to unbelief.

Genesis 2:1-3

God finished creation, rested on the seventh day, blessed and sanctified it.

Exodus 20:11

The Lord made heaven and earth in six days and rested the seventh; therefore He blessed the Sabbath day.

Exodus 31:17

The Sabbath is a sign; in six days God made heaven and earth and on the seventh He rested and was refreshed.

Isaiah 40:28

The everlasting God, the Creator, does not faint or grow weary.

Genesis 1:31

God saw everything He had made and it was very good.

Revelation 4:11

God created all things for His pleasure.

John 5:17

Jesus says, 'My Father worketh hitherto, and I work.'

1 Corinthians 10:1-11

Israelites in the wilderness are examples; most were overthrown because of unbelief and sin.

Amos 5:21-27

God hates Israel's feast days and sacrifices because of their idolatry and lack of righteousness.

Isaiah 57:20-21

The wicked are like the troubled sea that cannot rest; there is no peace for the wicked.

Discussion Questions

1. What does it mean that Christ is 'Lord of the Sabbath,' and how should that affect our view of Sabbath observance?

Consider: Weaver cites Matthew 12:8 and emphasizes Christ's superiority over all things, including the Sabbath.

2. How can we avoid a Pharisaical mentality when studying doctrines like the Sabbath where good Christians disagree?

Consider: Weaver warns against the Pharisees' attitude and quotes Augustine's principle of unity, liberty, and charity.

3. In what ways is the New Covenant 'better' than the Old Covenant, and how does that impact our understanding of the Sabbath?

Consider: Weaver traces the word 'better' through Hebrews and contrasts the glory of the two covenants in 2 Corinthians 3.

4. Why is it significant that God's rest after creation was a rest of satisfaction and completion rather than weariness?

Consider: Weaver explains from Genesis 2 and Isaiah 40 that God's rest was not due to fatigue but to complacency in His finished work.

5. What does it mean that the Sabbath was 'made for man,' and how should that shape our practice of rest?

Consider: Weaver quotes Mark 2:27 and Fairbairn's comments on man's need for physical rest and spiritual reflection.

6. How does the impossibility of identifying the original seventh day affect arguments that require Saturday observance?

Consider: Weaver argues that we cannot know which modern day corresponds to the creation Sabbath, so binding consciences to Saturday is unwarranted.

7. Why did the Israelites fail to enter God's rest, and what does that teach us about the relationship between faith and rest?

Consider: Weaver cites Hebrews 4 and 1 Corinthians 10, emphasizing that unbelief, not failure to keep a day, prevented them from entering.

8. How does Amos 5 challenge the idea that meticulous observance of religious days and rituals is pleasing to God?

Consider: Weaver reads Amos 5:21-24 where God rejects Israel's feast days because of their idolatry and injustice.

Applications

Rest in Christ's finished work

Believers should find their ultimate rest in the completed work of Christ, not in their own efforts or ritual observances.

Lecture support: Weaver concludes: 'The only true rest there is, is that which is found in God, who has revealed Himself in Jesus Christ.' He emphasizes that our imperfect obedience cannot save.

Practice graciousness in disputable matters

When discussing doctrines like the Sabbath where good men disagree, we should maintain unity in essentials, liberty in non-essentials, and charity in all things.

Lecture support: Weaver quotes Augustine and warns against a Pharisaical mentality that condemns others who differ on non-essential matters.

Prioritize faith and obedience over ritual

External observance of days and ceremonies is worthless without genuine faith in God and obedience to His commands.

Lecture support: Weaver cites Amos 5 and Hebrews 4 to show that God rejects empty ritual and that entering rest requires faith.

Take time for physical and spiritual rest

Following God's pattern, we should set aside regular time to rest from our labors, reflect on our work, and consider eternal matters.

Lecture support: Weaver quotes Fairbairn on man's need for seasons of quiet and repose, and notes that the Sabbath was made for man's benefit.

Avoid binding others' consciences where Scripture is not explicit

Since we cannot dogmatically identify the original seventh day, we should not impose our convictions about a specific day on others.

Lecture support: Weaver argues: 'There is no way absolutely to know which day the seventh day was... when you try to bind my conscience to what you believe, that's quite another thing.'

Recognize Christ's preeminence in all areas

In every aspect of life and doctrine, Christ must have the preeminence. He is superior to all Old Testament types and shadows.

Lecture support: Weaver emphasizes Colossians 1:18 and the theme of Hebrews that Christ is better than prophets, angels, Moses, Joshua, and Aaron.

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 Superiority of Christ

Part Two of Four

February 02, 2012

Read Chapter 2 in the companion book, pages 25-44.

Major Themes

Superiority of Christ

Jesus Christ is superior to all Old Testament figures and institutions, including the Sabbath.

Lecture support: Weaver reviews Hebrews: Christ is superior to prophets, angels, Moses, Joshua, and Aaron. He is Lord of the Sabbath.

Sabbath as Rest, Not Worship

The Old Testament Sabbath was primarily a day of rest, not a weekly day of worship.

Lecture support: Weaver states, 'When you examine the Sabbath day that the Hebrews were to keep, it is evident that it was not primarily a day of worship, but rather a day of rest.'

Canaan Sabbath as a Sign for Israel

The Hebrew Sabbath was a sign between God and Israel, commemorating deliverance from Egypt.

Lecture support: Deuteronomy 5:15 is cited: 'And remember that thou wast a servant in the land of Egypt... therefore the LORD thy God commanded thee to keep the sabbath day.'

Fixed Dates, Not Fixed Days

The Hebrew calendar had fixed dates for Sabbaths, so the day of the week changed annually; Saturday cannot be the biblical Sabbath.

Lecture support: Weaver explains that Abib 15 was always a Sabbath, and the following seven Sabbaths were on fixed dates, causing the day of the week to shift.

Christ as Fulfillment of Types and Shadows

Old Testament ceremonies, including the Sabbath, were types fulfilled in Christ; clinging to them is like kissing a picture when the person is present.

Lecture support: Weaver uses the analogy of kissing a picture instead of the real person to illustrate the folly of observing shadows when Christ is present.

True Rest in Christ Alone

The only true rest is found in Jesus Christ, not in Old Testament observances or human effort.

Lecture support: Hebrews 4:8-9 is cited: 'For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God.'

Key Arguments

The Sabbath was a day of rest, not worship

The Old Testament Sabbath was primarily about ceasing from work, not about a weekly worship service.

Lecture support: Weaver says, 'A pattern of weekly worship did not occur or did not exist in the Old Testament.'

The death penalty for Sabbath-breaking shows its seriousness

Working on the Sabbath was a capital offense, demonstrating the gravity of the command.

Lecture support: Exodus 31:14-15 and Numbers 15:32-36 are cited, including the stoning of the man who gathered sticks.

The Canaan Sabbath commemorated deliverance from Egypt, not creation

Deuteronomy 5:15 explicitly ties the Sabbath command to Israel's redemption from Egypt.

Lecture support: Weaver reads Deuteronomy 5:15: 'And remember that thou wast a servant in the land of Egypt... therefore the LORD thy God commanded thee to keep the sabbath day.'

Keeping one ceremonial law obligates keeping all

Galatians 5:3 teaches that if one submits to circumcision, one is a debtor to the whole law; the same principle applies to Sabbaths.

Lecture support: Weaver cites Galatians 5:3 and Acts 15:10, arguing that the ceremonial yoke is unbearable.

Saturday cannot be the Sabbath because dates were fixed

The Hebrew calendar fixed Abib 15 and the following seven Sabbaths to specific dates, so the day of the week rotated annually.

Lecture support: Weaver explains the calendar mechanics: 'Since the date was fixed, and could not change, it means the days changed just like your birthday.'

Christ is Lord of the Sabbath and can dispense with it

Jesus' statement in Matthew 12:8 shows His authority over the Sabbath, allowing Him to relax or abolish it.

Lecture support: Weaver quotes John Gill: 'He is Lord of the Sabbath and has a power of dispensing with it or even abolishing it.'

The Old Testament rest was a type of the true rest in Christ

Hebrews 4:8-9 indicates that Joshua's rest was not the final rest; a Sabbath-keeping remains for God's people in Christ.

Lecture support: Weaver reads Hebrews 4:8-9 and explains that 'rest' in verse 9 is sabbatismos, a keeping of a Sabbath.

Scripture References

Hebrews 4:1

Introduction to the rest of God and warning against falling short.

Hebrews 4:2-11

Extended reading on the rest of God, unbelief, and the remaining Sabbath rest.

Exodus 20:8-11

The Sabbath command: no work on the seventh day.

Exodus 23:9-12

Rest for the land and servants on the Sabbath.

Exodus 34:21

Rest even during plowing and harvest.

Leviticus 23:3

Sabbath of rest, holy convocation, no work.

Deuteronomy 5:12-15

Sabbath command tied to deliverance from Egypt.

Jeremiah 17:22

No carrying burdens or doing any work on the Sabbath.

Exodus 31:13-15

Sabbath as a sign; death penalty for working.

Exodus 35:1-3

No fire kindled on the Sabbath; death penalty.

Numbers 15:32-36

Man stoned for gathering sticks on the Sabbath.

Ezekiel 20:12, 20

Sabbaths as a sign between God and Israel.

Leviticus 23:15-16, 21

Counting seven Sabbaths from the wave sheaf; a two-day Sabbath.

Exodus 12:1-6, 14, 29

Passover instructions; Abib as first month; 14th day; departure on 15th.

Exodus 13:4; 23:15; 34:18; Deuteronomy 16:1

Month of Abib as the time of the exodus.

Leviticus 23:5-6

Passover on 14th; Feast of Unleavened Bread on 15th.

Numbers 33:3

Israel departed on the 15th day of the first month.

Galatians 5:1-3

Stand fast in liberty; circumcision obligates the whole law.

Acts 15:1, 10

Judaizers taught circumcision for salvation; the yoke was unbearable.

Matthew 12:1-8

Jesus is Lord of the Sabbath; disciples plucked grain.

Study notes

Discussion Questions

1. Why does Weaver argue that the Old Testament Sabbath was primarily a day of rest rather than a day of worship?

Consider: Weaver states that weekly worship did not exist in the Old Testament and that the Sabbath was about ceasing from work.

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2. How does the death penalty for Sabbath-breaking shape our understanding of the seriousness of the command?

Consider: Weaver cites Exodus 31 and Numbers 15 to show the capital punishment for working on the Sabbath.

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3. What does it mean that the Canaan Sabbath was a 'sign' between God and Israel, and how does that affect its applicability to Christians?

Consider: Weaver explains that the Sabbath commemorated deliverance from Egypt, an event Christians did not experience.

4. How does the fixed-date calendar argument demonstrate that Saturday cannot be the biblical Sabbath?

Consider: Weaver explains that Abib 15 and the following Sabbaths were on fixed dates, causing the day of the week to change annually.

5. In what ways is Christ the fulfillment of the Old Testament Sabbath and Passover?

Consider: Weaver uses the analogy of kissing a picture versus the real person to illustrate the superiority of Christ over types.

6. What does it mean that Jesus is 'Lord of the Sabbath,' and what implications does that have for Sabbath observance today?

Consider: Weaver quotes commentators who say Christ can dispense with or abolish the Sabbath.

7. How does Hebrews 4:8-9 teach that there remains a Sabbath rest for God's people, and what is that rest?

Consider: Weaver explains that the Greek word sabbatismos indicates a keeping of a Sabbath, fulfilled in Christ.

Applications

Rest in Christ, not in ceremonies

Believers should find their rest in the finished work of Christ rather than in observing Old Testament shadows.

Lecture support: Weaver says, 'Why would you go back and celebrate a type, a shadow, an emblem, a symbol that pointed to Christ when you have Christ present with you.'

Search the Scriptures diligently

Christians must examine Scripture carefully and not rely on traditions or assumptions.

Lecture support: Weaver warns, 'We must search the Scriptures. We must pay close attention to the Scriptures.'

Avoid legalism and the yoke of ceremonial law

Do not submit to Old Testament ceremonial obligations, which were fulfilled in Christ and are no longer binding.

Lecture support: Weaver cites Galatians 5:1 and Acts 15:10, urging believers not to be entangled again with a yoke of bondage.

Recognize Christ's authority over all things

Jesus is Lord of the Sabbath and has authority to change or fulfill it; believers should submit to His lordship.

Lecture support: Weaver states, 'He is Lord and whatever He does is right.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

Pastor John Weaver - The Superiority of Christ

Part Three of Four

February 02, 2012

Read Chapter 3 in the companion book, pages 45-63.

Major Themes

Superiority of Christ over Old Testament ceremonies

Christ is the reality that fulfills the shadows of Old Testament rituals, making them obsolete.

Lecture support: Weaver states, 'All of those Old Testament Canaan Sabbaths, all of those Old Testament ceremonies, all of those Old Testament rituals were nothing more than mere shadow.' (06:28.1-06:56.4) and cites Hebrews 8:5.

Christian liberty from ceremonial law

Believers are free from the obligation to observe Jewish holy days, dietary laws, and Sabbaths because Christ has fulfilled them.

Lecture support: Weaver expounds Colossians 2:16-17 and Galatians 4:9-11, saying, 'Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days.' (26:48.0-27:27.3)

Faith as the means of entering God's rest

The true Sabbath rest is entered by faith in Christ, not by ritual observance; unbelief prevented Israel from entering.

Lecture support: Weaver says, 'To enter into God's rest, it requires faith. Not observance of days, and times, and years, and ceremonies, and rituals, but faith.' (49:52.3-50:43.6) and cites Hebrews 4:2,6.

Danger of returning to ritualism

Reverting to ceremonial observances undermines the gospel, questions one's salvation, and robs Christ of His preeminence.

Lecture support: Weaver warns, 'If you want to go back to these Old Testament ceremonies... you have no right to Jesus Christ.' (44:43.7-45:08.9) and quotes Calvin: 'the man that calls back the ceremonies into use either buries the manifestation of Christ or robs Christ of his excellence.' (39:03.0-39:57.9)

Consistency with historic Christian interpretation

The interpretation that Christians are not bound by Old Testament ceremonies is consistent with historic Christianity, and novel interpretations should be viewed with caution.

Lecture support: Weaver states, 'When you come up with an interpretation that is contrary to historic Christianity... you better be exceedingly careful.' (41:04.0-41:48.3)

Key Arguments

Old Testament ceremonies were shadows pointing to Christ

The tabernacle, sacrifices, and holy days were types and shadows; their substance is Christ, so they are no longer binding.

Lecture support: Weaver cites Hebrews 8:5 and Colossians 2:17, saying, 'Which are a shadow of things to come; but the body is of Christ.' (26:48.0-27:27.3)

Observing days, months, and years is a return to bondage

Paul condemns the Galatians for observing such things, equating it with slavery and questioning their faith.

Lecture support: Weaver reads Galatians 4:9-11 and says, 'The word bondage here is used in relation to days, times, months, and years... being a slave to the observation of days.' (13:58.9-15:09.4)

Christ nailed the ceremonial law to the cross

Colossians 2:14 teaches that the handwriting of ordinances (ceremonial law) was blotted out and nailed to the cross, not the moral law.

Lecture support: Weaver explains, 'What Christ nailed to the cross was the ceremonies, the ordinances, not thou shalt not kill... He took them out of the way, nailing them to the cross.' (33:57.4-34:29.3)

True rest is by faith, not ritual

Hebrews 4 shows that Israel failed to enter God's rest because of unbelief, despite having the ceremonies; faith is the requirement.

Lecture support: Weaver says, 'To enter into God's rest, it requires faith... Did they not have those days, times, years, ceremonies, rituals in the Old Testament? Yes! Did they keep them? No! Did they enter in? No!' (49:52.3-50:43.6)

Continuing ceremonies implies Christ has not come

If the shadows are still observed, it suggests the reality (Christ) has not arrived, thus undermining the gospel.

Lecture support: Weaver quotes Matthew Henry: 'to continue the ceremonial observances... carries an intimation that Christ has not yet come.' (37:43.5-38:05.3)

Scripture References

Hebrews 4:1-11

Read at the beginning to introduce the theme of entering God's rest and the warning against unbelief.

Hebrews 1:1-3

Cited in review to show Christ's superiority over the prophets.

Hebrews 8:1-5

Used to demonstrate that the earthly tabernacle was a shadow of the heavenly reality.

Galatians 4:9-11

Key passage showing that observing days, months, and years is a return to weak and beggarly elements.

Ephesians 1:3

Quoted to contrast spiritual blessings in Christ with the poverty of ceremonial observances.

Galatians 5:1-3

Used to show that circumcision and the law bring bondage, and Christ brings liberty.

1 John 2:19

Cited to argue that those who leave the faith were never truly converted, applied to those returning to ceremonies.

Colossians 2:14-17

Central passage teaching that Christ blotted out the ordinances and that believers should not be judged regarding holy days or Sabbaths.

John 6

Referenced to show Christ as the true bread of life, fulfilling the ceremonial foods.

John 7

Referenced to show Christ as the water of life.

Hebrews 13:10-12

Used to argue that those who serve the tabernacle have no right to Christ, the true altar.

Colossians 1:18

Quoted to emphasize Christ's preeminence in all things.

John 14:8-9

Cited to show that seeing Christ is seeing the Father, affirming His full revelation.

John 10:30

Quoted to affirm Christ's unity with the Father.

Hebrews 3:18-19

Used to show that Israel could not enter rest because of unbelief.

2 Peter 1:20

Cited to warn against private interpretation of Scripture.

Ecclesiastes 1:9

Quoted to support the idea that there is no new truth.

Matthew 11:28

Quoted as the invitation to find rest in Christ.

Discussion Questions

1. How does understanding Old Testament ceremonies as shadows of Christ change the way we read the Old Testament?

Consider: Weaver emphasizes that the tabernacle, sacrifices, and holy days were types pointing to Christ (Hebrews 8:5; Colossians 2:17).

2. In what ways might modern Christians be tempted to return to 'weak and beggarly elements' similar to the Galatians?

Consider: Weaver discusses Galatians 4:9-11 and the danger of observing days, months, and years as a form of bondage.

3. What does it mean practically to 'let no man judge you' regarding holy days and dietary practices? How do we balance Christian liberty with not causing others to stumble?

Consider: Weaver expounds Colossians 2:16 and the freedom from human judgment on ceremonial matters.

- 4.** Why does Weaver argue that insisting on ceremonial observances can call one's salvation into question? Do you agree?

Consider: Weaver cites Galatians 4:11 and 1 John 2:19 to suggest that returning to rituals may indicate a lack of genuine faith.

- 5.** How does the concept of 'rest' in Hebrews 4 relate to our daily walk with Christ? What does it mean to cease from our own works?

Consider: Weaver discusses the true Sabbath rest as faith in Christ, not a day of the week.

- 6.** Weaver quotes several historic commentators. How should we weigh the interpretations of church history against our own study of Scripture?

Consider: Weaver argues that his interpretation aligns with historic Christianity and warns against novel interpretations.

Applications

Rest in Christ alone

Believers should find their ultimate rest and satisfaction in the person and work of Jesus Christ, not in religious rituals or observances.

Lecture support: Weaver says, 'If you really and truly want rest, that rest can only be found in Jesus Christ.' (56:52.9-57:25.4) and quotes Matthew 11:28.

Reject legalistic bondage

Christians should resist any teaching that imposes Old Testament ceremonial laws or special days as requirements for spirituality or salvation.

Lecture support: Weaver warns, 'Let no man judge you... It doesn't matter what men say in relationship to ceremonies, days, times, and years.' (27:28.8-28:40.1)

Examine your faith

Those who emphasize rituals over Christ should examine whether they truly understand the gospel and have genuine saving faith.

Lecture support: Weaver states, 'Paul is making it very clear that those who want to go back to days and times and emblems and rituals and ceremonies have a questionable salvation.' (19:28.1-20:49.6)

Give Christ preeminence

In all aspects of life, Christ must have the preeminence; anything that detracts from His person and work should be avoided.

Lecture support: Weaver asks, 'How can Christ have the preeminence if you go back to the types and shadows that represent Him?' (45:57.4-46:50.7)

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

Pastor John Weaver - The Superiority of Christ

Part Four of Four

February 02, 2012

Read Chapter 4 in the companion book, pages 65-81.

Major Themes

Superiority of Christ

Christ is superior to all Old Testament figures and institutions; He is the fulfillment of all types and shadows.

Lecture support: Weaver states, 'the theme of the book of Hebrews is indeed the superiority of Jesus Christ... everything is better with the Lord Jesus Christ.'

New Creation in Christ

Salvation is a new creation, paralleling the original creation, and warrants a new Sabbath commemoration.

Lecture support: Weaver cites 2 Corinthians 5:17 and Galatians 6:15, explaining the Greek word ktisis means 'creation,' and argues for a new Sabbath.

Christ as the True Sabbath

Jesus Christ Himself is the believer's rest; the Old Testament Sabbath was a shadow pointing to Him.

Lecture support: Weaver says, 'Jesus Christ is our real Sabbath... He is our real rest.'

Rest by Faith vs. Works

Entering God's rest requires faith, not works; unbelief kept the Israelites from rest, and the same principle applies today.

Lecture support: Hebrews 4:2-3 is quoted: 'the word preached did not profit them, not being mixed with faith... we which have believed do enter into rest.'

The Finished Work of Christ

Salvation is complete in Christ; believers cease from their own works and rest in His accomplished redemption.

Lecture support: Weaver states, 'I am not working for my salvation. I am resting in the salvation that Jesus Christ has procured.'

Eternal Judgment for Rejecting Christ

Rejecting God's Sabbath - Christ - results in eternal destruction, just as Old Testament Sabbath-breaking brought physical death.

Lecture support: 2 Thessalonians 1:7-9 is cited: 'punished with everlasting destruction...'

Key Arguments

The Old Testament Sabbath was a shadow of Christ

The creation Sabbath and Canaan Sabbath were types pointing to the true rest in Christ; they were not the ultimate reality.

Lecture support: Weaver explains, 'the Canaan rest or the Hebrew rest was nothing more than a figure or a type or an emblem.'

The New Testament teaches a Christian Sabbath

Though the term 'Christian Sabbath' is not in Scripture, the concept is taught through the new creation and the resurrection day as the first of new sabbaths.

Lecture support: Weaver argues from Matthew 28:1 and Mark 16:1-9 that the Greek calls the first day 'the first sabbath' and 'prototype sabbath.'

Believers are a new creation, warranting a new Sabbath

Just as God's creation rest commemorated the physical creation, the Christian rest commemorates the spiritual new creation in Christ.

Lecture support: Weaver states, 'if there is a new creation, there is also a new Sabbath that commemorates that creation.'

Christ's resurrection established a new series of sabbaths

The use of 'mia' (one) and 'protos' (first in a series) in the Gospels indicates that Christ's resurrection day is the first of many Christian sabbaths.

Lecture support: Weaver explains the Greek words in Mark 16:2 and 16:9, linking them to 1 Corinthians 15:5-7.

Rejecting Christ brings eternal death

The Old Testament death penalty for Sabbath-breaking prefigured the eternal punishment for rejecting Christ, the true Sabbath.

Lecture support: Weaver cites 2 Thessalonians 1:7-9 and Proverbs 8:35-36 to show that those who refuse to rest in Christ face everlasting destruction.

Believers rest in Christ daily, not just one day a week

Since Christ is our Sabbath, we observe the Sabbath every day by trusting Him for salvation and all of life.

Lecture support: Weaver says, 'we don't observe the Sabbath one day a week. We observe the Sabbath seven days a week.'

Scripture References

Hebrews 4:1-11

The passage is read at the beginning, emphasizing the promise of rest and the need for faith.

Colossians 1:18

Cited to show Christ's preeminence in all things.

Exodus 12

Referenced in review of the fixed dates of Old Testament Sabbaths.

Galatians 4

Mentioned as part of the previous message on Old Testament types being shadows.

Colossians 2:16-17

Quoted to show that Old Testament sabbaths were shadows; Christ is the substance.

Hebrews 4:8-9

Exposited to show that Joshua did not give true rest; a Sabbath-keeping remains for God's people.

Psalms 95

Cited in Hebrews 4:7; David speaks of 'today' long after Canaan, indicating a future rest.

2 Corinthians 5:17

Quoted to show believers are a new creation (ktisis) in Christ.

Galatians 6:15

Quoted to reinforce the new creation theme.

Ephesians 2:8-10

Cited to show believers are God's workmanship, created in Christ Jesus.

2 Corinthians 4:5-6

Quoted to parallel physical creation (light shining out of darkness) with spiritual new creation.

Matthew 28:1

Analyzed in Greek to show 'first sabbath' (mia sabbaton) referring to resurrection day.

Mark 16:1-2, 9

Examined to show 'first sabbath' (mia) and 'prototype sabbath' (protos) indicating a new series.

1 Corinthians 15:3-7

Used to illustrate 'protos' as first in a series of resurrection appearances.

John 20:1

Cited as another instance of 'first sabbath' (mia sabbaton).

Hebrews 8:13

Quoted to show the old covenant is ready to vanish away.

Hebrews 10:8-9, 19-22

Quoted to show Christ took away the first to establish the second, and believers have boldness to enter the holiest.

John 4:24

Cited to emphasize worship in spirit and truth.

Matthew 11:28-30

Quoted to show Christ gives rest to those who come to Him.

2 Thessalonians 1:7-9

Quoted to show the eternal destruction awaiting those who do not obey the gospel.

Study notes

Discussion Questions

1. How does understanding Christ as our Sabbath change the way we view the Old Testament Sabbath commandments?

Consider: Weaver argues that the Old Testament Sabbath was a shadow pointing to Christ; this question explores the practical implications.

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2. In what ways are believers a 'new creation,' and how should that affect our daily lives?

Consider: Based on 2 Corinthians 5:17 and Galatians 6:15, Weaver emphasizes the new creation; this question probes its meaning.

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3. What does it mean to 'cease from our own works' in the context of salvation and sanctification?

Consider: Hebrews 4:10 is discussed; this question helps distinguish between resting in Christ's work and our responsibility.

4. How can we practically rest in Christ amid life's anxieties and responsibilities?

Consider: Weaver applies the Sabbath rest to daily concerns like children leaving home and financial needs.

5. Why is rejecting Christ considered a violation of God's Sabbath with eternal consequences?

Consider: The parallel between Old Testament death penalty and eternal judgment is drawn from 2 Thessalonians 1.

6. How does the resurrection of Christ establish a new pattern of worship and rest for believers?

Consider: Weaver's analysis of the Greek in the resurrection accounts suggests a new series of sabbaths.

Applications

Rest in Christ for salvation

Believers are to cease from their own works and trust wholly in Christ's finished work for salvation.

Lecture support: Weaver states, 'I am not working for my salvation. I am resting in the salvation that Jesus Christ has procured.'

Daily rest in Christ for all of life

Since Christ is our Sabbath, we are to rest in Him every day, not just one day a week, trusting Him with our concerns after doing our duty.

Lecture support: Weaver says, 'we don't observe the Sabbath one day a week. We observe the Sabbath seven days a week.'

Trust God with loved ones and circumstances

After teaching and praying for children or handling responsibilities, believers should rest in God's sovereignty.

Lecture support: Weaver applies the principle to parents with children going to college: 'after you've done that, you rest.'

Worship in spirit and truth through Christ

Believers are to worship God through Christ, the substance, rather than through Old Testament shadows.

Lecture support: Weaver asks, 'Why in the world would anyone trade light for shadow...?'

Recognize the seriousness of rejecting Christ

Rejecting Christ is violating God's Sabbath and brings eternal destruction; this should motivate evangelism and personal faith.

Lecture support: Weaver warns from 2 Thessalonians 1:7-9 that those who do not obey the gospel face everlasting destruction.

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: The Superiority of Christ - Part One of Four

Lecture JW01230

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Lesson 2: Pastor John Weaver - The Superiority of Christ - Part Two of Four

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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.

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