

WEAVER STUDY GUIDES

Who is Israel?

Study Guide

New Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

LESSON 1

Who is Israel?

Part One of Six

January 06, 2002

Read Chapter 1 in the companion book, pages 5-25.

Major Themes

True Israel is defined by inward regeneration, not physical descent

Weaver argues that being a true Jew or Israelite is a matter of the heart, accomplished by the Spirit, not by ancestry or external rites.

Lecture support: Romans 2:28-29: 'For he is not a Jew, which is one outwardly... But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit.'

Salvation is by grace alone, not by race or works

Emphasizes that no one is saved by bloodline or human effort; salvation is entirely the work of God through faith in Christ.

Lecture support: John 1:12-13: 'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'

The natural precedes the spiritual in redemptive history

Uses the Adam-Christ parallel to show that the physical, earthly types of the Old Testament give way to the spiritual reality in Christ.

Lecture support: 1 Corinthians 15:46: 'Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.'

The term 'Jew' historically refers to a Judahite, not a follower of Judaism

Clarifies that in Scripture, 'Jew' primarily denotes someone from the tribe, land, or kingdom of Judah, not an adherent of the religion of Judaism.

Lecture support: 2 Kings 16:6 uses 'Jews' for Judahites driven from Elath; Galatians 1:13-14 distinguishes the 'Jews' religion' from the ethnic term.

External religious privileges are worthless without heart transformation

Possessing the law, temple, and circumcision avails nothing if one's heart is uncircumcised; God judges by inward reality.

Lecture support: Romans 2:25: 'For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.'

The true circumcision is made without hands by Christ

Believers in Christ have undergone a spiritual circumcision - the putting off of the sinful nature - which is the mark of the true people of God.

Lecture support: Colossians 2:11: 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.'

Christianity is distinct from and opposed to Judaism

Argues that Judaism, as a system of tradition and works-righteousness, is antithetical to the gospel; Christ and the apostles opposed it.

Lecture support: Galatians 1:13-14: Paul's former life in 'the Jews' religion' was marked by persecution of the church.

The Old Testament itself demanded heart circumcision

Shows that the law and prophets called for inward renewal, not mere physical circumcision, proving continuity between the testaments on this point.

Lecture support: Deuteronomy 10:16: 'Circumcise therefore the foreskin of your heart, and be no more stiffnecked.'

Key Arguments

One's eschatology determines one's answer to 'Who is Israel?'

Different theological systems (dispensationalism, covenant theology, etc.) produce conflicting identifications of Israel, showing the question is hermeneutically driven.

Lecture support: Weaver states: 'So one's view as to who Israel actually is reveals what one's eschatology really is.'

Scripture distinguishes 'Israel after the flesh' from true Israel

Paul's phrase 'Israel after the flesh' (1 Cor 10:18) implies there is an Israel according to the Spirit, which is the saved community.

Lecture support: 1 Corinthians 10:18: 'Behold Israel after the flesh.'

Physical descent from Abraham does not guarantee salvation

Romans 9:7 teaches that not all Abraham's physical descendants are children of promise; the true seed is in Isaac, a type of Christ.

Lecture support: Romans 9:7: 'Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.'

Relationship with Christ transcends physical family ties

Jesus redefines family as those who do God's will, and Paul says knowing Christ 'after the flesh' is now irrelevant; only new creation matters.

Lecture support: Mark 3:33-35: 'Whosoever shall do the will of God, the same is my brother, and my sister, and mother.'

The Old Testament system was a shadow; reality is in Christ

Hebrews 9-10 calls the tabernacle, sacrifices, and priesthood 'figures' and 'shadows' that could not perfect the conscience, pointing to Christ's better covenant.

Lecture support: Hebrews 10:1: 'For the law having a shadow of good things to come, and not the very image of the things.'

The historical meaning of 'Jew' is geographical/tribal, not religious

The first biblical use of 'Jew' (2 Kings 16:6) refers to Judahites; the Greek 'Ioudaios' means Judean. Only a few NT uses refer to the religion of Judaism.

Lecture support: 2 Kings 16:6: 'At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath.'

The southern kingdom of Judah contained members of all twelve tribes

Due to Jeroboam's idolatry and later revivals, many from northern tribes (Levites, Ephraim, Manasseh, etc.) migrated to Judah, so 'Judah' and 'Israel' became overlapping terms.

Lecture support: 2 Chronicles 11:14-16: 'For the Levites left their suburbs... and came to Judah and Jerusalem... and after them out of all the tribes of Israel.'

Romans 2:28-29 redefines Jewish identity as inward and spiritual

Paul negates external Jewishness and affirms that true Jewishness is a matter of the heart, by the Spirit, not the letter, whose praise is from God.

Lecture support: Romans 2:29: 'But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter.'

Scripture References

Romans 2:28-29

Read as the foundational text: true Jewishness is inward, of the heart, by the Spirit.

1 Corinthians 15:45-48

Used to show the natural (first Adam) precedes the spiritual (last Adam); believers bear the heavenly image.

1 Corinthians 10:18

Paul speaks of 'Israel after the flesh,' implying a spiritual Israel exists.

John 1:11-13

Salvation is not by blood (ancestry), nor will of flesh, nor will of man, but by being born of God.

Romans 9:7

Not all Abraham's seed are children; the true seed is called in Isaac, a type of Christ.

Mark 3:31-35

Jesus says whoever does God's will is His brother, sister, mother - spiritual family transcends physical.

2 Corinthians 5:16-17

We no longer know Christ after the flesh; being in Christ makes one a new creation.

Hebrews 9:1-11

The Old Testament tabernacle was a worldly sanctuary, a figure for the time then present, until Christ came.

Hebrews 10:1

The law was a shadow of good things to come, not the very image.

John 1:17

The law came by Moses, but grace and truth came by Jesus Christ - the fullness of both.

2 Kings 16:6

First occurrence of 'Jew' in the Bible, referring to Judahites driven from Elath.

Galatians 1:13-14

Paul's former life in the 'Jews' religion' (Judaism) involved persecuting the church.

1 Kings 12:15-19

The kingdom divided; ten tribes followed Jeroboam, but some Israelites remained in Judah.

Acts 2:5, 14, 22

Peter addresses the crowd as 'Jews,' 'men of Judaea,' and 'men of Israel' interchangeably.

Matthew 27:37, 42

Jesus is called 'King of the Jews' and 'King of Israel' by the same group, showing overlap.

2 Chronicles 11:14-16

Levites and others from all Israel came to Judah when Jeroboam instituted idolatry.

Deuteronomy 10:16

Command to circumcise the foreskin of the heart, not just the flesh.

Jeremiah 4:4

Call to men of Judah to circumcise their hearts, lest God's fury come.

Colossians 2:11

Believers are circumcised with a circumcision made without hands, by Christ.

Philippians 3:2-3

We are the true circumcision, who worship God in the Spirit and have no confidence in the flesh.

Study notes

Discussion Questions

1. How does one's eschatology influence their understanding of who Israel is, and why should this not be a cause for division among believers?

Consider: Weaver notes that different eschatological views lead to different answers, but emphasizes that eschatology is not a fellowship issue.

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2. What does it mean to be 'born of God' according to John 1:12-13, and how does this redefine our understanding of God's people?

Consider: Weaver highlights that salvation is not by blood, will of flesh, or will of man, but by God's sovereign work.

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3. In what ways does the New Testament teach that spiritual relationship with Christ transcends physical relationships?

Consider: Using Mark 3 and 2 Corinthians 5, Weaver argues that knowing Christ 'after the flesh' is no longer what matters.

4. How does the 'natural then spiritual' principle (1 Cor 15:46) help us interpret Old Testament types and shadows?

Consider: Weaver applies this principle to the tabernacle, priesthood, and sacrifices as figures pointing to Christ.

5. Why is it important to distinguish between the biblical use of 'Jew' as a Judahite and the modern use referring to a follower of Judaism?

Consider: Weaver spends significant time on the historical and linguistic meaning of the term to clarify Paul's argument in Romans 2.

6. What does it mean to have a 'circumcision made without hands' (Col 2:11), and how does this relate to being part of true Israel?

Consider: Weaver contrasts physical circumcision with the spiritual work of Christ in the believer's heart.

7. How does the Old Testament's call for heart circumcision (Deut 10:16; Jer 4:4) prepare us for Paul's teaching in Romans 2:28-29?

Consider: Weaver argues that the demand for inward renewal was always part of God's covenant, not a New Testament innovation.

8. What does it mean to 'have no confidence in the flesh' (Phil 3:3), and how does this define the true worshiper of God?

Consider: Weaver concludes that the true Israelite places all confidence in Christ, not in ancestry, works, or external rites.

Applications

Examine whether your confidence is in external religion or in Christ alone

Weaver challenges listeners to ensure their faith rests not on ancestry, rites, or church membership, but solely on the inward work of Christ.

Lecture support: Philippians 3:3: 'For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.'

Recognize that salvation is entirely God's work, not human achievement

The message emphasizes that being born of God is not by blood, will of flesh, or will of man, calling for humility and dependence on grace.

Lecture support: John 1:13: 'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'

Value spiritual relationship with Christ above all natural ties

Jesus' redefinition of family in Mark 3 teaches that doing God's will creates a bond deeper than physical kinship.

Lecture support: Mark 3:35: 'For whosoever shall do the will of God, the same is my brother, and my sister, and mother.'

Understand that religious externals without heart change are worthless

Romans 2:25 warns that circumcision (or any outward sign) becomes uncircumcision if the heart is not right with God.

Lecture support: Romans 2:25: 'For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.'

Reject any mixture of Christianity with works-based religion

Weaver argues that Christianity is not 'Judeo-Christianity' because Judaism's system of tradition and law-keeping is opposed to the gospel of grace.

Lecture support: Galatians 1:13-14: Paul's former zeal in Judaism was persecution of the church.

Seek the circumcision of the heart that only Christ can perform

Colossians 2:11 describes a spiritual circumcision made without hands; believers should rest in Christ's finished work, not in self-effort.

Lecture support: Colossians 2:11: 'In whom also ye are circumcised with the circumcision made without hands.'

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

Who is Israel?

Part Two of Six

January 13, 2002

Read Chapter 2 in the companion book, pages 27-49.

Major Themes

Justification by Faith Alone

Abraham was justified by believing God, not by works, circumcision, or law-keeping. This is the central argument of Romans 4.

Lecture support: Romans 4:3: 'Abraham believed God, and it was counted unto him for righteousness.'

Sovereign Grace in Calling

God took the initiative to reveal Himself to Abraham while he was an idolater in Ur, demonstrating that salvation is entirely of God's grace.

Lecture support: Acts 7:2: 'The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.'

The Law Brings Wrath, Not Justification

The law demands perfect obedience and thus condemns sinners; it cannot justify. Justification must be by faith to be by grace.

Lecture support: Romans 4:15: 'Because the law worketh wrath: for where no law is, there is no transgression.'

True Children of Abraham Are Believers

Physical descent from Abraham does not make one a child of Abraham; only those who share Abraham's faith are his true offspring.

Lecture support: Galatians 3:7: 'Know ye therefore that they which are of faith, the same are the children of Abraham.'

External Rites Do Not Save

Circumcision was a sign and seal of righteousness already possessed by faith; it did not confer salvation. The same principle applies to baptism and other ordinances.

Lecture support: Romans 4:11: 'And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.'

The Humble Origins of Israel

Abraham was a Chaldean idolater, and Jacob was called a Syrian ready to perish, highlighting that Israel's identity is rooted in grace, not ethnic pride.

Lecture support: Deuteronomy 26:5: 'A Syrian ready to perish was my father.'

Key Arguments

Abraham's Nationality Proves Salvation Is Not by Birth

Abraham was a Chaldean, not an Israelite by birth, showing that God's call transcends ethnicity and that physical lineage does not confer spiritual status.

Lecture support: Genesis 11:28: 'Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.'

Abraham Was Justified Before Circumcision

Since Abraham was declared righteous before being circumcised, circumcision cannot be a requirement for salvation; it is merely a sign.

Lecture support: Romans 4:10: 'Not in circumcision, but in uncircumcision.'

The Law Cannot Make Heirs of the Promise

If inheritance were by law, faith would be void and the promise ineffective, because the law only brings wrath due to human inability to keep it perfectly.

Lecture support: Romans 4:14: 'For if they which are of the law be heirs, faith is made void, and the promise made of none effect.'

Jesus Denied That Unbelieving Jews Were Abraham's Children

In John 8, Jesus acknowledged their physical descent but denied their spiritual sonship, calling them children of the devil because they rejected Him.

Lecture support: John 8:39,44: 'If ye were Abraham's children, ye would do the works of Abraham... Ye are of your father the devil.'

David's Testimony Confirms Imputed Righteousness

David describes the blessedness of the man to whom God imputes righteousness apart from works, showing the unity of Old Testament teaching on justification by faith.

Lecture support: Romans 4:6-8 quoting Psalm 32:1-2.

Scripture References

Romans 4:1-17

The primary text of the sermon, read at the beginning, focusing on Abraham's justification by faith.

Matthew 27:19-26

Used to show that the Jews, including religious leaders, demanded Jesus' crucifixion, proving He did not embrace Judaism.

Genesis 11:11,26-28

Traces Abraham's genealogy through Shem and Eber, and identifies his origin in Ur of the Chaldees.

Genesis 14:13

Abram is called 'the Hebrew,' meaning descendant of Eber.

Isaiah 51:1-2

God tells those who seek righteousness to look to Abraham and Sarah, from whom they were hewn, implying their idolatrous background.

Genesis 12:1

God called Abram to leave his country, showing divine initiative in salvation.

Acts 7:2-4

Stephen's speech confirms God appeared to Abraham in Mesopotamia before he lived in Haran.

Genesis 24:1-4,10,15,29

Abraham sends his servant to his country and kindred in Mesopotamia to find a wife for Isaac, showing his family's Syrian connections.

Genesis 25:20

Bethuel the Syrian is identified as Rebekah's father.

Genesis 28:1-2,5

Isaac sends Jacob to Padan-aram to take a wife from Laban the Syrian.

Genesis 31:41

Jacob states he served Laban twenty years in Syria.

Deuteronomy 26:1-5

The confession at firstfruits: 'A Syrian ready to perish was my father,' referring to Jacob.

Matthew 11:26-27

No one knows the Father except the Son and those to whom the Son reveals Him, illustrating divine revelation necessary for faith.

Matthew 16:13-17

Peter's confession of Christ was revealed by the Father, not flesh and blood.

Romans 5:6,8

Christ died for the ungodly and sinners, confirming Abraham's state before justification.

Psalms 32:1-2

David's description of blessedness through forgiven sin, quoted in Romans 4:6-8.

Acts 15:1,5,24

The Jerusalem Council dealt with Judaizers who taught circumcision was necessary for salvation, which Paul refutes.

John 8:1-44

Jesus' dialogue with the Pharisees, showing they claimed Abraham as father but were actually children of the devil.

Galatians 3:10-12

Those under the law are under a curse; the just shall live by faith, not by law.

Galatians 3:6-9

Those of faith are blessed with faithful Abraham and are his true children.

Discussion Questions

1. Why does Paul emphasize that Abraham was justified before he was circumcised? What does this teach us about the role of external religious rites in salvation?

Consider: Based on Romans 4:9-11, where Paul argues that Abraham's faith was reckoned as righteousness while he was still uncircumcised.

2. How does Abraham's background as an idolatrous Chaldean affect our understanding of God's sovereign grace in salvation?

Consider: Weaver traces Abraham's origins in Ur of the Chaldees and God's call in Genesis 12 and Acts 7.

3. In what ways do people today 'institutionalize faith' similar to the Judaizers who demanded circumcision?

Consider: Weaver applies the principle that salvation is not by externals, referencing Acts 15 and modern tendencies to add requirements to faith.

- 4.** What does it mean that 'the law worketh wrath'? How does this help us understand why justification cannot be by the law?

Consider: From Romans 4:15 and Galatians 3:10-12, explaining the law's demand for perfect obedience and its resulting curse.

- 5.** According to John 8, why did Jesus tell the Pharisees they were not Abraham's children even though they were physical descendants?

Consider: Jesus' dialogue in John 8:31-44, where He distinguishes between physical seed and spiritual children.

- 6.** How does the confession 'A Syrian ready to perish was my father' shape our understanding of Israel's identity?

Consider: Deuteronomy 26:5 is cited to show the humble, perishing state of Jacob, countering ethnic pride.

Applications

Rest in Grace, Not Works

Since justification is by faith alone, believers should rest in Christ's finished work rather than trying to earn God's favor through religious performance.

Lecture support: Romans 4:5: 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.'

Reject Salvation by Ritual

Do not trust in baptism, church membership, or any external rite for salvation; these are signs and seals, not means of justification.

Lecture support: Romans 4:11: 'And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.'

Understand the Law's Purpose

The law reveals sin and brings condemnation, driving us to Christ. It should humble us, not become a ladder to self-righteousness.

Lecture support: Romans 3:19-20: 'That every mouth may be stopped, and all the world may become guilty before God.'

Recognize True Spiritual Kinship

Fellow believers are our true brothers and sisters in Abraham's family, regardless of ethnicity. Physical descent from Abraham does not guarantee salvation.

Lecture support: Galatians 3:7: 'Know ye therefore that they which are of faith, the same are the children of Abraham.'

Embrace Humble Origins

Like Abraham and Jacob, we were spiritually idolatrous and perishing before God called us. This should produce humility and gratitude.

Lecture support: Deuteronomy 26:5: 'A Syrian ready to perish was my father.'

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

Who is Israel?

Part Three of Six

January 20, 2002

Read Chapter 3 in the companion book, pages 51-72.

Major Themes

Sovereign Election

God's choice of individuals for salvation is based solely on His sovereign will and purpose, not on human descent, works, or merit.

Lecture support: Weaver expounds Romans 9:11-13, emphasizing that God chose Jacob over Esau before they were born or had done anything good or evil, so that God's purpose according to election might stand.

True Israel Defined by Promise, Not Descent

Physical descent from Abraham does not make one a true Israelite or child of God; only those who are children of promise, like Isaac, are counted as the true seed.

Lecture support: Weaver explains Romans 9:6-8, stating 'they are not all Israel who are of Israel' and that 'the children of the promise are counted for seed,' not the children of the flesh.

The Faithfulness of God's Word

The rejection of Christ by national Israel does not mean God's word has failed; His promises are fulfilled in the true spiritual Israel, the elect.

Lecture support: Weaver argues from Romans 9:6 that Paul's teaching does not nullify God's promises, because God's word never fails, and He distinguishes between physical and spiritual Israel.

Paul's Love and Grief for His Kinsmen

Paul demonstrates deep, personal anguish for his fellow Israelites' rejection of Christ, showing that his teaching on election is not cold but motivated by love.

Lecture support: Weaver highlights Romans 9:1-3, where Paul speaks of 'great heaviness and continual sorrow' and his wish to be accursed for his brethren, illustrating his heartfelt concern.

The God-Man Christ

Jesus Christ is both fully human, descended from the fathers according to the flesh, and fully God, blessed forever, as the ultimate fulfillment of the promises to Israel.

Lecture support: Weaver comments on Romans 9:5, stating that Christ is 'over all, God blessed forever,' and references 1 Timothy 3:16 to affirm the mystery of godliness: God manifest in the flesh.

Key Arguments

Natural descent does not guarantee salvation

Paul argues that being a physical descendant of Abraham does not make one a child of God; only the children of promise are counted as the true seed.

Lecture support: Weaver cites Romans 9:7-8: 'Neither because they are the seed of Abraham are they all children... they which are the children of the flesh, these are not the children of God.'

God's election is unconditional

God's choice of Isaac over Ishmael and Jacob over Esau demonstrates that election is based on God's sovereign will, not human merit or works.

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

God's promises are not nullified by Israel's unbelief

The rejection of Christ by national Israel does not mean God's word has failed, because the promises were always intended for the elect within Israel.

Lecture support: Weaver references Romans 9:6: 'Not as though the word of God had taken none effect, for they are not all Israel who are of Israel.'

Salvation is by God's mercy, not human will or effort

Romans 9:16 teaches that salvation depends not on human willing or running, but on God who shows mercy, underscoring divine sovereignty.

Lecture support: Weaver quotes Romans 9:16: 'So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.'

God has the right to harden whom He wills

Using the example of Pharaoh, Paul shows that God raises up individuals to display His power and hardens whom He wills, demonstrating His absolute sovereignty.

Lecture support: Weaver cites Romans 9:17-18: 'Even for this same purpose have I raised thee up... Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.'

Scripture References

Romans 9:1-18

The primary text of the sermon, read at the beginning and expounded throughout.

Romans 2:28-29

Referenced from part one of the series, teaching that true circumcision is of the heart.

Romans 4

Referenced from part two, showing Abraham as the father of all who believe.

Galatians 3:7

Quoted to support that those of faith are the children of Abraham.

John 1:20

Used to illustrate the biblical pattern of assertion and denial, as John the Baptist confessed and denied not.

Isaiah 38:1

Another example of affirmation and negation: 'thou shalt die and not live.'

Genesis 14:13-14

Shows Abraham calling Lot his brother, illustrating familial terminology.

Genesis 17:10-14

Demonstrates that circumcision made all in Abraham's household religiously connected, not just family.

Romans 11:1

Paul identifies himself as an Israelite, of the seed of Abraham, showing his personal connection.

Philemon 1:13

Used to illustrate the Greek construction 'I could wish' as expressing a desire that is not possible.

Galatians 4:20

Another example of the same construction, showing Paul's desire to be present but inability.

Exodus 32:30-32

Moses' similar willingness to be blotted out for the people, paralleling Paul's sentiment.

Deuteronomy 4:32-36

Shows Israel's unique privilege of hearing God's voice and being chosen as a special people.

Deuteronomy 7:6-8

God chose Israel because He loved them, not because of their number.

Exodus 4:22; Jeremiah 31:9

Referenced to show Israel is called God's son, even His firstborn.

Acts 26:6

Paul speaks of the hope of the promise made to the fathers, referring to the Messiah.

1 Timothy 3:16

Quoted to affirm the deity and humanity of Christ: 'God was manifest in the flesh.'

Romans 3:1-4

Paul had already taught that Jewish unbelief does not nullify God's faithfulness.

Titus 1:1-2

God promised eternal life before the world began, showing the promise precedes human existence.

2 Timothy 1:9

Salvation and calling were given in Christ before the world began, emphasizing sovereign grace.

Study notes

Discussion Questions

1. How does Paul's expression of 'great heaviness and continual sorrow' for his kinsmen challenge our own attitude toward unbelievers, especially those close to us?

Consider: Weaver emphasizes Paul's deep, personal grief for his fellow Israelites who rejected Christ.

2. In what ways does the distinction between 'children of the flesh' and 'children of the promise' affect our understanding of who belongs to God's people today?

Consider: Weaver explains Romans 9:8, stating that physical descent does not make one a child of God.

3. Why is it important to recognize that God's election is not based on human works or merit, as seen in the examples of Isaac and Jacob?

Consider: Weaver discusses Romans 9:11-13, showing that God's choice was made before the children were born or had done anything.

4. How does the truth that 'it is not of him that willeth, nor of him that runneth, but of God that showeth mercy' impact our evangelism and prayer?

Consider: Weaver quotes Romans 9:16 to emphasize divine sovereignty in salvation.

5. What comfort can we draw from the fact that God's word has not failed, even when many reject the gospel?

Consider: Weaver addresses the objection that Israel's unbelief nullifies God's promises, showing that God's word stands firm.

6. How should the doctrine of God's sovereign hardening (as with Pharaoh) affect our view of human responsibility and divine justice?

Consider: Weaver explains Romans 9:17-18, where God raises up Pharaoh to display His power and hardens whom He wills.

7. In what sense are believers today 'children of promise' like Isaac, and how does this shape our identity?

Consider: Weaver concludes by referencing Galatians 4:28, stating that believers are children of promise.

Applications

Trust in God's Sovereign Grace

Believers should rest in the truth that their salvation depends entirely on God's merciful choice, not on their own efforts or lineage.

Lecture support: Weaver emphasizes Romans 9:16: 'So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.'

Genuine Concern for the Lost

Like Paul, Christians should cultivate deep, continual sorrow and love for unbelievers, especially those close to them, rather than indifference.

Lecture support: Weaver highlights Paul's 'great heaviness and continual sorrow' and his willingness to be accursed for his kinsmen.

Reject False Security in External Privileges

Do not rely on religious heritage, church membership, or rituals for salvation; only being a child of promise through faith in Christ matters.

Lecture support: Weaver warns that many in churches are lost, and that physical descent from Abraham means nothing for salvation, citing Romans 9:8.

Worship God for His Sovereignty

Acknowledge God's absolute right to show mercy and harden whom He wills, and worship Him for His perfect justice and grace.

Lecture support: Weaver concludes with a prayer of thanksgiving for Christ and a call to serve God acceptably, based on the truths of Romans 9.

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

Who is Israel?

Part Four of Six

February 02, 2002

Read Chapter 4 in the companion book, pages 73-90.

Major Themes

Justification by Faith Alone

Salvation is solely by grace through faith in Jesus Christ, not by works of the law or human merit.

Lecture support: Weaver repeatedly emphasizes that Paul's questions force the Galatians to admit they received the Spirit by faith, not works, and that Abraham was justified by faith before circumcision.

The True Children of Abraham

Those who have saving faith are the genuine children of Abraham, not those who merely rely on physical descent or law-keeping.

Lecture support: Weaver explains Galatians 3:7: 'Know ye therefore that they which are of faith, the same are the children of Abraham.'

The Sufficiency of Christ's Work

Adding any human work to Christ's finished work corrupts the gospel and places one under a curse.

Lecture support: Weaver discusses Galatians 1:6-9 and the anathema on those who preach another gospel, and Galatians 5:4 about falling from grace.

The Sovereignty of God in Salvation

God alone initiates, continues, and completes salvation; man cannot contribute to it.

Lecture support: Weaver cites Philippians 1:6, 1 Thessalonians 5:23-24, and Hebrews 12:2 to show God as author and finisher.

The Danger of Legalism and Judaizing

The Judaizers taught that circumcision and law-keeping were necessary for salvation, which Paul vehemently opposed as a perversion of the gospel.

Lecture support: Weaver references Acts 15:1,5,24 and Galatians 2:3-4 to define the Judaizers' teaching.

Perseverance and the Evidence of Faith

True believers will persevere; those who fall away demonstrate they were never truly saved.

Lecture support: Weaver cites 1 John 2:19 to show that those who leave the faith were never of it.

Key Arguments

Paul's questions expose the inconsistency of adding works to grace

By asking how they received the Spirit, Paul forces the Galatians to admit their salvation began by faith, making it illogical to seek perfection by works.

Lecture support: Weaver explains that if they received the Spirit by faith, they came as sinners, not by law-keeping, so their obedience is a result of salvation, not the cause.

Abraham's justification proves salvation is by faith alone

Abraham was justified in Genesis 15:6 before circumcision was instituted in Genesis 17, showing that works of the law are not the basis of salvation.

Lecture support: Weaver states: 'Abraham's justification was before circumcision and before the deeds of the law.'

The law brings a curse, not salvation

Since no one keeps the law perfectly, relying on it for justification places one under a curse, as Galatians 3:10 states.

Lecture support: Weaver quotes Galatians 3:10 and explains that the law can only curse and condemn those who seek salvation by it.

Salvation is monergistic, not synergistic

Scripture denies any combination of God's work and man's work in salvation; it is entirely God's work.

Lecture support: Weaver argues: 'Salvation has to be either all of God, or all man, or a combination... synergism... cannot possibly be true, for the scripture repeatedly denies it.'

The true Israel are those of faith, not physical descent

Paul's use of Abraham demonstrates that the genuine children of Abraham are those who share his faith, not his bloodline.

Lecture support: Weaver says: 'Those who exercise and possess saving faith are the true sons of Abraham.'

Scripture References

Galatians 3:1

Paul's opening question to the foolish Galatians about being bewitched.

Galatians 3:2

Paul asks whether they received the Spirit by works of the law or by hearing with faith.

Galatians 3:3

Paul asks if they are so foolish as to think they can be perfected by the flesh after beginning in the Spirit.

Galatians 3:4

Paul asks if they have suffered so many things in vain.

Galatians 3:5

Paul asks whether God supplies the Spirit and works miracles by works of the law or by hearing with faith.

Galatians 3:6

Abraham believed God and it was counted to him as righteousness.

Galatians 3:7

Those who are of faith are the children of Abraham.

Galatians 3:8

Scripture foresaw that God would justify the Gentiles by faith, preaching the gospel to Abraham.

Galatians 3:9

Those of faith are blessed with faithful Abraham.

Galatians 3:10

All who rely on works of the law are under a curse.

Galatians 1:6-9

Paul marvels that they are turning to a different gospel and pronounces a curse on anyone preaching another gospel.

Galatians 5:4

Christ is of no effect to those who seek to be justified by the law; they have fallen from grace.

Acts 15:1,5,24

The Judaizers taught that circumcision and keeping the law of Moses were necessary for salvation.

Galatians 2:3-4

False brethren tried to compel Titus to be circumcised and spy out liberty in Christ.

Ephesians 2:8-10

Salvation is by grace through faith, not of works; we are created in Christ for good works.

Philippians 1:6

He who began a good work in you will complete it until the day of Christ.

1 Thessalonians 5:23-24

God will sanctify believers wholly and preserve them blameless; faithful is He who calls you.

Hebrews 12:2

Jesus is the author and finisher of our faith.

1 John 2:19

Those who left the faith were never truly of us; their departure proves they were not genuine.

Romans 3:23

All have sinned and fall short of the glory of God.

Discussion Questions

1. Why does Paul call the Galatians 'foolish' and 'bewitched'? What does this reveal about the seriousness of adding works to the gospel?

Consider: Weaver explains that the Galatians had been clearly taught the gospel, making their defection inexcusable.

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2. How does Paul's question in Galatians 3:2 ('Received ye the Spirit by the works of the law, or by the hearing of faith?') serve as a test of the true gospel?

Consider: Weaver argues that this question forces an admission that salvation is by faith, not works.

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3. What does it mean to be 'perfected by the flesh,' and why is it foolish to think we can complete our salvation by human effort?

Consider: Weaver discusses the impossibility of adding to God's work and cites Philippians 1:6.

4. How does Abraham's justification before circumcision support the doctrine of justification by faith alone?
- Consider:** Weaver points out that Abraham was declared righteous in Genesis 15, before the command of circumcision in Genesis 17.

5. In what way are believers today 'children of Abraham'? How does this relate to the question 'Who is Israel?'
- Consider:** Weaver explains that those who have faith like Abraham are his true descendants, not those who rely on physical lineage.

6. Why does Paul say that those who rely on the works of the law are under a curse? How does this apply to modern attempts to earn salvation?
- Consider:** Weaver explains that the law demands perfect obedience, and since all have sinned, the law can only condemn.

7. What is the danger of listening to teaching that adds human works to the gospel, even if it comes from professing Christians?

Consider: Weaver warns about the Judaizers and the principle of brainwashing through repeated false teaching.

8. How does the sovereignty of God in salvation affect our assurance and perseverance?

Consider: Weaver cites 1 Thessalonians 5:23-24 and Philippians 1:6 to show that God will complete what He started.

Applications

Examine the basis of your salvation

Believers should reflect on whether they are trusting solely in Christ's finished work or subtly adding their own efforts.

Lecture support: Weaver emphasizes Paul's question: 'Received ye the Spirit by the works of the law, or by the hearing of faith?'

Reject any teaching that adds to grace

Christians must be vigilant against any doctrine that requires human works for justification, even if it comes from professing believers.

Lecture support: Weaver discusses the Judaizers and Paul's anathema on those preaching another gospel.

Rest in God's sovereignty for perseverance

Since God began the work of salvation, believers can trust Him to complete it, rather than relying on their own strength.

Lecture support: Weaver cites Philippians 1:6 and 1 Thessalonians 5:23-24.

Understand your identity as Abraham's true offspring

Christians should find their identity in being children of Abraham by faith, not in ethnic or religious heritage.

Lecture support: Weaver explains Galatians 3:7: 'they which are of faith, the same are the children of Abraham.'

Endure suffering without abandoning the faith

Persecution and affliction are part of the Christian life; turning away would make past suffering meaningless.

Lecture support: Weaver discusses Galatians 3:4 and Acts 14:22.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 5

Who is Israel?

Part Five of Six

February 10, 2002

Read Chapter 5 in the companion book, pages 91-110.

Major Themes

Christ as the Singular Seed of Abraham

The promises to Abraham were made to a singular seed, which is Christ. All who are in Christ are counted as Abraham's seed and heirs of the promise.

Lecture support: Galatians 3:16: 'Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.'

Justification by Faith Alone, Not by the Law

The law cannot save or annul the promise of grace. It was given to reveal sin and lead sinners to Christ, who justifies by faith.

Lecture support: Galatians 3:17-18, 24: 'the law... cannot disannul, that it should make the promise of none effect... the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.'

The Everlasting Covenant and God's Eternal Purpose

The Abrahamic covenant is a manifestation of the everlasting covenant made within the Trinity before the world began, centered on Christ's redemptive work.

Lecture support: Hebrews 13:20; Ephesians 1:9-11; 2 Timothy 1:9: 'according to the eternal purpose which he purposed in Christ Jesus our Lord.'

Physical Descent vs. Spiritual Descent from Abraham

Not all physical descendants of Abraham are true Israel; only those who share Abraham's faith in Christ are counted as seed and heirs.

Lecture support: Romans 9:6-8: 'they are not all Israel, which are of Israel... the children of the promise are counted for the seed.'

Believers as Joint Heirs with Christ of All Things

Those in Christ inherit not just Canaan but the entire world and all things, as joint heirs with Christ, who is heir of all things.

Lecture support: Romans 4:13; 8:17; 1 Corinthians 3:21-23: 'all things are yours... and ye are Christ's; and Christ is God's.'

The True Israel of God Defined by Faith, Not Ethnicity

The Israel of God are those who walk according to the rule of faith in Christ, not those who are merely physical Jews.

Lecture support: Galatians 6:16: 'as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.'

Key Arguments

The law cannot annul the promise of grace given to Abraham.

Paul argues that the law, coming 430 years after the promise, cannot disannul it. The inheritance is by promise, not law.

Lecture support: Galatians 3:17-18: 'the covenant, that was confirmed before of God in Christ, the law... cannot disannul... For if the inheritance be of the law, it is no more of promise.'

The singular seed of Abraham is Christ, not all physical descendants.

Paul emphasizes the singular 'seed' in Genesis 22:18 refers to Christ, not to many seeds. The promises were made to Christ primarily.

Lecture support: Galatians 3:16: 'He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.'

The law was given to reveal sin and lead to Christ.

The law serves to identify transgressions and act as a schoolmaster to bring sinners to Christ for justification by faith.

Lecture support: Galatians 3:19, 24: 'Wherefore then serveth the law? It was added because of transgressions... the law was our schoolmaster to bring us unto Christ.'

All spiritual blessings and promises are in Christ alone.

Every promise of God is fulfilled in Christ; outside of Christ there is no blessing or inheritance.

Lecture support: 2 Corinthians 1:20: 'For all the promises of God in him are yea, and in him Amen.'

Believers in Christ are Abraham's seed and heirs of the world.

If you belong to Christ, you are Abraham's seed and inherit the world, not just a piece of land, as joint heirs with Christ.

Lecture support: Galatians 3:29; Romans 4:13: 'if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise... the promise, that he should be the heir of the world.'

Physical descent from Abraham is irrelevant without faith in Christ.

Being a physical descendant of Abraham means nothing; only those who walk in the faith of Abraham are true Israel.

Lecture support: Romans 9:6-8; Galatians 6:16: 'they are not all Israel, which are of Israel... as many as walk according to this rule... the Israel of God.'

Scripture References

Galatians 3:15-29

The primary passage expounded, teaching that the promises to Abraham were to his seed (Christ) and that believers are heirs through faith.

Genesis 15:1-5

God's covenant with Abraham, promising him a seed and countless descendants.

Hebrews 13:20

Jesus raised through the blood of the everlasting covenant, showing the eternal covenant of grace.

Ephesians 1:9-11

God's eternal purpose purposed in Christ to gather all things in Him.

Ephesians 3:11

The eternal purpose which God purposed in Christ Jesus our Lord.

2 Timothy 1:9

Salvation and calling according to God's purpose and grace given in Christ before the world began.

Genesis 12:3

Promise that in Abraham all families of the earth (ground) shall be blessed, pointing to removal of the curse through Christ.

Genesis 3:17

The ground cursed through Adam; contrasted with blessing through Abraham's seed.

Romans 8:19-22

Creation groans and waits for deliverance from corruption, connected to the blessing of the ground through Abraham's seed.

Genesis 3:15

The Protevangelium, the first promise of the Messiah who would bruise the serpent's head.

Genesis 22:18

Promise repeated to Abraham: 'in thy seed shall all the nations of the earth be blessed,' emphasizing the singular seed.

Matthew 1:1

Jesus Christ identified as the son of David, the son of Abraham, the true seed.

Matthew 8:11

Jesus declares many will come from east and west to sit with Abraham in the kingdom, while children of the kingdom are cast out.

1 Corinthians 5:7

Christ our Passover is sacrificed for us, the true Lamb foreshadowed in Exodus.

Ephesians 1:2-3

All spiritual blessings are in heavenly places in Christ.

Titus 1:2

God promised eternal life before the world began.

2 Corinthians 1:20

All the promises of God in Christ are yea and amen.

Romans 4:13

The promise that Abraham should be heir of the world was through the righteousness of faith.

Romans 8:17

Believers are heirs of God and joint heirs with Christ.

Hebrews 1:2

God has appointed His Son heir of all things.

Study notes

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

Discussion Questions

1. Why does Paul emphasize that the promises were made to Abraham's 'seed' (singular) and not 'seeds' (plural)?

Consider: Based on Galatians 3:16, Weaver argues that the singular seed is Christ, not all physical descendants.

2. How does the law function as a 'schoolmaster' to bring us to Christ?

Consider: Weaver explains the law reveals sin, shows the gap between God and man, and drives us to Christ for justification.

3. What is the relationship between the Abrahamic covenant and the everlasting covenant?

Consider: Weaver teaches that the Abrahamic covenant is a manifestation of the eternal covenant of grace made within the Trinity.

4. In what sense are believers 'heirs of the world' according to Romans 4:13?

Consider: Weaver argues that the inheritance is not limited to Canaan but includes the entire world, as joint heirs with Christ.

5. How does Galatians 3:28-29 redefine identity for believers in Christ?

Consider: Weaver explains that ethnic, social, and gender distinctions do not affect one's standing in Christ; all are one in Him and heirs.

6. What does it mean to be part of the 'Israel of God' according to Galatians 6:16?

Consider: Weaver concludes that the Israel of God are those who walk by faith in Christ, not physical descendants of Abraham.

Applications

Rejoice in Christ, not in physical descent or works.

Believers should find their identity and confidence solely in Christ, not in ethnic heritage or law-keeping.

Lecture support: Galatians 6:14-16; Philippians 3:3: 'rejoice in Christ Jesus, and have no confidence in the flesh.'

Understand the law's purpose to lead you to Christ.

The law should drive sinners to despair of self-righteousness and flee to Christ for justification by faith.

Lecture support: Galatians 3:24: 'the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.'

Embrace your inheritance as a joint heir with Christ.

Believers should live with the confidence that they inherit all things in Christ, including the world to come.

Lecture support: Romans 8:17; 1 Corinthians 3:21-23: 'all things are yours... and ye are Christ's.'

Walk by the rule of faith, not by ethnic or external markers.

True membership in God's people is marked by faith and a circumcised heart, not by physical lineage.

Lecture support: Galatians 6:16; Romans 2:28-29: 'as many as walk according to this rule... the Israel of God.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 6

Who is Israel?

Part Six of Six

February 17, 2002

Read Chapter 6 in the companion book, pages 111-128.

Major Themes

Allegorical Interpretation of Scripture

Paul uses the historical figures of Abraham, Sarah, Hagar, Ishmael, and Isaac as an allegory to convey deeper spiritual truths about the two covenants.

Lecture support: Weaver explains the Greek word *allegoroumena* and states, 'Which things are an allegory? For these are the two covenants, the one from Mount Sinai, which gendereth to bondage, which is Hagar.'

Contrast Between the Two Covenants

The sermon contrasts the covenant of law from Mount Sinai (represented by Hagar) with the covenant of grace (represented by Sarah), emphasizing bondage versus freedom.

Lecture support: Weaver says, 'Hagar was earthly, carnal, slavish, and temporary. Sarah is heavenly, spiritual, free, and eternal.'

True Israel Defined by Faith, Not Flesh

The true children of Abraham are those who have faith in Christ, not physical descendants; Christianity and Judaism are mutually exclusive.

Lecture support: Weaver states, 'Christianity and Judaism are mutually exclusive. There is no such thing as a Jewish Christian.'

Persecution of the Spiritual Seed by the Fleshly Seed

Just as Ishmael persecuted Isaac, so the fleshly Israel persecutes the true spiritual Israel, the church.

Lecture support: Weaver quotes Galatians 4:29: 'But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.'

Salvation by Grace Through Faith Alone

Salvation has always been by grace through faith, looking to Christ; believers have no confidence in the flesh or works.

Lecture support: Weaver says, 'There has never, ever been but one way of salvation. And that's by grace through faith.'

Key Arguments

The Promises Were Made to Christ as the True Seed

Paul argues in Galatians 3:16 that the promises to Abraham were made to his singular seed, which is Christ, and those in Christ are heirs.

Lecture support: Weaver reads Galatians 3:16 and 29, emphasizing 'He saith, not unto seeds as of many, but as of one... which is Christ.'

Ishmael Represents Fleshly Birth, Isaac Represents Supernatural Birth

Ishmael was born through natural procreation without divine promise, while Isaac was born by God's supernatural intervention and promise.

Lecture support: Weaver states, 'Isaac would have never been born except by divine intervention.'

Hagar Represents the Sinaitic Covenant Producing Bondage

Hagar, the bondwoman, corresponds to Mount Sinai and the earthly Jerusalem, producing children in bondage under the law.

Lecture support: Weaver explains, 'This Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.'

Sarah Represents the Heavenly Jerusalem and Freedom in Christ

Sarah, the free woman, corresponds to the Jerusalem above, which is free, and is the mother of all believers.

Lecture support: Weaver says, 'But Jerusalem which is above is free, who is the mother of us all.'

The Fleshly Seed is Cast Out and Will Not Inherit with the Promised Seed

The allegory culminates in the command to cast out the bondwoman and her son, signifying that fleshly Israel is set aside and will not share in the inheritance.

Lecture support: Weaver quotes Galatians 4:30: 'Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman.'

Scripture References

Galatians 4:21-31

The primary text of the sermon, read at the beginning and expounded throughout.

Romans 2:28-29

Previously covered in the series; true Judahite is one with circumcision of the heart.

Romans 4

Previously covered; children of Abraham are those with the faith of Abraham.

Romans 9

Previously covered; not all Israel are of Israel; fleshly descendants are not the children of God.

Galatians 3:16

Promises made to Abraham's seed (singular), which is Christ.

Galatians 3:29

If you are Christ's, then you are Abraham's seed and heirs according to the promise.

Galatians 6:16

Peace and mercy upon the Israel of God; previously covered.

Matthew 13:13

They have ears but hear not; applied to those who desire the law but do not understand it.

Luke 24:27

Jesus referred to the Old Testament as 'the law and the prophets,' showing the law includes historical books.

Genesis 15:1-3

Abraham's concern about having no seed and Eliezer being his heir; explains Sarah's action.

Genesis 16

Sarah gives Hagar to Abraham to conceive a child.

Genesis 17

God clarifies that Ishmael is rejected and Sarah will bear the promised seed.

Genesis 22:17-18

Promise that Abraham's seed would be heirs of all things and a blessing to many nations.

Exodus 19:8

Israel accepted the covenant at Sinai, saying 'All that the Lord has said, that we will do.'

Acts 15:10

The apostles call the ceremonial law a yoke that neither they nor their fathers could bear.

Isaiah 54:1

Quoted in Galatians 4:27; the barren woman rejoices because she has more children than the married wife.

Galatians 4:4

When the fullness of time came, God sent forth His Son to redeem those under the law.

Hebrews 12:22

Believers have come to Mount Zion, the heavenly Jerusalem.

Genesis 21:9-12

Ishmael mocked Isaac; Sarah demanded they be cast out; God confirmed it.

Philippians 3:1-3

Believers are the true circumcision who worship God in the Spirit and have no confidence in the flesh.

Study notes

Discussion Questions

1. What does Paul mean when he says the story of Abraham, Sarah, and Hagar is an allegory?
How does this affect our understanding of the Old Testament?

Consider: Weaver explains that an allegory conveys deeper spiritual truths under material figures, and that the historical events were divinely ordained to teach about the two covenants.

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2. How does the contrast between Ishmael and Isaac illustrate the difference between salvation by works and salvation by grace?

Consider: Ishmael was born naturally, without divine promise; Isaac was born supernaturally by God's promise and power, picturing the new birth.

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3. In what ways does the Sinaitic covenant produce bondage, and how does the new covenant bring freedom?

Consider: Weaver describes the law as producing a servile spirit and outward obedience without heart change, while grace brings spiritual freedom and adoption.

4. Why does Paul say that the earthly Jerusalem is in bondage with her children? What does this mean for modern Judaism?

Consider: Weaver interprets this as referring to the fleshly, legalistic system of Judaism that relies on physical descent and works, which is set aside in Christ.

5. How should the reality that believers are 'children of promise' like Isaac affect our identity and confidence?

Consider: Weaver emphasizes that our standing is entirely by grace, not by fleshly ancestry or works, and we are heirs with Christ.

6. What does the persecution of Isaac by Ishmael teach us about the relationship between the church and those who rely on the flesh?

Consider: Weaver explains that the fleshly seed always persecutes the spiritual seed, and this explains the hostility believers face from legalistic religion.

7. What does the command to 'cast out the bondwoman and her son' signify for the relationship between Christianity and Judaism?

Consider: Weaver argues it signifies that God has set aside Judaism and the works of the law; the children of the flesh will not inherit with the children of promise.

8. How does Philippians 3:3 reinforce the message of Galatians 4 that we should have no confidence in the flesh?

Consider: Weaver reads Philippians 3:3 to show that true worshipers rejoice in Christ and put no confidence in physical descent or works.

Applications

Examine Your Foundation for Salvation

Believers must ensure their confidence is in Christ alone, not in ancestry, works, or religious rituals, as the allegory shows the futility of the flesh.

Lecture support: Weaver says, 'We have no confidence in the flesh. Our confidence is not in our ancestry. It's not in our works. It's not in our merits. It's only in Jesus Christ.'

Embrace Spiritual Freedom in Christ

Christians should live in the liberty of the new covenant, free from the bondage of legalism and the curse of the law, as children of the free woman.

Lecture support: Weaver states, 'In Jesus Christ we now have the substance and the reality of all those ceremonies back in the Old Covenant. So we are free in Christ.'

Expect Persecution from Fleshly Religion

Believers should not be surprised when they face opposition from those who rely on works or physical descent, as this has been the pattern since Ishmael and Isaac.

Lecture support: Weaver explains, 'The persecution and mocking of Ishmael has found its counterpart in the Jews and Judaizers who hate and persecute the true Christians.'

Rejoice in Being Children of Promise

Christians should find assurance and joy in knowing they are supernaturally born of God, like Isaac, and are heirs of all the promises given to Abraham and Christ.

Lecture support: Weaver says, 'We are the children of promise. Everything that God gave to Abraham, and everything that God gave to Christ, He now gives to us.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: Who is Israel? - Part One of Six

Lecture JW01083

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Lesson 2: Who is Israel? - Part Two of Six

Lecture JW01082

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Lesson 3: Who is Israel? - Part Three of Six

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Lesson 4: Who is Israel? - Part Four of Six

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Lesson 5: Who is Israel? - Part Five of Six

Lecture JW01079

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Lesson 6: Who is Israel? - Part Six of Six

Lecture JW01078

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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.