WEAVER STUDY GUIDES

Judgment at the House of God

Study Guide

New Testament Studies

John Weaver

Weaver Bible College

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

Contents

Lesson 1: Pastor John Weaver - Judgment at the House of God - Part One of Three 4

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

Lesson 2: Pastor John Weaver - Judgment at the House of God - Part Two of Three 12

Major Themes 12
Key Arguments 13
Scripture References 15
Discussion Questions 17
Applications 20
Personal Application and Notes 21

Lesson 3: Pastor John Weaver - Judgment at the House of God - Part Three of Three 22

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

Online Lecture Resources 30

Using this guide

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

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

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

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

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

LESSON 1

Pastor John Weaver - Judgment at the House of God

Part One of Three

February 09, 2012

Read Chapter 1 in the companion book, pages 5-22 (October 9, 2026 opening-heading corrected edition).

Major Themes

Seasonal Nature of Judgment

Judgment occurs at a divinely appointed time (kairos), often when iniquity is full, and can vary based on its purpose.

Lecture support: Weaver cites Ecclesiastes 3:1, Deuteronomy 32:35, and Genesis 15:16 to show that judgment has a proper season.

God's Holiness and Man's Depravity

Misconceptions about God's character and human nature lead to a failure to understand judgment; God is holy and just, and man is inherently sinful.

Lecture support: Weaver references Isaiah 55:8-9, Deuteronomy 32:39, Romans 8:7-8, and Romans 3:10-12 to support this theme.

Judgment as Chastening for Believers

God's judgment on His people is chastening meant for correction and holiness, not condemnation, as seen in Hebrews 12 and 1 Corinthians 11.

Lecture support: Weaver explains that chastening and judgment are synonymous, citing Hebrews 12:5-11 and 1 Corinthians 11:30-32.

Judgment is for Believers' Benefit

God's judgment is always for the good of His people, not against them, as illustrated by Paul's thorn and Job's trials.

Lecture support: Weaver states, 'judgment or chastening is not against us, but for us,' and gives examples from Paul and Job.

Key Arguments

Judgment begins at the house of God

Peter declares that the time for judgment to start with God's people has come, which is a foundational principle for understanding divine judgment.

Lecture support: Weaver reads 1 Peter 4:17 and emphasizes that judgment first begins at the house of God.

Misunderstanding God leads to rejecting judgment

Many Christians reject the idea of judgment because they view God only as loving and merciful, ignoring His holiness and justice.

Lecture support: Weaver argues that the average Christian has misconceptions of God, preferring a lenient deity who winks at sin.

Judgment is seasonal and purposeful

Judgment comes at a specific time (kairos) and can be punitive, corrective, or preventative, each with its own season.

Lecture support: Weaver explains the Greek word kairos and gives examples like the flood, Tower of Babel, and Paul's thorn.

Chastening is a form of judgment for believers

The Bible equates chastening with judgment, showing that God disciplines His children to prevent condemnation with the world.

Lecture support: Weaver cites 1 Corinthians 11:30-32, where being judged is equated with being chastened.

Scripture References

1 Peter 4:17-19

The primary passage of the sermon, introducing judgment beginning at the house of God.

Isaiah 55:8-9

Used to show that God's thoughts and ways are higher than man's, countering humanistic thinking.

Deuteronomy 32:39

Demonstrates God's sovereignty over life and death, wounding and healing.

Isaiah 57:15

Highlights God's holiness and dwelling in a high and holy place.

Romans 8:7-8

Shows the carnal mind is enmity against God, supporting total depravity.

Romans 3:10-12

Quoted to prove that no one is righteous or seeks God by nature.

Ecclesiastes 3:1

Establishes that everything has a season, including judgment.

Deuteronomy 32:35

Shows that vengeance belongs to God and judgment comes in due time.

2 Samuel 11:1

Illustrates the seasonal aspect of judgment by noting the time when kings go to war.

Genesis 15:13-16

Explains that judgment on the Amorites was delayed until their iniquity was full.

Matthew 5:13

Warns that salt losing its savor is trodden under foot, a reference to judgment.

Psalm 39:11

Shows God corrects man for iniquity, making his beauty consume away.

Psalm 94:10

Asks if God who chastises the heathen will not correct, indicating corrective judgment.

Jeremiah 2:19

States that one's own wickedness will correct them, a form of corrective judgment.

Jeremiah 10:24

Jeremiah prays for correction with judgment but not in God's anger.

Jeremiah 30:11

God promises to correct Israel in measure, not leaving them unpunished.

2 Kings 6:18

God smites the Syrian army with blindness as a preventative judgment.

Acts 13:8-12

Elymas is struck blind to prevent him from hindering the gospel, a preventative judgment.

2 Corinthians 12:7

Paul's thorn in the flesh was given to prevent pride, a preventative judgment.

Job 37:9-13

God sends weather for correction, for the land, or for mercy, showing His control over judgment.

Study notes

Discussion Questions

1. Why do you think most people, including Christians, resist the idea that judgment begins at the house of God?

Consider: Weaver notes that most people do not want to face the truth of this passage.

2. How does a misunderstanding of God's holiness and man's depravity affect our view of judgment?

Consider: Weaver argues that misconceptions of God and man lead to rejecting the necessity of judgment.

3. In what ways can judgment be seasonal in our personal lives or in the church today?

Consider: Weaver explains that judgment has a proper time (kairos) and can be seen in various biblical examples.

4. How can we distinguish between punitive, corrective, and preventative judgment in our own experiences?

Consider: Weaver outlines three types of judgment with biblical examples.

5. What does it mean that God chastens us for our profit, and how should we respond to chastening?

Consider: Weaver cites Hebrews 12:10-11 to show that chastening yields the peaceable fruit of righteousness.

6. How does the example of Jacob in Genesis 42:36 help us trust that God's judgments are for our good?

Consider: Weaver uses Jacob's mistaken belief that all things were against him to illustrate that God's plans are beneficial.

Applications

View judgment as for our benefit

Believers should understand that God's judgment or chastening is not against them but for their good and holiness.

Lecture support: Weaver states, 'judgment or chastening is not against us, but for us,' and gives examples like Paul and Job.

Examine ourselves to avoid judgment

If we judge ourselves through confession and repentance, we may avoid God's disciplinary judgment.

Lecture support: Weaver references 1 Corinthians 11:31, 'if we would judge ourselves, we should not be judged.'

Trust God's timing in judgment

Recognize that judgment comes in God's appointed season and for His purposes, whether punitive, corrective, or preventative.

Lecture support: Weaver explains the concept of kairos and seasonal judgment from Deuteronomy 32:35 and Ecclesiastes 3:1.

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

Pastor John Weaver - Judgment at the House of God

Part Two of Three

February 09, 2012

Read Chapter 2 in the companion book, pages 23-43 (October 9, 2026 opening-heading corrected edition).

Major Themes

Judgment Begins with God's People

God's judgment often starts with His own household for corrective and preventative purposes, as a principle seen throughout Scripture.

Lecture support: Weaver states, 'For the time has come that judgment must begin at the house of God' and cites 1 Corinthians 11:32 and Ezekiel 9.

The Dual Meaning of 'House of God'

The phrase refers both to physical worship structures and to the people of God, emphasizing that the church is the people, not the building.

Lecture support: Weaver explains, 'Sometimes the word "house of God" refers to a real literal house... But secondly... refers to the people of God.'

The Severity and Reality of Divine Judgment

Judgment is real and can result in death for both the righteous and the wicked, but for believers, death is a merciful passage to glory.

Lecture support: Weaver says, 'God's judgment is real... people die. Some of them are slain because of their sins.'

The Greater Accountability of Believers

Christians' sins are worse because they sin against greater light and knowledge, making them deserving of chastisement.

Lecture support: Weaver argues, 'The sins of Christians are really worse than the sins of the unsaved. Because we sin against light.'

Suffering as a Gift and Ministry

Suffering for Christ is presented as a gift from God, not given to everyone, and serves a purpose in the believer's life.

Lecture support: Weaver cites Philippians 1:29: 'For unto you it is given... not only to believe on Him, but also to suffer for His sake.'

The Certainty of Judgment for the Disobedient

If God judges His own people, the end of those who reject the gospel will be far more severe, as described in 2 Thessalonians 1.

Lecture support: Weaver reads 2 Thessalonians 1:7-9 about 'everlasting destruction' for those who obey not the gospel.

The Difficulty of Salvation and Perseverance

Salvation is described as 'scarcely' attained due to human weakness, but God's preserving grace ensures the believer's perseverance.

Lecture support: Weaver comments on 1 Peter 4:18 and says, 'It is a wonder that any of us ever persevere in the faith.'

The Temporary Nature of Trials

Afflictions are light and momentary compared to eternal glory, and they will pass away, bringing joy in the morning.

Lecture support: Weaver quotes 2 Corinthians 4:17 and says, 'Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.'

Key Arguments

Judgment is seasonal and timely

God's judgment comes at a due time, not according to human timetables, as illustrated by the seasonal timing of kings going to battle.

Lecture support: Weaver says, 'God is always on time... whenever He sends judgment, He sends it in a timely manner.'

Judgment serves corrective and preventative purposes for believers

God judges His people to correct them and prevent them from being condemned with the world, as seen in 1 Corinthians 11:32.

Lecture support: Weaver states, 'When we are judged, we are chastened of the Lord, that we might not be condemned with the world.'

The house of God includes both building and people

Scripture uses 'house of God' for physical structures and for the community of believers, with the New Testament emphasizing believers as the temple.

Lecture support: Weaver cites 1 Corinthians 3:16-17: 'Know ye not that you are the temple of God... which temple you are.'

Judgment beginning at God's house is an Old Testament principle

Ezekiel 9 and Jeremiah 25 show that God's judgment starts at His sanctuary and spreads outward, a pattern Peter echoes.

Lecture support: Weaver reads Ezekiel 9:6: 'Begin at my sanctuary' and Jeremiah 25:29: 'I begin to bring evil on the city which is called by my name.'

Death in judgment can be merciful for the righteous

Isaiah 57:1 indicates that the righteous are sometimes taken away to spare them from future evil, making death a mercy.

Lecture support: Weaver reads Isaiah 57:1: 'The righteous perisheth... none considering that the righteous is taken away from the evil to come.'

Christians suffer because they are still sinners

Even believers deserve judgment due to indwelling sin, and their sins are more grievous because they sin against greater knowledge.

Lecture support: Weaver says, 'You may be a Christian, but you must remember that you're also a sinner. And every sinner deserves judgment.'

The end of the disobedient is everlasting destruction

2 Thessalonians 1 describes the fate of those who obey not the gospel as everlasting destruction, making the speculation of 1 Peter 4:17 clear.

Lecture support: Weaver reads 2 Thessalonians 1:8-9: 'In flaming fire taking vengeance... who shall be punished with everlasting destruction.'

Salvation is impossible without God's preserving grace

The righteous are scarcely saved because of human weakness, but God's grace ensures perseverance, as Philippians 1:6 promises.

Lecture support: Weaver says, 'If God did not give us persevering grace... none of us would ever be saved.'

Scripture References

1 Peter 4:17-19

The primary text of the sermon, introducing judgment beginning at the house of God.

2 Samuel 11:1

Illustration of seasonal timing: kings go to battle in spring.

Genesis 15

God's judgment delayed until the cup of Amorite iniquity was full.

2 Corinthians 12

Paul's thorn in the flesh as a preventative chastisement.

1 Corinthians 11:32

Believers are judged/chastened to avoid condemnation with the world.

Matthew 13 (Parable of Tares)

God separates wheat from tares at harvest; tares produce no fruit.

Revelation 2:9

Some who claim to be Jews are of the synagogue of Satan, showing false professors among believers.

2 Timothy 2:19

The Lord knows those who are His; the foundation of God stands sure.

Isaiah 57:1

The righteous perish and are taken away from evil to come, a merciful act.

1 Samuel 3:15

Samuel opened the doors of the house of the Lord (tabernacle).

2 Samuel 12:20

David went into the house of the Lord (tabernacle) to worship.

1 Kings 6:37; 7:51

The temple is referred to as the house of the Lord.

Numbers 12:7

Moses is faithful in all God's house, referring to the people.

Hosea 8:1

The house of the Lord refers to the people who transgressed God's covenant.

1 Timothy 3:15

The house of God is the church of the living God, the pillar and ground of truth.

Revelation 2:1-5

Threat to remove the candlestick (church) from Ephesus unless they repent.

Hebrews 3:6

Christ as Son over His own house, whose house we are.

1 Corinthians 3:16-17

Believers are the temple of God; if any defile it, God will destroy him.

Ezekiel 9:1-7

Judgment begins at the sanctuary; those with the mark are spared.

Jeremiah 25:29

God begins to bring evil on the city called by His name; none will be unpunished.

Study notes

Discussion Questions

1. What does it mean that judgment must begin at the house of God, and how should this affect our view of church discipline and personal holiness?

Consider: Weaver explains that God's judgment starts with His people for corrective purposes.

2. How does understanding the church as the people of God rather than a building change our perspective on worship and community?

Consider: Weaver emphasizes that believers are the temple of God, not the physical structure.

3. In what ways can suffering be considered a gift from God, and how have you experienced this in your own life?

Consider: Weaver cites Philippians 1:29, stating that suffering for Christ is a gift.

4. Why does Weaver say that the sins of Christians are worse than those of the unsaved, and how should this influence our repentance?

Consider: Weaver argues that believers sin against greater light and knowledge.

5. How does the example of the destruction of Jerusalem in 70 AD illustrate the principle of 1 Peter 4:17-18?

Consider: Weaver notes that Christians barely escaped while over a million unbelievers perished.

6. What does it mean that the righteous are 'scarcely saved,' and how does this relate to the doctrine of perseverance?

Consider: Weaver discusses the difficulty of salvation due to human weakness and the necessity of God's preserving grace.

7. How can we maintain an eternal perspective during trials, as Paul describes in 2 Corinthians 4:17?

Consider: Weaver encourages viewing afflictions as light and momentary compared to eternal glory.

8. What practical steps can we take to prepare for God's judgment, both personally and as a church?

Consider: The sermon implies the need for repentance, humility, and trust in God's grace.

Applications

Warning to the Wicked

Those who see believers suffer should tremble, knowing that if God judges His own, the punishment of the disobedient will be far more severe.

Lecture support: Weaver quotes Albert Barnes: 'Every wicked man... should tremble under the apprehension of the deeper calamity which will hereafter come upon himself.'

Recognition of Indwelling Sin

Even the best of God's people have enough sin to warrant chastisement, so we must continually seek God's help and deliverance.

Lecture support: Weaver says, 'There's enough sin in our prayers to condemn us to hell.'

Trust in God's Providence

Nothing happens to a child of God by accident; all is under God's sovereign providence, so we should praise Him for His grace.

Lecture support: Weaver states, 'Absolutely nothing happens to a child of God by accident... only His providence.'

Temporary Nature of Trials

Trials and judgments are temporary and will pass; we can rejoice knowing that joy comes in the morning.

Lecture support: Weaver quotes Psalm 13:5 and says, 'It came to pass. It didn't come to stay.'

Eternal Perspective on Affliction

Compared to eternity, all earthly afflictions are light and momentary, working for us an eternal weight of glory.

Lecture support: Weaver cites 2 Corinthians 4:17 and says, 'When you look at eternity, that's a light affliction.'

Dependence on God's Preserving Grace

We must acknowledge that perseverance in faith is only possible by God's grace, giving Him all glory for our salvation.

Lecture support: Weaver prays, 'If You did not preserve us... Lord, we would never, ever be faithful unto Thee.'

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 - Judgment at the House of God

Part Three of Three

February 09, 2012

Read Chapter 3 in the companion book, pages 45-61 (October 9, 2026 opening-heading corrected edition).

Major Themes

Application of Doctrine

Biblical truth must be applied to life; doctrine without application is mere literature. Believers should actively seek to apply Scripture.

Lecture support: Weaver states, 'If you do not understand the importance of application, when you read your Bible, it's going to be nothing more than literature to you.' He uses 1 Corinthians 15:58 and 2 Corinthians 4:13 as examples.

Suffering According to God's Will

Suffering is a gift from God, not always due to personal sin. It includes suffering for righteousness' sake and under unjust tyranny.

Lecture support: Weaver explains Philippians 1:29: 'For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' He distinguishes suffering from sin versus suffering for righteousness.

Committing Our Souls to God

Believers are commanded to entrust every aspect of their being - life, health, possessions - to God, especially in suffering.

Lecture support: Weaver says, 'What are you to commit to Him? Everything that you are, everything that you have. Your body, your health, your life, your possessions.' He references Genesis 46 and Acts 27:37 to show 'soul' means the whole person.

Well-Doing in Suffering

Committing our souls to God must be accompanied by righteous conduct; suffering is not an excuse for sin.

Lecture support: Weaver cites 1 Peter 2:15 and 3:17, emphasizing that well-doing silences foolish men and is better than evil-doing.

God's Faithfulness as Creator

God can be trusted as the faithful Creator who keeps His purposes; He does not abandon His design for our lives.

Lecture support: Weaver quotes Albert Barnes: 'As our Creator, we may come to him and look to him for his protection and care... He abandons no purpose which he has formed.'

Key Arguments

Verse 19 is the application of verses 17-18

The word 'wherefore' indicates that Peter is drawing a practical conclusion from the doctrine of judgment, commanding believers to commit their souls to God.

Lecture support: Weaver says, 'Now watch verse 19, "Wherefore..." Now let me just tell you, verse 19 is the application of what Peter has taught in verses 17 and 18.'

Suffering is a gift from God

Philippians 1:29 teaches that suffering for Christ's sake is given by God just as faith is given; it is not a punishment but a privilege.

Lecture support: Weaver states, 'Suffering is just as much the gift of God as faith is.'

Suffering under tyranny is according to God's will

When believers suffer from unjust governments, they suffer for righteousness' sake, as 1 Peter 3:13-14 indicates, contrasting with Romans 13's ideal ruler.

Lecture support: Weaver argues, 'A wicked, corrupt, despotic, tyrannical civil government terrorizes good works. And they promote evil works.'

The command to commit is a present passive imperative

The Greek word 'commit' is a command, meaning to entrust or deposit alongside God; it is not optional but required for those suffering.

Lecture support: Weaver explains, 'It happens to be a present passive imperative. An imperative in English and in Greek is a command.'

God is too loving to be unkind and too wise to make a mistake

Even in suffering, believers can trust God's character; He does not afflict willingly but for our profit and holiness.

Lecture support: Weaver says, 'Have you ever stopped to think that our Heavenly Father is too loving to be unkind and too wise to make a mistake?'

Scripture References

1 Peter 4:17-19

The primary text of the series; verse 19 is the focus of this message as the application of judgment doctrine.

1 Corinthians 15:58

Used as an example of application: the doctrine of resurrection leads to steadfastness and abounding in the Lord's work.

2 Corinthians 4:13

Shows that genuine belief results in speaking and living out that belief; application of Psalm 116:10.

Proverbs 4:23

Cited to support that we are products of what we believe; 'as he thinketh in his heart, so is he.'

Acts 2:36

Example of 'therefore' introducing an application: Peter concludes that Jesus is Lord and Christ based on his preaching.

Mark 8:31

Shows the word 'suffer' (paschō) used of Christ's suffering.

2 Corinthians 1:6

Shows the word 'suffer' used of apostolic suffering.

2 Corinthians 11:22-28

Paul's catalog of sufferings, illustrating the extent of apostolic suffering.

1 Thessalonians 3:4

Paul told believers they would suffer tribulation; suffering is expected for Christians.

2 Thessalonians 1:5

Suffering is a manifest token of God's righteous judgment, making believers worthy of the kingdom.

Matthew 5:10-11

Blessed are those persecuted for righteousness' sake; suffering for Christ is blessed.

Philippians 1:29

Suffering for Christ is a gift given by God, just as faith is a gift.

Deuteronomy 29:29

Distinguishes God's secret will from His revealed will; believers focus on the revealed will in Scripture.

1 Peter 3:13-14

Who will harm you if you do good? Yet if you suffer for righteousness, you are blessed; don't fear their terror.

Romans 13:3-4

Rulers are not a terror to good works but to evil; contrasts with tyrannical government that terrorizes good.

Genesis 46:22,25-26

The word 'souls' includes the whole person - body, possessions - as seen in the count of Jacob's family.

Acts 27:37

The 276 'souls' on the ship included their bodies and possessions, showing 'soul' means the entire being.

1 Peter 5:7

Casting all care upon God is parallel to committing our souls; He cares for us.

1 Peter 2:15

Well-doing silences the ignorance of foolish men; right conduct is a testimony.

1 Peter 3:17

It is better to suffer for well-doing than for evil-doing; contrasts righteous and wicked suffering.

Discussion Questions

1. Why is application essential when reading the Bible, and how can we practice it daily?

Consider: Weaver stresses that without application, the Bible becomes mere literature.

2. How does the doctrine of the resurrection motivate steadfastness in our work for the Lord?

Consider: Based on 1 Corinthians 15:58, Weaver shows that resurrection hope fuels perseverance.

3. What does it mean to suffer according to the will of God, and how can we discern if our suffering fits this description?

Consider: Weaver distinguishes suffering for righteousness from suffering due to personal sin.

4. In what ways is suffering a gift from God, and how should this perspective change our response to trials?

Consider: Philippians 1:29 is cited to show suffering is given by God.

5. How can we practically 'commit the keeping of our souls' to God in the midst of suffering?

Consider: Weaver explains the command to entrust everything to God.

6. What does 'well-doing' look like when we are suffering, and why is it important?

Consider: 1 Peter 2:15 and 3:17 emphasize righteous conduct even in hardship.

7. How does recognizing God as our faithful Creator provide comfort and strength during trials?

Consider: Weaver quotes Barnes and Gill on God's faithfulness to His purposes.

Applications

Apply Scripture to your life

Whenever you read or hear the Bible, ask how it should change your conduct, beliefs, or attitudes.

Lecture support: Weaver says, 'Whenever a message is preached, whenever truth is expounded, you should be asking yourself, "What am I to learn from this? How is it to affect my life?"'

Examine your suffering

Determine if your suffering is due to personal sin or for righteousness' sake; if the latter, recognize it as God's will.

Lecture support: Weaver asks, 'Am I suffering for righteousness' sake? Am I suffering by way of a corrective or preventive judgment?'

Entrust everything to God

In times of suffering, consciously commit your health, family, possessions, and future to God's care.

Lecture support: Weaver commands, 'Commit the keeping of your souls to him. Everything that you are, everything that you have.'

Continue in righteous living

Do not let suffering lead you to sin; instead, persist in well-doing as a testimony.

Lecture support: Weaver states, 'You do not simply commit the keeping of your souls to him. You do that in well-doing.'

Trust God's character

Remind yourself that God is too loving to be unkind and too wise to make a mistake, even when you don't understand your circumstances.

Lecture support: Weaver declares, 'Our Heavenly Father is too loving to be unkind and too wise to make a mistake.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: Pastor John Weaver - Judgment at the House of God - Part One of Three

Lecture JW01255

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01255&transcript=ai&pc_view=formatted

Lesson 2: Pastor John Weaver - Judgment at the House of God - Part Two of Three

Lecture JW01256

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01256&transcript=ai&pc_view=formatted

Lesson 3: Pastor John Weaver - Judgment at the House of God - Part Three of Three

Lecture JW01257

Open the formatted lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01257&transcript=ai&pc_view=formatted

Source information

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

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