

WEAVER STUDY GUIDES

Kingdom, Judgment, and Victory

Study Guide

Eschatology

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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

Conversion of Gen. Richard Ewell

July 09, 2000

Read Chapter 1 in the companion book, pages 5-21.

Major Themes

Sovereignty of God in Salvation

Salvation is entirely a work of God, not of human will or effort, as illustrated by birth, creation, and resurrection.

Lecture support: Weaver states, 'there can be absolutely no doubt that salvation is of the Lord... because Scripture expressly declares it. Jonah 2:9 says, salvation is of the Lord.'

Regeneration Precedes Conversion

Regeneration is the secret, sovereign implantation of life by God, while conversion is the visible fruit and evidence of that life.

Lecture support: Weaver explains, 'Regeneration and conversion are two different things... Regeneration is the implantation of divine life into the soul, and conversion is the fruit and the evidence of regeneration.'

Evidences of Genuine Conversion

True conversion is marked by repentance from sin, prayer to God, and a desire for the Word of God.

Lecture support: Weaver says, 'General Ewell displayed the three characteristics of a real converted individual. What are they? Repentance from known sin, prayer to the Heavenly Father, and a desire for the Word of God.'

The Power of a Godly Example

Stonewall Jackson's prayer life and character were instrumental in Ewell's conversion, demonstrating the impact of a consistent Christian witness.

Lecture support: Weaver recounts, 'Ewell was so deeply impressed by the incident and by General Jackson's religious character that he said, if this is religion, then I must have it.'

Transformation by Grace

God's grace can radically change even the most profane and hardened sinner, as seen in Ewell's abandonment of cursing and new devotion.

Lecture support: Weaver notes, 'He was a profane old soldier, melted, transformed by the grace of God.'

Key Arguments

Salvation is entirely God's work

The Bible uses illustrations of birth, creation, and resurrection to show that man contributes nothing to his salvation; it is a sovereign act of God.

Lecture support: Weaver argues, 'each one of these three illustrations demonstrate conclusively that salvation is the work of God alone.'

The Bible does not tell how to be born again

Because regeneration is a supernatural work of God, Scripture does not give a method for being born again, only for conversion.

Lecture support: Weaver states, 'nowhere does the Bible tell us how to be born from above... The reason the Bible doesn't tell you how to be born again is because being born from above is a supernatural work of God.'

Regeneration guarantees conversion

Once God implants life in the soul, conversion will inevitably follow as the outward manifestation of that life.

Lecture support: Weaver says, 'regeneration assures conversion. Once regeneration has taken place, conversion is absolutely certain.'

Ewell's conversion was genuine

Ewell's dramatic change in speech, his prayer life, and his desire for Scripture align with biblical marks of true conversion.

Lecture support: Weaver cites testimony: 'it was generally understood that General Ewell never swore after becoming a Christian.'

The pattern of Paul's conversion applies to all believers

Paul's conversion serves as a pattern for all who believe, not in intensity but in the basic elements of God's sovereign work.

Lecture support: Weaver quotes 1 Timothy 1:16 and says, 'All who are converted are converted as the Apostle Paul was converted.'

Scripture References

John 3:1-8

Read at the opening to establish the necessity of the new birth.

1 Timothy 1:16

Paul's conversion as a pattern for all believers.

Jonah 2:9

Cited to prove that salvation is of the Lord.

James 1:18

God begets us by His own will.

2 Corinthians 5:17

Illustration of salvation as a new creation.

Ephesians 2:1

Illustration of salvation as resurrection from the dead.

John 11

Lazarus as an illustration of regeneration and conversion.

Galatians 4:4-6

The Spirit crying 'Abba, Father' as evidence of conversion.

1 Peter 2:2

Desire for the Word as evidence of new birth.

Acts 9:11

Saul's praying as evidence of his conversion.

Discussion Questions

1. How do the illustrations of birth, creation, and resurrection help you understand that salvation is entirely God's work?

Consider: Weaver uses these three analogies to argue that man contributes nothing to salvation.

2. What is the difference between regeneration and conversion, and why is this distinction important?

Consider: Weaver emphasizes that regeneration is God's secret work, while conversion is its visible fruit.

3. In what ways did Stonewall Jackson's life influence Ewell, and what can we learn about being a witness to others?

Consider: Jackson's prayer life and character led Ewell to desire faith.

4. What are the biblical evidences of genuine conversion, and how were they displayed in Ewell's life?

Consider: Weaver lists repentance, prayer, and desire for the Word as marks of true conversion.

5. Why does the Bible not tell us 'how to be born again,' and what does that imply about the nature of salvation?

Consider: Weaver argues that regeneration is a supernatural act that cannot be humanly manufactured.

Applications

Examine your conversion

Believers should examine their lives for the biblical evidences of conversion: repentance from sin, prayer, and desire for God's Word.

Lecture support: Weaver says, 'We can judge whether or not we have been converted by examining our lives and seeing whether these three things are in them.'

Be a godly influence

Like Stonewall Jackson, Christians should live in such a way that others are drawn to Christ through their example.

Lecture support: Weaver prays, 'Lord, may it be that we can be a Stonewall Jackson to someone else and influence them by the grace of God in our lives.'

Trust in God's sovereign grace

No sinner is beyond the reach of God's grace, as demonstrated by the conversion of the profane General Ewell.

Lecture support: Weaver states, 'the same grace that converted General Ewell will convert men and women today.'

Study notes

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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

Ruling With God

May 10, 2015

Read Chapter 2 in the companion book, pages 23-38.

Major Themes

Present Obedience Over Future Speculation

Believers must focus on ruling with God now through obedience rather than being preoccupied with future eschatological scenarios.

Lecture support: Weaver states, 'The truth of the matter is most saints want to look forward to the future and are enamored with what it holds and are unconcerned about what they should be doing right now.'

Ruling with God Through Submission to His Word

Ruling with God is defined as living in submission to God's authority, obeying His law, and ordering life according to Scripture.

Lecture support: Weaver says, 'When we order our lives, then, in agreement with God and in conformity to the Word of God... it could be said that we are ruling with God.'

Contrast Between Apostasy and Faithfulness

The sermon contrasts Israel's idolatry and rebellion with Judah's temporary faithfulness, illustrating that ruling with God requires legitimate worship and government.

Lecture support: Weaver explains, 'Judah was ruling with God because they had a legitimate government, they had a legitimate worship, and they had a legitimate obedience.'

Eschatology Must Produce Holiness

A proper view of Christ's return should lead to personal purification and present faithfulness, not just future hope.

Lecture support: Weaver cites 1 John 3:2-3: 'And every man that hath this hope in him purifieth himself, even as he is pure.'

Faithfulness in Small Things Prepares for Future Rule

Using the parable of the talents, Weaver argues that present faithfulness in ruling one's own life under God is prerequisite for future authority.

Lecture support: Weaver says, 'If you are not willing to work and serve and rule now, what makes you think you'll be able to work and rule and serve in the future?'

The Word of God as the Rule of Life

Scripture is the prescribed guide and authority for conduct; walking according to this rule identifies the true Israel of God.

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

Key Arguments

The Present Is All We Have

Weaver argues from Proverbs 27:1 and James 4:13-15 that we cannot boast about tomorrow; we only have the present to obey God.

Lecture support: Weaver quotes James: 'For that ye ought to say, If the Lord will, we shall live, and do this, or that.'

Judah Ruled with God Historically

Weaver contends that Hosea 11:12 describes a historical reality where Judah maintained true worship and government, unlike Israel.

Lecture support: Weaver says, 'Judah yet ruleth with God and is faithful with the saints. So Judah was ruling with God in time and in history.'

Obedience Trumps Ritual

From Zechariah 7-8, Weaver argues that God rejects empty religious ceremonies when accompanied by disobedience and injustice.

Lecture support: Weaver states, 'Submission and obedience trump ritual, ceremony, and religion every time.'

Future Rule Depends on Present Faithfulness

Using Matthew 25, Weaver argues that those who are faithful over few things now will be made rulers over many things later.

Lecture support: Weaver quotes the parable: 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things.'

True Eschatology Purifies

Weaver asserts that any eschatology that does not lead to greater holiness and present rule with Christ is defective.

Lecture support: Weaver says, 'If your eschatology does not make you holier, godlier, and more obedient, more like Christ, then you have a wrong and wicked and unbiblical view of the return of Christ.'

Scripture References

Hosea 11:12

The central text: 'Ephraim compasseth me about with lies... but Judah yet ruleth with God and is faithful with the saints.'

Proverbs 27:1

Used to emphasize that we do not know what tomorrow brings, so we must focus on the present.

James 4:13-15

Cited to show that life is a vapor and we should say 'If the Lord will' rather than presuming on the future.

Romans 8:37

Quoted to affirm that believers are more than conquerors through Christ, supporting victory in history.

1 Kings 12:25-33

Describes Jeroboam's idolatry and the establishment of golden calves, leading Israel into apostasy.

Hosea 10:1-8, 15

God's condemnation of Israel's idolatry and coming judgment.

Hosea 11:1-7

God's recounting of His love for Israel and their backsliding into idolatry.

2 Chronicles 13:4-12

Abijah's speech contrasting Judah's faithful worship with Israel's apostasy.

Genesis 32:24-28

Jacob's name changed to Israel, meaning 'ruling with God,' used to illustrate the true meaning of the name.

Zechariah 7:2-14

God rebukes empty fasting and calls for true judgment, mercy, and compassion.

Zechariah 8:15-17

God commands truth, just judgment, and love of no false oath.

Micah 6:8

Summarizes God's requirement: to do justly, love mercy, and walk humbly with God.

1 John 3:2-3

Used to argue that the hope of Christ's appearing purifies believers.

Matthew 25:14-30

The parable of the talents, teaching that faithfulness in little leads to rule over much.

2 Samuel 23:3

Cited to show that rulers must be just, ruling in the fear of God.

Galatians 6:16

The rule (canon) by which believers walk, identifying the Israel of God.

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. In what ways can we be so focused on future eschatology that we neglect present obedience?

Consider: Weaver warns against being enamored with the future while ignoring the 'dirty here and now.'

2. What does it mean to 'rule with God' in our daily lives according to this sermon?

Consider: Weaver defines ruling with God as submission to His Word and applying His law to every situation.

3. How does the contrast between Israel and Judah in Hosea 11:12 challenge our own faithfulness?

Consider: The sermon contrasts Israel's apostasy with Judah's temporary integrity.

4. Why does God reject empty religious rituals according to Zechariah 7, and how can we avoid similar hypocrisy?

Consider: Weaver uses Zechariah to show that God desires obedience over ceremony.

5. How should the hope of Christ's return affect our personal holiness and daily conduct?

Consider: Weaver cites 1 John 3:2-3 to argue that eschatology must purify us.

6. In what areas of life are you tempted to rule over others while neglecting to rule yourself?

Consider: Weaver asks, 'Why would you wish to rule over others and not rule over yourself?'

7. What 'small things' has God entrusted to you, and how can you be faithful in them now?

Consider: The parable of the talents teaches that faithfulness in little leads to greater responsibility.

8. How does the concept of God's Word as a 'rule' or 'canon' shape your daily decisions and priorities?

Consider: Weaver explains that Galatians 6:16 calls believers to walk according to the rule of Scripture.

Applications

Prioritize Present Obedience

Believers should focus on obeying God now rather than being distracted by speculative future events.

Lecture support: Weaver says, 'We cannot be so enamored about the future that we forget the present.'

Submit to God's Word as the Rule of Life

Ruling with God means ordering our lives in conformity to Scripture, applying His law to every circumstance.

Lecture support: Weaver states, 'His Word is our prescribed rule. His Word is our authority.'

Examine Your Eschatology for Practical Holiness

Evaluate whether your view of the end times leads to greater purity, obedience, and Christlikeness now.

Lecture support: Weaver warns, 'If your eschatology does not make you holier... you have a wrong and wicked and unbiblical view.'

Be Faithful in Small Responsibilities

Faithfulness in current, seemingly small duties prepares us for greater rule and service in the future.

Lecture support: Weaver references the parable: 'thou hast been faithful over a few things, I will make thee ruler over many things.'

Reject Empty Ritualism

God desires heartfelt obedience and justice over mere religious ceremonies; examine your worship for authenticity.

Lecture support: Weaver says, 'Submission and obedience trump ritual, ceremony, and religion every time.'

Rule Yourself Before Seeking to Rule Others

Before aspiring to lead or correct others, ensure you are applying God's law to your own life.

Lecture support: Weaver asks, 'Why would you wish to rule over others and not rule over yourself?'

Walk According to the Canon of Scripture

Identify with the true Israel of God by walking according to the rule of God's Word, which brings peace and mercy.

Lecture support: Weaver cites Galatians 6:16: 'as many as walk according to this rule, peace be on them, and mercy.'

Study notes

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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

The Puritan Hope: An Eschatology of Victory

May 14, 2015

Read Chapter 3 in the companion book, pages 39-57.

Major Themes

Eschatology of Victory

Christians should hold an optimistic eschatology that expects the triumph of Christ's kingdom in history, not a defeatist or escapist mindset.

Lecture support: Weaver states, 'Christians do not need a defeatist, discouraged, distressed, and detrimental attitude in any area, and especially not in reference to the Lord Jesus Christ and His gospel.'

Sovereignty of God

God's absolute control over all events ensures that His purposes will be accomplished, and even human wrath will ultimately praise Him.

Lecture support: Weaver cites Psalm 76:10: 'Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.'

Christ's Present Reign and Future Conquest

Jesus Christ is currently reigning and will continue to subdue all enemies until every dominion serves Him, as prophesied in Daniel 7 and 1 Corinthians 15.

Lecture support: Weaver quotes 1 Corinthians 15:25: 'For He must reign until He has put all His enemies under His feet.'

Faithfulness and Power of God's Promises

God's promises are guaranteed by His immutable character and omnipotence, making the hope of victory certain.

Lecture support: Weaver explains that God's faithfulness and power are connected to His promises, and that 'if God ever violated His promise... He would cease to be God.'

The Person and Work of Christ as Ground of Hope

The deity, resurrection, ascension, and atoning purchase of Christ ensure that He will see the fruit of His suffering and be satisfied.

Lecture support: Weaver points to Isaiah 53:10-11: 'He shall see His seed... He shall see of the travail of His soul, and shall be satisfied.'

Invincibility of Scripture

God's Word is powerful and will accomplish its purpose, and believers must trust and proclaim it without compromise.

Lecture support: Weaver quotes Isaiah 55:11: 'So shall My word be that goeth forth out of My mouth: it shall not return unto Me void.'

Puritan Hope as a Model

The Puritans' optimistic vision of Christ's kingdom advancing in history should inspire modern believers to labor for cultural and spiritual transformation.

Lecture support: Weaver notes that the Puritans 'understood the kingdom of heaven as being progressive and having a gradual growth as a stone cut without hands, which becomes a great mountain and fills the earth.'

Practical Application of Hope

Believers must actively apply God's Word in all spheres of life, trusting that the same preaching that brought change in the past will do so today.

Lecture support: Weaver states, 'It is the same preaching that will bring those exact changes today in our culture, in our society, in our government.'

Key Arguments

Eschatology shapes Christian living

One's view of the end times directly influences behavior, courage, and engagement in the world.

Lecture support: Weaver quotes John Murray: 'The more great and glorious things you expect from God... the more holy... it becomes you to be.'

The earth will be renewed, not abandoned

Scripture teaches that the creation will be delivered from corruption and made new, not destroyed or forsaken.

Lecture support: Weaver cites Romans 8:19-21 and 2 Peter 3:12-13 to show the earth's future liberation and renewal.

Christ's kingdom will attain universal dominion

Prophecies in Isaiah 2 and Daniel 7 predict that all nations will flow to God's mountain and serve Christ's everlasting kingdom.

Lecture support: Weaver reads Isaiah 2:2-4 and Daniel 7:13-14, emphasizing 'all nations shall flow unto it' and 'all people, nations, and languages should serve Him.'

God's promises are unbreakable due to His nature

God's immutability, omniscience, omnipotence, and faithfulness guarantee that His word will be fulfilled.

Lecture support: Weaver argues from Hebrews 6:16-18 that God confirmed His promise with an oath, making it impossible for Him to lie.

Christ's deity and position ensure victory

As the Creator, resurrected Lord, and King of kings, Christ possesses all authority and will inevitably conquer.

Lecture support: Weaver references Colossians 1:15-17, 1 Timothy 6:14-16, and Psalm 2:8 to demonstrate Christ's supremacy and the Father's promise to give Him the nations.

Christ's atonement guarantees the salvation of His people

The suffering of Christ will result in the full redemption of all for whom He died, and He will be satisfied with the outcome.

Lecture support: Weaver expounds Isaiah 53:10-11, stressing 'He shall see His seed' and 'He shall see of the travail of His soul, and shall be satisfied.'

God's Word is unstoppable

No human or demonic opposition can prevent God's Word from achieving its intended purpose.

Lecture support: Weaver declares, 'Politicians cannot contain it. Governments cannot destroy it. Persecution cannot hinder it.'

The Puritan hope is biblical and should be recovered

The optimistic eschatology of the Puritans, based on Scripture, is the true hope for the church today.

Lecture support: Weaver concludes, 'The Puritan hope is our hope. It is our hope because their hope was a biblical, Christ-honoring and God-exalting hope.'

Scripture References

Romans 15:13

Weaver reads this verse to introduce the theme of God as the God of hope and believers abounding in hope.

Colossians 1:23

Weaver reads this verse to highlight the phrase 'the hope of the gospel' as a foundation for the message.

Romans 8:19-21

Weaver cites this passage to show that creation itself will be delivered from corruption into the liberty of God's children.

2 Peter 3:12-13

Weaver uses this to argue that the earth will be purified by fire and replaced with a new heaven and earth where righteousness dwells.

Isaiah 66:22

Weaver references this Old Testament promise of a new heavens and new earth to support the continuity of creation.

Revelation 21:1

Weaver mentions John's vision of a new heaven and new earth and the New Jerusalem coming down, implying the earth's renewal.

Psalms 76:10

Weaver quotes this to demonstrate that even human wrath will praise God and that He restrains excess wickedness.

Genesis 20

Weaver recounts the story of Abimelech to illustrate God restraining sin for His purposes.

1 Corinthians 15:25

Weaver quotes this to assert that Christ must reign until all enemies are under His feet.

Isaiah 2:2-4

Weaver reads this prophecy of all nations flowing to the Lord's mountain and learning His ways as evidence of future victory.

Daniel 7:13-14, 27

Weaver cites these verses to show that Christ's dominion is everlasting and all dominions will serve Him.

2 Timothy 2:10

Weaver references Paul's endurance for the elect's salvation as motivation for missionary work.

Hebrews 6:16-19

Weaver reads this to emphasize God's immutable promise and oath as an anchor for the soul.

Isaiah 19:18-25

Weaver reads this prophecy of Egypt and Assyria being blessed alongside Israel to show God's promise of gathering His people from all nations.

Psalms 68:31

Weaver quotes this to support the idea that princes will come from Egypt and Ethiopia will stretch out her hands to God.

Colossians 1:13-17

Weaver reads this to demonstrate Christ's deity as Creator and Sustainer of all things.

1 Timothy 6:14-16

Weaver quotes this to show Christ as the blessed and only Potentate, King of kings and Lord of lords.

Psalms 2:1-8

Weaver reads this Psalm to highlight the Father's promise to give the Son the nations as His inheritance.

Isaiah 53:10-11

Weaver expounds this to show that Christ will see the fruit of His atoning work and be satisfied.

Isaiah 55:8-11

Weaver reads this to assert that God's Word will not return void but will accomplish His purpose.

Discussion Questions

1. How does your view of eschatology affect your daily life and engagement with the world?

Consider: Weaver argues that a defeatist eschatology leads to passivity, while a victorious one inspires holy living and cultural engagement.

2. In what ways have modern Christians shifted from the Puritan hope of victory to a mindset of defeat?

Consider: Weaver describes a move from optimism to pessimism since the founding of America.

3. How can we reconcile the apparent decline of Christianity with the biblical promises of Christ's victory?

Consider: Weaver acknowledges the rise of Islam and apostasy but insists we walk by faith, not sight, trusting God's sovereignty.

4. What does it mean that Christ 'must reign until He has put all His enemies under His feet'?

Consider: Weaver uses 1 Corinthians 15:25 to teach that Christ is currently subduing His enemies.

5. How do the promises of God's faithfulness and power give you confidence in the face of cultural opposition?

Consider: Weaver explains that God's attributes guarantee His promises, using Hebrews 6 as a foundation.

6. Why is the resurrected, ascended Christ more threatening to the world than a baby in a manger or a dead Christ on a cross?

Consider: Weaver contrasts the world's comfort with a helpless or dead Jesus versus the reigning King.

7. How does the certainty that Christ will see the travail of His soul and be satisfied encourage you in evangelism?

Consider: Weaver points to Isaiah 53:10-11 to assure that all for whom Christ died will be saved.

8. What practical steps can we take to apply the invincible Word of God in our families, workplaces, and government?

Consider: Weaver concludes by urging believers to apply Scripture boldly in all areas of life.

Applications

Reject defeatism and embrace hope

Believers must consciously reject a defeatist, discouraged attitude and instead abound in hope based on God's promises.

Lecture support: Weaver states, 'Christians do not need a defeatist, discouraged, distressed, and detrimental attitude.'

Live by faith, not by sight

Despite appearances of decline, Christians should trust in God's sovereign control and the certainty of His victory.

Lecture support: Weaver says, 'We as Christians do not live by sight, but we live by faith.'

Occupy and do business for the kingdom

Since the earth will be renewed, believers should actively engage in cultural and evangelistic work as commanded.

Lecture support: Weaver references Luke 19:13 ('Occupy till I come') and urges doing business for Christ.

Trust in the power of God's Word

Believers should confidently proclaim Scripture, knowing it will accomplish God's purposes regardless of opposition.

Lecture support: Weaver illustrates with the AR-15 analogy: 'You don't have to just stand up and say, "I'm defending Scripture," right? No, no, no. You just quote it.'

Persevere in holy living

Expecting great things from God should motivate believers to pursue greater holiness in all areas of life.

Lecture support: Weaver quotes John Murray: 'The more great and glorious things you expect from God... the more holy... it becomes you to be.'

Apply Scripture to all spheres of life

Believers must put God's Word into practice in personal, familial, vocational, and governmental contexts.

Lecture support: Weaver exhorts, 'We need the power of God to apply it... not just in our daily lives, but in our families, in our workplaces, in our society, in our culture, in our government.'

Do not give up or back down

In the face of cultural decay, Christians should remain steadfast and faithful to Christ.

Lecture support: Weaver concludes, 'Don't give in. Don't give up. Don't back down. Stay the course. And stay faithful to the Lord Jesus Christ.'

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

The Puritan Hope: A Reformed Expectation For Success

August 20, 2015

Read Chapter 4 in the companion book, pages 59-79.

Major Themes

Eschatology of Victory

Christians should hold an optimistic, victorious view of the end times, expecting the gospel to succeed and Christ's kingdom to advance in history.

Lecture support: Weaver states, 'there is indeed an eschatology of victory' and contrasts it with defeatism.

Sovereignty of God

God's absolute control over history ensures that His promises will be fulfilled; He allows only enough sin to glorify Himself and restrains the rest.

Lecture support: Weaver cites Psalm 76:10 and explains that sin is limited to what redounds to God's glory.

Christ's Present Reign

Jesus Christ is currently reigning at the right hand of God, actively subduing His enemies, and will continue until all are under His feet.

Lecture support: Weaver references 1 Corinthians 15:25 and emphasizes Christ's authority.

Faithfulness of God's Promises

God's promises are unbreakable because He is omniscient, omnipotent, and immutable; His very Godhood is at stake in their fulfillment.

Lecture support: Weaver explains that God cannot lie or change, citing Hebrews 6:16-20.

Power of Scripture

The Word of God is invincible and will accomplish its purpose regardless of opposition; believers should use it offensively rather than merely defend it.

Lecture support: Weaver uses the analogy of a Glock pistol to illustrate using Scripture proactively.

Puritan Hope and Gradual Kingdom Growth

The Puritans believed in the progressive expansion of Christ's kingdom through history, leading to cultural and societal transformation.

Lecture support: Weaver quotes an author describing the Puritan concept of patient gradualism.

Holiness and Eschatology

A victorious eschatology should produce greater holiness in believers, as they purify themselves in light of Christ's return.

Lecture support: Weaver quotes John Murray and 1 John 3:3 to connect hope with purification.

Evangelism and Missions Motivation

The certainty of Christ's victory and the existence of the elect should motivate believers to endure hardship and proclaim the gospel.

Lecture support: Weaver cites Paul's endurance for the elect's sake in 2 Timothy 2:10.

Key Arguments

Eschatology shapes Christian conduct

What we believe about the end times directly influences our holiness, witness, and response to the world.

Lecture support: Weaver says, 'our view of eschatology does indeed affect our lives. It determines how we act.'

The earth will be renewed, not destroyed

Scripture teaches that creation will be delivered from corruption and made new, not abandoned or annihilated.

Lecture support: Weaver points to Romans 8:19-22 and 2 Peter 3:12-13 to argue for renewal.

God's promises guarantee victory

Because God is faithful and all-powerful, His promises of worldwide dominion for Christ will certainly come to pass.

Lecture support: Weaver argues that God's attributes make His promises infallible, citing Hebrews 6.

Christ's exaltation secures His kingdom

Jesus' resurrection and session at God's right hand demonstrate His authority and ensure the subjugation of all enemies.

Lecture support: Weaver references Psalm 110:1 and Ephesians 1:20 to show Christ's position.

Christ's atonement guarantees the salvation of His people

Isaiah 53 promises that Christ will see His seed and be satisfied, meaning all for whom He died will be saved.

Lecture support: Weaver expounds Isaiah 53:10-11 to show the certainty of redemption.

Scripture is unstoppable

God's Word cannot be hindered by any human or demonic opposition; it will always fulfill its divine purpose.

Lecture support: Weaver cites Isaiah 55:10-11 and historical examples of the Word prevailing under persecution.

The Puritan hope is biblical and relevant

The optimistic eschatology of the Puritans was based on Scripture and should be recovered by modern Christians.

Lecture support: Weaver states, 'the Puritan hope is a biblical hope. And their hope is our hope.'

Believers must actively use Scripture

Instead of merely defending the Bible, Christians should proclaim it boldly, trusting its inherent power to convict and convert.

Lecture support: Weaver uses the Glock pistol analogy to urge offensive use of the Word.

Scripture References

Romans 15:13

Read as an opening text, calling God the 'God of hope' who fills believers with joy and peace so they may abound in hope.

Colossians 1:23

Read to highlight the 'hope of the gospel' which was preached to every creature under heaven.

1 John 3:3

Cited to show that the hope of Christ's return leads believers to purify themselves.

Romans 8:19-22

Used to argue that creation eagerly awaits its deliverance from corruption into the liberty of God's children, implying renewal not destruction.

2 Peter 3:12-13

Quoted to show that believers look for new heavens and a new earth where righteousness dwells, indicating purification by fire.

Isaiah 66:22

Referenced to show that the new heavens and new earth will remain before God, paralleling the endurance of His people.

Revelation 21:1-2

Cited to show the vision of a new heaven and new earth and the New Jerusalem coming down, implying earth's renewal.

Psalms 76:10

Quoted to assert that God allows only enough human wrath to praise Him and restrains the remainder.

1 Corinthians 15:25

Cited to prove that Christ must reign until He has put all enemies under His feet.

Isaiah 2:1-4

Read to show the prophecy that all nations will flow to the Lord's house and learn His ways, beating swords into plowshares.

Daniel 7:13-14, 27

Quoted to demonstrate that the Son of Man receives an everlasting dominion over all peoples, and the saints share in the kingdom.

2 Timothy 2:10

Cited to show Paul endured all things for the elect's sake, motivated by the certainty of their salvation.

Hebrews 6:16-20

Read to emphasize God's immutable counsel and oath, making His promises a sure anchor of hope.

Isaiah 46:10

Quoted to affirm that God's counsel stands and He does all His pleasure.

Isaiah 19:18-25

Read to show that even historic enemies Egypt and Assyria will one day worship the Lord and be blessed alongside Israel.

Psalms 68:31

Cited as a personal favorite verse promising that princes shall come out of Egypt and Ethiopia shall stretch out her hands to God.

1 Timothy 3:16

Quoted to highlight the mystery of godliness: God manifest in the flesh, believed on in the world.

Colossians 1:13-17

Read to show Christ's preeminence as creator and sustainer of all things, the image of the invisible God.

1 Timothy 6:14-16

Quoted to identify Jesus as the blessed and only Potentate, King of kings and Lord of lords.

Psalms 2:1-8

Read to show God's decree that His Son will inherit the nations and the ends of the earth despite the rebellion of kings.

Study notes

Discussion Questions

1. How does your view of eschatology affect your daily Christian life and witness?

Consider: Weaver argues that eschatology determines how we act, live, and respond.

2. In what ways have modern Christians shifted from optimism to pessimism regarding the gospel's success?

Consider: Weaver contrasts the Puritan hope with contemporary defeatism.

3. What does it mean to live by faith rather than by sight when circumstances seem to contradict God's promises?

Consider: Weaver emphasizes trusting God's sovereignty despite apparent setbacks.

4. How can the promise that Christ will see His seed and be satisfied encourage us in evangelism?

Consider: Weaver expounds Isaiah 53:10-11 as a guarantee of the elect's salvation.

5. What are practical ways to 'use' the Word of God offensively rather than merely defending it?

Consider: Weaver uses the Glock pistol analogy to urge proactive proclamation of Scripture.

6. How does the Puritan concept of 'patient gradualism' challenge or affirm your expectations for cultural change?

Consider: Weaver describes the Puritan belief in slow, progressive kingdom growth.

7. Why is it important to remember that Christ is currently reigning and not just a future king?

Consider: Weaver stresses Christ's present session at God's right hand and active subjugation of enemies.

8. How can we cultivate a hope that leads to greater holiness, as John Murray described?

Consider: Weaver quotes Murray to link great expectations with eminent holiness.

Applications

Cultivate a victorious eschatology

Believers should reject defeatism and embrace the biblical hope that Christ's kingdom will advance and ultimately triumph in history.

Lecture support: Weaver says, 'Christians do not need to be a defeatist people' and calls for an eschatology of victory.

Live by faith in God's sovereignty

Instead of being discouraged by current events, trust that God is in control and allowing only what will glorify Him.

Lecture support: Weaver explains Psalm 76:10 and urges living by faith, not sight.

Pursue holiness in light of Christ's return

The hope of Christ's victory should motivate believers to purify themselves and live godly lives.

Lecture support: Weaver quotes 1 John 3:3 and John Murray to connect hope with holiness.

Proclaim the Word boldly

Rather than merely defending the Bible, Christians should actively use it, trusting its inherent power to accomplish God's purposes.

Lecture support: Weaver uses the Glock pistol analogy to encourage offensive use of Scripture.

Pray for God to repeat past victories

Like the psalmist in Psalm 44, believers should ask God to 'do it again' - to bring revival and cultural transformation as He has in history.

Lecture support: Weaver concludes by urging prayer for God to command deliverances again.

Endure hardship for the sake of the elect

Following Paul's example, believers should be willing to suffer in evangelism and ministry, knowing that God's elect will be saved.

Lecture support: Weaver cites 2 Timothy 2:10 to show Paul's motivation.

Trust in the power of Scripture over human opposition

Do not fear persecution or cultural hostility; God's Word has prevailed under far worse conditions and will continue to do so.

Lecture support: Weaver points to Acts 12:24 and Acts 19:20 as examples of the Word growing despite persecution.

Adopt a long-term, gradual view of kingdom growth

Like the Puritans, believers should work for cultural and societal transformation with patience, knowing they may not see the full harvest.

Lecture support: Weaver describes the Puritan concept of patient gradualism.

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 5

Victory in Jesus Christ

May 31, 2020

Read Chapter 5 in the companion book, pages 81-97.

Major Themes

The Victory of Jesus Christ

Jesus Christ is the victor who has already conquered sin and death and will ultimately subdue all enemies.

Lecture support: Weaver states, 'Jesus Christ is the victor. He is the conqueror. He has already conquered sin and death.' He cites Hebrews 2:14-15, Revelation 6:2, and Revelation 19:11-16.

The Mediatorial Kingdom of Christ

Christ has a mediatorial kingdom that will end when He delivers it to the Father, distinct from His essential kingdom as God.

Lecture support: Weaver explains, 'He is referring to the end of the mediatorial kingdom of Jesus Christ.' He references 1 Timothy 2:5 and distinguishes between Christ's essential and mediatorial roles.

Christ's Present Reign and Subjugation of Enemies

Christ is currently reigning and subduing His enemies, even though it is not yet visible to us.

Lecture support: Weaver says, 'Our Lord is reigning right now... he is also subduing his enemies now.' He cites Psalm 2, Psalm 110, and Hebrews 2:8-9.

The Abolition of Death

Death has been abolished through Christ's death and resurrection, and believers do not truly die.

Lecture support: Weaver quotes 2 Timothy 1:10, 'who hath abolished death,' and references John 11 and the concept of walking through the valley of the shadow of death.

God All in All

The ultimate goal of redemption is that God will be all in all, with believers having immediate, unmediated access to Him.

Lecture support: Weaver expounds 1 Corinthians 15:28 and quotes John Trapp and John Gill on the immediate union with God after the mediatorial kingdom ends.

Key Arguments

Eschatological views agree on Christ's literal return

All major eschatological views affirm that Jesus Christ will return literally, visibly, and bodily, despite disagreements on timing and details.

Lecture support: Weaver states, 'Whether an individual is a historic premillennialist, an amillennialist, a postmillennialist, or even a dispensational premillennialist, all believe that Jesus Christ is coming back literally, visibly, and bodily.'

Christ's essential kingdom is eternal

Christ's essential kingdom as God will never end, as seen in Isaiah 9:7 and Daniel 7:14, so 1 Corinthians 15:24 must refer to His mediatorial kingdom.

Lecture support: Weaver cites Isaiah 9:7, 'Of the increase of his government and peace there shall be no end,' and Daniel 7:14, 'his dominion is an everlasting dominion.'

The end is the consummation of the mediatorial kingdom

The Greek word *telos* indicates a termination or completion, referring to the end of Christ's role as mediator when He presents believers faultless to the Father.

Lecture support: Weaver explains, 'The Greek word for "end" there is the word *telos*, which literally means, properly, a termination, a limit, the completion of anything.' He references Jude 24-25.

Christ reigns and subdues enemies now

Christ's reign and subjugation of enemies are concurrent; He is actively putting all enemies under His feet, even if we do not perceive it.

Lecture support: Weaver argues, 'Ruling and subduing go together. You cannot have one without the other.' He cites Psalm 2 and Psalm 110.

Death is already destroyed for believers

Through His death and resurrection, Christ has abolished death, so believers do not experience death in its ultimate sense.

Lecture support: Weaver quotes 2 Timothy 1:10 and references John 11, stating, 'Our Lord has already taken the sting out of death, and we really do not die.'

The Father is excepted from subjection to Christ

1 Corinthians 15:27 makes clear that the Father, who put all things under Christ, is not Himself subjected to Christ.

Lecture support: Weaver says, 'All things have been placed under the feet of Jesus Christ, with the exception of God the Father.' He quotes John Gill and John Calvin.

Believers will have immediate access to God

When the mediatorial kingdom ends, believers will no longer need a mediator but will have direct, unmediated fellowship with the triune God.

Lecture support: Weaver quotes John Trapp: 'Till sin and death be abolished, we have no access to God but by Christ. But after that... then shall we have immediate union with God.'

Scripture References

1 Corinthians 15:24-28

The primary text of the sermon, describing the end when Christ delivers the kingdom to the Father, the subjugation of enemies, and God being all in all.

Hebrews 2:14-15

Christ partook of flesh and blood to destroy the devil and deliver those subject to bondage through fear of death.

Revelation 6:2

The rider on the white horse going forth conquering and to conquer, identified by Weaver as Christ.

Revelation 19:11-16

Christ on a white horse, called Faithful and True, with the name King of Kings and Lord of Lords.

Revelation 11:15

The kingdoms of this world become the kingdoms of our Lord and of His Christ, and He shall reign forever.

Matthew 28:18

All authority in heaven and earth is given to Christ.

Ephesians 1:20-23

God raised Christ and set Him far above all principality and power, putting all things under His feet.

Colossians 1:16-18

All things were created by Christ and for Him; He is the head of the church and has preeminence.

1 Timothy 2:5

There is one God and one mediator between God and men, the man Christ Jesus.

Isaiah 9:6-7

The government shall be upon His shoulder; of the increase of His government and peace there shall be no end.

Daniel 7:13-14

One like the Son of man was given an everlasting dominion that shall not pass away.

Jude 24-25

God is able to keep us from falling and present us faultless before His glory.

Luke 11:2

The Lord's Prayer: 'Thy kingdom come,' indicating the kingdom belongs to the Father.

Hebrews 2:6-9

All things are put under Christ's feet, but we do not yet see all things under Him; we see Jesus crowned with glory.

Psalms 2:1-12

The heathen rage, but God has set His King on Zion; the Son will break them with a rod of iron.

Psalms 110:1

The LORD said to my Lord, 'Sit at my right hand until I make your enemies your footstool.'

2 Timothy 1:10

Christ has abolished death and brought life and immortality to light through the gospel.

John 11:25-26

Jesus said, 'I am the resurrection and the life; he who believes in me shall never die.'

Revelation 21:4

God will wipe away all tears; there shall be no more death, sorrow, or pain.

Revelation 22:1-5

The river of life, the tree of life, the throne of God and the Lamb, and His servants shall see His face.

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. How does the distinction between Christ's essential kingdom and His mediatorial kingdom help us understand 1 Corinthians 15:24-28?

Consider: Weaver explains that 'the end' refers to the end of the mediatorial kingdom, not Christ's eternal reign as God.

2. In what ways is Christ currently reigning and subduing His enemies, even though we may not see it?

Consider: Weaver argues from Psalm 2 and Psalm 110 that Christ is actively putting enemies under His feet now.

3. What does it mean that death has been abolished for believers, and how should this affect our view of physical death?

Consider: Weaver cites 2 Timothy 1:10 and John 11 to show that believers do not truly die but pass into life.

4. How does the promise of immediate, unmediated access to God in eternity impact your current relationship with Him?

Consider: Weaver quotes John Trapp and John Gill on the future state where believers will have direct fellowship with God.

5. Why is it significant that Psalm 110:1 is the most quoted Old Testament verse in the New Testament?

Consider: Weaver lists multiple New Testament citations of Psalm 110:1 to emphasize Christ's exalted position.

6. How does the truth that 'God may be all in all' shape our understanding of the ultimate purpose of redemption?

Consider: Weaver connects 1 Corinthians 15:28 with Romans 11:36 to show that all things are from, through, and to God.

Applications

Study eschatology for yourself

Weaver encourages believers to study the Scriptures personally rather than relying solely on what they have been taught, because eschatology shapes worldview.

Lecture support: Weaver says, 'I encourage everybody to study the scriptures for themselves and come to the conclusion as to what the Word of God does indeed teach when it comes to eschatology.'

Walk by faith, not by sight

Believers should trust that Christ is reigning and subduing enemies even when circumstances seem contrary.

Lecture support: Weaver states, 'The problem is we walk by sight and not by faith... we want things to happen our way and in our time.'

Love fellowship with God now

If we do not love the Lord and His fellowship now, we would not enjoy eternity, which will be characterized by uninterrupted communion with God.

Lecture support: Weaver warns, 'If you do not love the Lord now, and if you do not love his fellowship now... you would not like eternity.'

Live in light of Christ's victory

Because Christ has already conquered sin and death, believers can live without fear of death and with confidence in His ultimate triumph.

Lecture support: Weaver explains that Christ 'hath abolished death' and that believers 'really do not die,' which should remove the fear of death.

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

The Rapture Of The Wicked

September 27, 2016

Read Chapter 6 in the companion book, pages 99-117.

Major Themes

The Rapture of the Wicked

Contrary to popular teaching, the 'taking away' in Luke 17 and Matthew 24 refers to the wicked being seized for judgment, not the saints being secretly raptured.

Lecture support: In Luke 17:26-37, the context of Noah and Lot is judgment; the disciples ask 'Where, Lord?' and Jesus answers with eagles gathering at a carcass (death). Matthew 24:37-41 parallels this, and Matthew 13:30, 40-42 explicitly says the tares (wicked) are gathered first.

The Importance of Exegesis Over Tradition

Most believers hold eschatological views based on what they've always heard, not on careful Bible study. True understanding requires drawing meaning out of Scripture (exegesis) rather than reading preconceived ideas into it (eisegesis).

Lecture support: Weaver states, 'Most people believe what they believe eschatologically because that's what they've heard all their life... not because they have studied it out from Scripture' (236.0-297.6s). He defines eisegesis and exegesis (675.8-719.9s).

Unity on the Essentials of Christ's Return

All four major eschatological views (historic premillennialism, dispensational premillennialism, amillennialism, postmillennialism) agree that Christ will return literally, visibly, and bodily. This common ground should prevent division over timing and manner.

Lecture support: Weaver says, 'All four positions teach that Jesus Christ is coming back literally, visibly, and bodily. They just disagree as to when and how' (957.0-999.7s).

The Historical Novelty of the Pre-Trib Rapture Theory

The secret rapture doctrine originated in the 1830s with Margaret MacDonald, not from historic Christian teaching. It spread through Darby and Scofield, becoming popular despite early resistance.

Lecture support: Weaver traces the origin: 'Did not begin until the 1800s, specifically in the 1830s... by a woman by the name of Margaret MacDonald' (1076.6-1139.6s).

The Righteous Inherit the Earth, the Wicked Are Removed

Old Testament passages consistently teach that the wicked will be cut off and removed, while the righteous remain to inherit the land. This pattern is fulfilled at Christ's return.

Lecture support: Psalm 37:2, 11, 34; Proverbs 10:27, 30; Proverbs 11:31 all speak of the wicked being cut off and the righteous inheriting the earth (1654.4-1857.9s).

Warning Against False Assurance

Association with the church or a profession of faith does not guarantee salvation. Like Lot's wife, many will be taken in judgment because they lack genuine conversion.

Lecture support: Weaver warns, 'Just because an individual professes faith in Jesus Christ does not mean that that individual is a real Christian... Was Lot's wife saved by her association with Lot? No' (2225.9-2291.4s).

Urgency of Repentance and Holy Living

Since the wicked will be suddenly taken in judgment, there is no second chance after a secret rapture. Believers should live holy lives and the unsaved must repent now.

Lecture support: Weaver says, 'Many who plan to repent at 12 p.m. died at 11:59... when the Lord returns, the first thing on His agenda is to destroy the wicked' (3309.8-3405.8s).

Key Arguments

The context of Luke 17:26-37 is judgment, not rescue of saints.

Jesus compares the days of Noah and Lot, where the wicked were destroyed. The question 'Where, Lord?' is answered with a reference to eagles gathering at a carcass, indicating the taken ones are taken to death.

Lecture support: Weaver points out that in Noah's day the flood 'destroyed them all' (Luke 17:27) and in Lot's day fire 'destroyed them all' (v.29). The disciples ask where the taken ones go, and Jesus says, 'Wheresoever the body is, thither will the eagles be gathered together' (v.37), which Job 39:30 and Proverbs 30:17 connect to death and judgment.

Matthew 24:37-41 parallels Luke 17 and confirms the wicked are taken.

In Matthew's account, the flood 'took them all away' (the wicked), and the one taken is compared to those swept away in judgment.

Lecture support: Weaver reads Matthew 24:39: 'the flood came, and took them all away' and then vv.40-41: 'Then shall two be in the field; the one shall be taken...' He argues the 'taken' are the wicked, consistent with the flood analogy.

The parable of the wheat and tares explicitly states the tares are gathered first.

Jesus interprets the parable in Matthew 13:36-43, saying the tares (children of the wicked one) are gathered first and burned, then the righteous shine.

Lecture support: Weaver reads Matthew 13:30: 'Gather ye together first the tares, and bind them in bundles to burn them' and vv.40-43: 'As therefore the tares are gathered and burned... so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend... and shall cast them into a furnace of fire... Then shall the righteous shine forth.'

2 Thessalonians 1:7-10 describes Christ destroying the wicked at His coming, then being admired by saints.

Paul's eschatology places vengeance on the wicked first, followed by glorification in the saints, matching the pattern of the wicked being taken first.

Lecture support: Weaver reads 2 Thessalonians 1:7-10: 'the Lord Jesus shall be revealed from heaven... in flaming fire taking vengeance on them that know not God... who shall be punished with everlasting destruction... when he shall come to be glorified in his saints.'

Old Testament wisdom literature consistently says the wicked are removed, the righteous remain.

Psalms 37, Proverbs 10, and other passages promise that the wicked will be cut off and the righteous will inherit the land, contradicting the idea of a secret rapture of saints.

Lecture support: Weaver cites Psalm 37:2, 11, 34; Proverbs 10:27, 30; Proverbs 11:31, all indicating the wicked are cut off and the righteous remain.

The word *harpazo* means to seize by force and is used of both saints and wicked being taken.

While 1 Thessalonians 4:17 uses *harpazo* for saints being caught up, the word itself does not imply a secret rapture; it is used for forceful seizure in various contexts, including judgment.

Lecture support: Weaver lists all 13 NT uses of *harpazo*, including Satan catching away the word (Matt. 13:19), a wolf catching sheep (John 10:12), and Paul being taken by force (Acts 23:10). He argues the word's meaning must be determined by context.

The pre-trib rapture theory is a recent innovation, not historic Christian doctrine.

The secret rapture idea began in the 1830s with Margaret MacDonald and spread through Darby and Scofield. Historic premillennialism did not teach a rapture.

Lecture support: Weaver states, 'Did not begin until the 1800s, specifically in the 1830s... by a woman by the name of Margaret MacDonald' and 'historic premillennialism did not teach a rapture, did not believe in a rapture' (1076.6-1139.6s; 840.5-904.9s).

Scripture References

Luke 17:26-37

Primary text for the message; Jesus compares the days of Noah and Lot, warns about Lot's wife, and speaks of one taken and one left. Weaver argues the context is judgment and the taken are the wicked.

1 Corinthians 10:11

Used to show that 'the ends of the world' is plural, indicating multiple 'last days' periods.

Acts 2:16-17

Peter says the day of Pentecost fulfills Joel's prophecy of the 'last days,' showing the last days began with the New Covenant era.

1 Peter 1:20

Christ was manifest in 'these last times,' referring to the end of the Old Testament sacrificial system.

1 Peter 4:7

Peter says 'the end of all things is at hand,' indicating multiple endings in the New Testament era.

Hebrews 1:1-2

God has spoken in 'these last days' by His Son, showing the last days began at Christ's first coming.

Matthew 11:12

First occurrence of harpazo in the NT; 'the violent take it by force.'

Matthew 13:19

Satan 'catcheth away' (harpazo) the word sown in the heart.

John 6:15

The crowd intended to 'take him by force' (harpazo) to make Jesus king.

John 10:12, 28

The wolf 'catcheth' (harpazo) the sheep; no one can 'pluck' (harpazo) them out of Jesus' hand.

Acts 8:39

The Spirit 'caught away' (harpazo) Philip.

Acts 23:10

The chief captain commanded soldiers to 'take him by force' (harpazo) from the crowd.

2 Corinthians 12:2, 4

Paul was 'caught up' (harpazo) to the third heaven and paradise.

1 Thessalonians 4:17

The saints will be 'caught up' (harpazo) to meet the Lord; Weaver acknowledges this but argues it does not necessitate a secret rapture.

Jude 23

Others save with fear, 'pulling them out of the fire' (harpazo).

Revelation 12:5

The man-child was 'caught up' (harpazo) to God.

Psalms 37:1-2, 11, 34

The wicked will be cut down like grass; the meek shall inherit the earth; the wicked are cut off.

Psalms 55:23

Bloody and deceitful men shall not live out half their days; God brings them down to destruction.

Proverbs 10:27, 30

The years of the wicked are shortened; the righteous shall never be removed, but the wicked shall not inhabit the earth.

Proverbs 11:31

The righteous are rewarded in the earth; much more the wicked and sinner.

Discussion Questions

1. How does the context of judgment in Luke 17:26-37 challenge the common interpretation of 'one taken, one left' as a secret rapture of saints?

Consider: Weaver argues that the comparisons to Noah and Lot, where the wicked were destroyed, set the context for the 'taken' ones being the wicked.

2. Why is it significant that the disciples asked 'Where, Lord?' and Jesus answered with a reference to eagles and a carcass?

Consider: Weaver connects this to Job 39:30 and Proverbs 30:17, indicating the taken ones are taken to death and judgment.

3. How does the parable of the wheat and tares (Matthew 13:24-30, 36-43) explicitly teach that the wicked are gathered first?

Consider: Jesus interprets the parable, saying the tares are gathered first and burned, then the righteous shine.

4. What does 2 Thessalonians 1:7-10 reveal about the order of events at Christ's return?

Consider: Paul describes vengeance on the wicked first, then Christ being glorified in His saints.

5. How do Old Testament passages like Psalm 37 and Proverbs 10 shape our expectation of who will be removed and who will remain?

Consider: These passages consistently say the wicked are cut off and the righteous inherit the land.

6. Why does Weaver emphasize that all four eschatological views agree on Christ's literal, visible, bodily return, and how should that affect our fellowship?

Consider: He argues this common ground should prevent division over the timing and manner of Christ's return.

7. What are the dangers of holding an eschatological view based on tradition rather than personal Bible study?

Consider: Weaver warns that most people believe what they've always heard, not what Scripture actually teaches.

8. How does the warning about Lot's wife (Luke 17:32) apply to those who have a false assurance of salvation?

Consider: Weaver uses Lot's wife as an example of someone associated with the righteous but not truly saved.

Applications

Study Scripture for yourself rather than relying on tradition.

Believers should examine eschatological teachings directly from the Bible using exegesis, not simply accept what they've always heard.

Lecture support: Weaver says, 'Most people believe what they believe eschatologically because that's what they've heard all their life... just simply do not study' (236.0-304.9s).

Maintain unity with other believers who hold different eschatological views.

Since all orthodox views affirm Christ's literal, visible, bodily return, this common ground should prevent division over timing and manner.

Lecture support: Weaver states, 'All four positions teach that Jesus Christ is coming back literally, visibly, and bodily. They just disagree as to when and how... we cannot fuss and fight about it and lose fellowship over it' (957.0-1072.7s).

Live in holiness and readiness, not in speculation about end-times scenarios.

Rather than obsessing over prophecy charts, Christians should focus on godly living and obedience now.

Lecture support: Weaver critiques the undue emphasis on prophecy conferences: 'no one is concerned about living godly and holy and obedient now' (305.1-356.9s).

Examine your own salvation; do not presume upon a future second chance.

Since the wicked will be taken suddenly in judgment, there is no opportunity to repent after a secret rapture. Urgency is required.

Lecture support: Weaver warns, 'Many who plan to repent at 12 p.m. died at 11:59... when the Lord returns, the first thing on His agenda is to destroy the wicked' (3309.8-3405.8s).

Take comfort that God will judge the wicked and vindicate the righteous.

The righteous can rejoice that God will not let the wicked escape justice; this should encourage holy living and trust in God's timing.

Lecture support: Weaver says, 'This ought to encourage every true child of God to holy living. It ought to excite us because we know the wicked will not get away with their wickedness' (3408.2-3450.5s).

Do not be deceived by an unreal profession of faith.

Association with the church or a verbal profession does not guarantee salvation; like Lot's wife, many will be taken in judgment.

Lecture support: Weaver warns, 'Just because an individual professes faith in Jesus Christ does not mean that that individual is a real Christian... Was Lot's wife saved by her association with Lot? No' (2225.9-2291.4s).

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.

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 7

Pastor John Weaver - The Last Days

September 29, 2016

Read Chapter 7 in the companion book, pages 119-136.

Major Themes

Definition of 'Last Days'

The phrase 'last days' or 'latter days' in Scripture often refers to future events in general, not exclusively the period immediately before Christ's return.

Lecture support: Weaver surveys Genesis 49:1, Numbers 24:14, Deuteronomy 4:30, and other OT passages to show the phrase can mean simply 'in the future.'

The Last Days Began at Christ's First Coming

The New Testament teaches that the last days commenced with the incarnation and ministry of Jesus Christ.

Lecture support: Weaver cites Hebrews 1:1-2 ('in these last days spoken unto us by his Son'), Acts 2:16-17 (Peter applies Joel's prophecy to Pentecost), and 1 John 2:18 ('it is the last time').

Proper Hermeneutics: Exegesis vs. Eisegesis

Believers must draw meaning out of Scripture (exegesis) rather than reading their presuppositions into it (eisegesis).

Lecture support: Weaver explicitly defines the terms and warns against using 2 Timothy 3 to support modern end-times speculation.

Pastoral Context of 2 Timothy 3

Paul's description of perilous times was practical instruction for Timothy to avoid certain false teachers, not a prophecy of the end of the world.

Lecture support: Weaver notes the immediate context of 2 Timothy 2:24-26 and the command 'from such turn away' in 3:5.

Folly of Date-Setting

Throughout history, people have wrongly predicted the end based on current events, but no one knows the day or hour.

Lecture support: Weaver references a book listing failed predictions from various centuries and mocks the idea of interpreting the Bible by newspapers.

Christ's Ultimate Victory and the Resurrection

Christ will reign until all enemies are subdued, then the end will come with the resurrection of the dead and the new creation.

Lecture support: Weaver expounds 1 Corinthians 15:20-26 and 1 Thessalonians 4:13-18, emphasizing the bodily resurrection and the new heavens and earth.

Key Arguments

The phrase 'last days' is not a technical term for the end of the world.

Weaver argues that 'last days' in the Bible often simply means 'in the future' and must be interpreted in context.

Lecture support: He provides multiple OT examples (Genesis 49:1, Numbers 24:14, Deuteronomy 4:30, etc.) where the phrase refers to events in the distant future, not the eschaton.

The New Testament writers believed they were already in the last days.

Weaver contends that the last days began with Christ's first advent, as evidenced by Hebrews 1:2, Acts 2:16-17, and 1 John 2:18.

Lecture support: He quotes these passages directly and notes that Peter explicitly says 'this is that' on Pentecost, and John says 'it is the last time.'

2 Timothy 3 is pastoral advice, not end-times prophecy.

Weaver argues that Paul's description of perilous times was meant to instruct Timothy on how to deal with false teachers in his own day.

Lecture support: He points to the command 'from such turn away' and the parallel with Jannes and Jambres, showing that Paul was warning about contemporary opponents.

Date-setting is unbiblical and historically foolish.

Weaver asserts that no one knows the day or hour of Christ's return, and all attempts to predict it have failed.

Lecture support: He cites numerous historical examples from a book on failed predictions, spanning from the 4th century to the 20th century.

The end comes when Christ has put all enemies under His feet.

Weaver argues from 1 Corinthians 15 that the end is not triggered by world events but by Christ's complete victory.

Lecture support: He reads 1 Corinthians 15:24-26, emphasizing 'then cometh the end' after Christ has subdued all rule and authority.

Scripture References

2 Timothy 3:1-9

Weaver reads the passage as the starting point for discussing the last days and perilous times.

Genesis 49:1

Used to show that 'last days' can refer to future events in general, not the end of the world.

Numbers 24:14

Balaam's prophecy about Israel and Moab in the 'latter days,' meaning the future.

Deuteronomy 4:30

Moses speaks of tribulation in the 'latter days,' referring to future times of trouble.

Isaiah 2:2

The mountain of the Lord's house established in the last days, interpreted as the kingdom of God in the last days of the Old Covenant.

Jeremiah 23:20

The anger of the Lord considered in the latter days, meaning after the event.

Jeremiah 30:24

Similar to 23:20, the fierce anger of the Lord considered in the latter days.

Jeremiah 48:47

God will bring again the captivity of Moab in the latter days, meaning the last days of their punishment.

Jeremiah 49:39

God will bring again the captivity of Elam in the latter days.

Daniel 2:28

Nebuchadnezzar's dream reveals what shall be in the latter days, referring to the latter days of the Old Covenant.

Daniel 10:14

The angel tells Daniel what shall befall his people in the latter days, referring to judgment and the end of the Old Covenant.

Hosea 3:5

Israel will seek the Lord in the latter days, referring to the latter days of their kingdom.

Micah 4:1

Parallel to Isaiah 2:2, the mountain of the Lord's house established in the last days.

Hebrews 1:1-2

God has spoken in these last days by His Son, indicating the last days began with Christ's first coming.

Acts 2:13-19

Peter quotes Joel and says 'this is that' which was spoken for the last days, applying it to Pentecost.

Joel 2:28-30

The prophecy Peter quotes in Acts 2, which he says is fulfilled in the last days.

1 John 2:18

John says it is the last time because many antichrists have come.

1 Peter 4:7

Peter says the end of all things is at hand, referring to the destruction of Jerusalem in 70 A.D.

Hebrews 8:13

The old covenant is ready to vanish away, pointing to the end of the Old Testament system.

1 Corinthians 15:20-26

Christ the firstfruits, then at His coming the resurrection, then the end when He delivers the kingdom to the Father.

Discussion Questions

1. How does understanding that 'the last days' began at Christ's first coming change your perspective on current events?

Consider: Weaver argues that we have been in the last days for 2,000 years, not just a brief period before the end.

2. Why is it important to distinguish between exegesis and eisegesis when studying prophetic passages?

Consider: Weaver warns against reading modern headlines into Scripture and insists on interpreting Scripture with Scripture.

3. How does the pastoral context of 2 Timothy 3 affect the way we apply its description of 'perilous times'?

Consider: Weaver shows that Paul was instructing Timothy to avoid certain false teachers, not predicting the end of the world.

4. What dangers do you see in date-setting or trying to identify the Antichrist?

Consider: Weaver gives historical examples of failed predictions and emphasizes that no one knows the day or hour.

5. How does the promise of a new heavens and new earth shape your hope and daily living?

Consider: Weaver discusses 2 Peter 3 and the expectation of a purified creation where righteousness dwells.

6. What comfort do you find in the teaching that believers who die are immediately present with the Lord?

Consider: Weaver explains the intermediate state and the future resurrection body from 2 Corinthians 5.

Applications

Avoid date-setting and sensationalism

Believers should not try to predict the timing of Christ's return or interpret current events as sure signs of the end.

Lecture support: Weaver says, 'No man knows the day nor the hour when our Lord returns... whenever people begin to set dates... you just write down they're a nutcase.'

Interpret Scripture with Scripture

Weaver urges the congregation to practice exegesis, drawing meaning from the text in its context, rather than reading in presuppositions.

Lecture support: He contrasts eisegesis and exegesis and warns against using the Bible to prove preconceived ideas.

Trust in Christ's ultimate victory

Rather than fearing world events, believers should rest in the truth that Christ is reigning and will put all enemies under His feet.

Lecture support: Weaver expounds 1 Corinthians 15:24-26, emphasizing that the end comes only after Christ's complete triumph.

Discern false teachers

Weaver applies 2 Timothy 3 by warning that some professing Christians are immoral deceivers who should be avoided.

Lecture support: He notes the command 'from such turn away' and describes how false teachers creep into houses and lead captive silly women.

Live in light of the new creation

Since the present world will be dissolved and replaced with a new heavens and earth, believers should pursue holy living.

Lecture support: Weaver reads 2 Peter 3:11-13 and asks, 'What manner of persons ought ye to be?'

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.

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Lesson 7: Pastor John Weaver - The Last Days

Lecture JW01444

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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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