

WEAVER STUDY GUIDES

Lamentations

Study Guide

Old Testament Studies

Weaver Bible College

Complete collection | October 1, 2026

A companion for reading, discussion, and written responses.

US Letter classroom edition | Editorial review needed

Name / group

Date

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Using this guide

Read the assigned chapter before working through each lesson. Write responses before group discussion.

The five study sections retain the existing lecture-record study material. This material predates the October 1, 2026 restored manuscript edition and requires editorial review against that edition. Missing source fields are identified in each lesson. Response lines are supplied for student use.

Reading assignments refer to the October 1, 2026 completed book editions. For collections issued in two volumes, use the named volume and its own printed page numbers. Chapter numbering continues across the set.

Print at Actual Size / 100% on US Letter paper. Lessons begin on the next available page. No blank padding pages are inserted. The contents lists lessons; PDF bookmarks also list all study sections.

Online resources link to the corresponding lecture using the destination convention retained in earlier lecture guides. Live availability has not been checked.

LESSON 1

Left Alone and Without Hope

February 12, 2012

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

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

Divine Abandonment as Judgment

God can leave individuals, cities, or nations desolate and alone as a consequence of persistent unbelief and rejection of His grace.

Lecture support: Weaver states, 'Our Lord took him by the hand and led him out of town. Then he healed him and said, don't go back and tell them what I've done. They want to be left alone. I'll leave them alone.'

Greater Light, Greater Accountability

Those who receive more revelation and blessing from God bear greater responsibility and face stricter judgment if they reject it.

Lecture support: Weaver cites Luke 12:48 and Lamentations 4:6, explaining, 'The greater the light, the greater the blessing, the greater the responsibility and accountability, and I might also add, the greater the condemnation if you fail.'

The Sovereignty of God in Mercy

God dispenses His grace according to His own good pleasure, not based on human merit or foreseen response, as seen in His choice to perform miracles in Bethsaida rather than Tyre.

Lecture support: Weaver explains, 'Why were the works done in Bethsaida... where they would be rejected, and not done in Tyre and Sidon... where they would have been received? Here's the answer. Because it seemed good in God's sight to do it like that.'

The Danger of Despising God's Word

Rejecting the preaching and teaching of Scripture is a grave error that can lead to spiritual desolation.

Lecture support: Weaver warns, 'Do you ever realize the greatest curse that God can put upon a people... is to deprive them of His Word?'

The Need for Divine Conviction

Believers should actively seek God's troubling, convicting work in their hearts rather than desiring to be left alone in comfort.

Lecture support: Weaver prays, 'Lord, I do pray that you'll bother us. I pray that you'll trouble our minds when we think wrongly.'

Key Arguments

Jesus' actions in Mark 8 signify judgment on Bethsaida

Leading the blind man out of town and forbidding his return were not for privacy but to demonstrate that Bethsaida was unworthy of further miracles due to its unbelief.

Lecture support: Weaver argues, 'What was our Lord doing? He was showing the inhabitants of Bethsaida that he considered them unworthy of having another miracle done among them.'

Bethsaida's guilt is greater than Tyre and Sidon's

Because Bethsaida witnessed many mighty works of Christ and still rejected Him, its judgment will be more severe than that of notoriously wicked cities that lacked such revelation.

Lecture support: Weaver quotes Matthew 11:21, 'Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago.'

God's sovereignty explains the unequal distribution of miracles

The reason Jesus performed miracles in unrepentant Bethsaida rather than in potentially repentant Tyre is simply that it pleased God to do so, affirming His absolute sovereignty.

Lecture support: Weaver cites Matthew 11:25-26, 'Even so, Father, for it seemed good in thy sight,' and concludes, 'He is sovereign. He does as He pleases and whatever He does is right.'

Rejecting Christ dishonors the Father

To dishonor the Son is to dishonor the Father who sent Him, making rejection of Christ a direct offense against God.

Lecture support: Weaver explains John 5:23, 'He that honors not the Son honors not the Father who had sent him.'

God can leave the unrepentant alone

Those who persistently reject God's Word and Spirit may be given over to their own desires, left without divine intervention or witness.

Lecture support: Weaver states, 'If you don't want to be bothered with Christ... Christ can arrange it that you can be left alone.'

Scripture References

Mark 8:22-26

The primary text: Jesus heals a blind man outside Bethsaida and commands him not to return to the town.

Jeremiah 8:18-20

Jeremiah laments over Jerusalem's desolation, saying 'The harvest is past, the summer is ended, and we are not saved.'

Matthew 23:37-38

Jesus weeps over Jerusalem and declares, 'Behold, your house is left unto you desolate.'

Luke 19:41-44

Jesus weeps over Jerusalem and prophesies its destruction by enemies because it did not know the time of its visitation.

John 1:44

Philip, Andrew, and Peter were from Bethsaida.

John 12:21

Philip is identified as being from Bethsaida of Galilee.

Luke 9:10

Jesus took the apostles aside privately to a desert place belonging to Bethsaida.

John 20:30-31

Many other signs Jesus did which are not written, but these are written that you may believe.

Luke 12:48

To whom much is given, much will be required.

Lamentations 4:6-10

The punishment of Jerusalem is greater than that of Sodom; the people suffered starvation and cannibalism.

Matthew 11:21-24

Jesus upbraids Bethsaida and Chorazin, saying it will be more tolerable for Tyre and Sidon in the day of judgment.

Luke 10:13-15

Parallel to Matthew 11:21-24, with similar wording.

2 Timothy 4:1-2

Paul charges Timothy to preach the word, reprove, rebuke, and exhort.

John 5:22-23

All should honor the Son equally as the Father; he who does not honor the Son does not honor the Father.

Matthew 10:40

He who receives you receives me, and he who receives me receives him who sent me.

Matthew 11:25-26

Jesus thanks the Father for hiding things from the wise and revealing them to babes, for so it seemed good in His sight.

Luke 10:21

Parallel to Matthew 11:25-26, Jesus rejoices and thanks the Father for His sovereign will.

John 5:1-21

Jesus heals one man at the pool of Bethesda among many, illustrating that the Son quickens whom He will.

Matthew 15:12-14

Jesus says of the Pharisees, 'Let them alone: they be blind leaders of the blind.'

Jeremiah 3:15

God promises to give pastors according to His heart who will feed with knowledge and understanding.

Discussion Questions

1. What does it mean for a person or a community to be 'left alone and without hope' by God?

Consider: Weaver describes the horror of desolation and uses Jerusalem and Bethsaida as examples.

2. How does the principle 'to whom much is given, much is required' apply to our own lives and church?

Consider: Weaver explains this principle from Luke 12:48 and applies it to the privileges of hearing God's Word.

3. Why did Jesus lead the blind man out of Bethsaida and forbid him from returning?

Consider: Weaver argues this was a sign of judgment on Bethsaida's unbelief.

4. How should we respond to the mystery that God sometimes withholds grace from those who might seem more likely to repent?

Consider: Weaver addresses the question of why miracles were not done in Tyre and Sidon, concluding with God's sovereignty.

5. In what ways might we be guilty of despising or undervaluing the preaching and teaching of God's Word?

Consider: Weaver challenges the congregation to consider how much they read and study Scripture.

6. What does it look like to pray for God to 'bother' us with conviction rather than leaving us alone?

Consider: Weaver urges believers to ask God to trouble their minds and hearts.

7. How does the sovereignty of God in showing mercy comfort or challenge you?

Consider: Weaver emphasizes that God does as He pleases and is merciful to whom He will be merciful.

8. What can we learn from the contrast between Bethsaida and Tyre/Sidon about the danger of familiarity with the gospel?

Consider: Weaver notes that Bethsaida had greater light but greater unbelief.

Applications

Value the Word of God and its preaching

Believers should recognize the immense privilege of having Scripture and faithful teaching, and not take it for granted.

Lecture support: Weaver asks, 'Have you ever thought what it would be like to be deprived of the Bible? Or really to be deprived of a preaching teacher who teaches the Bible?'

Seek God's convicting work

Rather than avoiding discomfort, believers should pray for God to trouble their consciences and expose sin.

Lecture support: Weaver prays, 'Lord, I do pray that you'll bother us. I pray that you'll trouble our minds when we think wrongly.'

Do not presume upon God's grace

Those who continually reject God's Word risk being left alone and desolate, so we must respond with repentance and faith.

Lecture support: Weaver warns, 'If you don't want to be bothered with Christ... Christ can arrange it that you can be left alone.'

Honor Christ as equal with the Father

Recognizing that to dishonor the Son is to dishonor the Father should lead to reverent worship and obedience.

Lecture support: Weaver explains John 5:23, 'He that honors not the Son honors not the Father who had sent him.'

Cry out for mercy like Fanny Crosby

Adopt the posture of humble dependence, pleading with God not to pass by but to show grace.

Lecture support: Weaver quotes the hymn, 'Pass me not, O gentle Savior, hear my humble cry. While on others thou art calling, do not pass me by.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 2

I Feel Just Like Jeremiah

December 18, 2016

Read Chapter 2 in the companion book, pages 23-38 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

National Deterioration from Disobeying God's Word

All national disaster is the result of disregarding and disobeying the Word of God, a truth seen in Judah and applicable to America.

Lecture support: Weaver states: 'all national deterioration and disaster is the result of disregarding and disobeying the Word of God' and applies it to both Judah and America.

The Stubbornness and Rebellion of the People

The people in Jeremiah's time were stiff-necked, hardened, and refused to hear God's Word, mirroring the attitude of many today.

Lecture support: Weaver cites Jeremiah 7:26, 17:23, 19:15 to show their hardened necks and applies it to modern indifference.

The Hezekiah Syndrome: Generational Unconcern

People today, like Hezekiah, care only about peace in their own days and are unconcerned about the consequences for future generations.

Lecture support: Weaver explains 2 Kings 20 and says, 'They are not thinking generationally... They're living for this day in time.'

The Insufficiency of Human Compassion to Save

No amount of godly compassion or concern from a preacher can turn hearts or save anyone; only God can do that.

Lecture support: Weaver says, 'the godliness, the concern, and the compassion and the love of godly preachers are all insufficient to turn the hearts of a people.'

The Righteousness of Divine Judgment

When a people persistently reject God, the only remedy is His righteous judgment, which Jeremiah eventually discerned and prayed for.

Lecture support: Weaver explains Jeremiah 18 and says, 'Jeremiah discerned that the only thing left was judgment.'

Judgment as a Door of Hope

God's judgment, like the valley of Achor, is a door of hope because it deals with sin and allows recovery and restoration.

Lecture support: Weaver references Hosea 2:15 and says, 'The door of hope was a door of judgment... Judgment is not our enemy. Judgment is our friend.'

Key Arguments

America is following the same path as Judah

Weaver argues that the spiritual breakdown in America mirrors that of Judah, with leaders and people forsaking God and refusing correction.

Lecture support: Weaver says, 'I believe that a case could be made against America exactly as Jeremiah makes the case against Judah.'

Preaching cannot save those who refuse to hear

Despite Jeremiah's faithful preaching, the people did not repent, showing that biblical preaching alone cannot save the unwilling.

Lecture support: Weaver states, 'godly preachers and biblical preaching will never save those who refuse to hear and believe and repent.'

God will eventually remove or silence His preachers

When a people persistently reject God, He will either move His preacher out of the land or shut his mouth, leading to full judgment.

Lecture support: Weaver says, 'He'll either move his preacher out of the land... or he'll shut the mouth of his preacher... And when God does that, just get ready for a full judgment.'

Swift judgment leads to quicker recovery

Weaver argues that dealing with sin quickly through judgment allows for faster recovery and rebuilding of a godly society.

Lecture support: Weaver says, 'The sooner and the quicker the problem is dealt with... the sooner and quicker we can get on with recovery.'

Scripture References

Jeremiah 9:1-9

Weaver reads the opening passage of his sermon, describing the wickedness of the people and God's response.

Jeremiah 2:8

Used to show that the priests, pastors, and prophets had all forsaken God.

Jeremiah 2:19

God declares that their own wickedness will correct them because they have forsaken Him.

Jeremiah 2:30-32

Illustrates that the people refused correction and had forgotten God.

Jeremiah 5:1-3

God challenges Jeremiah to find one righteous man in Jerusalem, but none could be found.

Jeremiah 7:26

Shows the people hardened their necks and did worse than their fathers.

Jeremiah 17:23

The people made their necks stiff so they might not hear instruction.

Jeremiah 19:15

God pronounces evil because they hardened their necks against His words.

2 Kings 20:12-19

The story of Hezekiah showing the treasures to Babylon and his selfish response to the prophecy of judgment.

Jeremiah 9:10

Jeremiah takes up weeping and wailing for the desolation of the land.

Jeremiah 13:17

Jeremiah's soul weeps in secret because the people will not hear.

Jeremiah 48:32

Jeremiah weeps for the vine of Sibmah.

Lamentations 1:16

Jeremiah weeps because the comforter is far and his children are desolate.

Lamentations 2:11

Jeremiah's eyes fail with tears for the destruction of his people.

Lamentations 3:48

Jeremiah's eye runs down with rivers of water for the destruction of his people.

Jeremiah 8:6

No man repented of his wickedness; everyone turned to his own course.

Psalms 120:5

David laments dwelling in Meshech and Kedar, paralleling Jeremiah's desire to escape.

2 Peter 2:8

Lot's righteous soul was vexed daily by the wickedness around him.

Jeremiah 20:7-10

Jeremiah is mocked, derided, and plotted against by his own people.

Jeremiah 32:2

Jeremiah was shut up in the court of the prison.

Discussion Questions

1. In what ways do you see parallels between the spiritual condition of Judah in Jeremiah's time and our own nation today?

Consider: Weaver argues that America is following the same path of disregarding God's Word.

2. How should we respond when we see widespread indifference and rebellion against God, even among professing Christians?

Consider: Weaver describes the 'Hezekiah syndrome' and the lack of concern for future generations.

3. Why is human compassion and concern insufficient to bring about spiritual change in others?

Consider: Weaver teaches that only God can turn hearts, not the godliness of preachers.

4. Is it ever appropriate for believers to pray for God's judgment on the wicked? How does Jeremiah 18 inform our prayers?

Consider: Weaver explains Jeremiah's prayer against his people as siding with God's righteousness.

5. What does it mean that judgment can be a 'door of hope'? How have you seen this principle at work?

Consider: Weaver references the valley of Achor and the necessity of dealing with sin for recovery.

6. How can we cultivate a heart like Jeremiah's that weeps over sin yet ultimately trusts God's righteous judgment?

Consider: Weaver traces Jeremiah's emotional journey from compassion to discernment.

Applications

Recognize that things will get worse before judgment comes

Weaver warns that America has sown the wind and will reap the whirlwind; believers should not be surprised at increasing wickedness.

Lecture support: Weaver says, 'We've sown the wind and we're reaping the whirlwind... It's going to get worse.'

Do not rely on human preaching or compassion to save

Understand that only God can turn hearts; our role is to be faithful, but salvation is His work.

Lecture support: Weaver states, 'godly preachers and biblical preaching will never save those who refuse to hear and believe and repent.'

Pray for God's righteous judgment on persistent wickedness

Like Jeremiah and David, believers can pray that God would bring the wickedness of the wicked to an end and establish the just.

Lecture support: Weaver quotes Psalm 7:9 and says, 'Have you ever prayed that God would bring the wickedness of the wicked to an end?'

Embrace judgment as a necessary step toward recovery

Rather than fearing judgment, see it as God's means of cutting out sin so that restoration can begin.

Lecture support: Weaver says, 'Judgment is not our enemy. Judgment is our friend.'

Deal with sin swiftly in your own life and community

The sooner sin is excised, the sooner recovery can happen; delay only prolongs the problem.

Lecture support: Weaver says, 'The sooner and the quicker the problem is dealt with... the sooner and quicker we can get on with recovery.'

Personal Response and Notes

Student notes after reading the assigned chapter

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LESSON 3

Regards

August 16, 2021

Read Chapter 3 in the companion book, pages 39-55 (October 1, 2026 edition).

Study source: existing lecture enrichment; review needed against the restored manuscript.

Major Themes

The Meaning of Regard

Regard means to look upon with favor, honor, and respect; it involves paying attention to someone with love.

Lecture support: The word 'regard' literally means to look upon or to think upon with a particular feeling. It means to regard a person with favor or to have and to show respect and honor for someone.

Lex Talionis: Honor and Dishonor

God applies the law of retribution: those who honor Him are honored, and those who despise Him are lightly esteemed.

Lecture support: Them that honour me I will honour, and they that despise me shall be lightly esteemed.

Israel's Covenant Breaking and God's Disregard

God disregarded Israel because they broke His covenant and rebelled despite His care, like an unfaithful wife.

Lecture support: Because they continued not in my covenant, and I regarded them not, saith the Lord.

The Danger of Disregarding God

Disregarding God leads to His disregard in times of calamity; He will not answer those who hated knowledge.

Lecture support: Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.

Honoring God Brings His Regard

God regards the prayer of the destitute who honor Him; honoring God is essential for His favor.

Lecture support: He will regard the prayer of the destitute, and not despise their prayer.

Key Arguments

It is impossible to honor a dishonorable person

Weaver argues that Scripture commands not to regard wicked individuals, as seen in Elisha's disregard for Jehoram and the command to not regard sorcerers.

Lecture support: Elisha said, 'Were it not that I regard the presence of Jehoshaphat... I would not look toward thee, nor see thee.'

Dishonoring Christ is dishonoring God the Father

John 5:22-23 shows that all judgment is committed to the Son so that all should honor the Son; dishonoring the Son dishonors the Father.

Lecture support: He that honoureth not the Son honoureth not the Father which hath sent him.

God's disregard is a just retribution for Israel's disregard

Hebrews 8:9 and 1 Samuel 2:30 establish that God's disregard of Israel was a direct response to their covenant breaking and despising of Him.

Lecture support: Because they continued not in my covenant, and I regarded them not, saith the Lord.

Despised blessings become stored wrath

Romans 2:4-5 teaches that despising God's goodness and forbearance treasures up wrath for the day of judgment.

Lecture support: But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath.

God will not answer those who disregarded Him

Proverbs 1:24-31 warns that those who refused God's call and disregarded His counsel will call on Him in calamity but He will not answer.

Lecture support: Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.

Scripture References

Hebrews 8:9

Central text: God disregarded Israel because they broke His covenant.

2 Kings 3:6-14

Elisha disregards King Jehoram but regards Jehoshaphat.

Leviticus 19:31

Command not to regard those with familiar spirits.

Acts 8:9-11

People of Samaria regarded Simon the sorcerer.

1 Samuel 25:25

Abigail tells David not to regard Nabal, a man of Belial.

John 5:22-23

All judgment committed to the Son so that all should honor the Son; dishonoring the Son dishonors the Father.

Psalms 2:11-12

Kiss the Son lest He be angry and you perish.

Hebrews 10:28-29

Sorer punishment for those who trod under foot the Son of God.

1 Samuel 2:30

God honors those who honor Him and lightly esteems those who despise Him.

Hebrews 8:1-12

Context of the New Covenant and God's disregard of Israel under the Old Covenant.

Isaiah 5:1-7

Parable of the vineyard: Israel brought forth wild grapes despite God's care.

Jeremiah 31:31-32

God will make a new covenant; Israel broke the old covenant though God was a husband to them.

Jeremiah 3:2-3

Israel polluted the land with whoredoms and had a whore's forehead.

Ezekiel 16:28, 32, 45

Israel played the harlot with Assyrians; an adulterous wife who loathes her husband.

1 Corinthians 10:1-5

All Israel had spiritual blessings, but with many God was not well pleased; only Joshua and Caleb entered the land.

Isaiah 5:11-13

Woe to those who regard not the work of the Lord; therefore they go into captivity.

Lamentations 4:13-16

God will no more regard them because of the sins of prophets and priests.

Amos 5:21-24

God hates their feast days and will not regard their peace offerings; He desires righteousness.

Zechariah 11:6-9

God will no more pity the inhabitants; His soul loathed them because they abhorred Him.

Malachi 1:6-9

Priests despise God's name by offering polluted bread; God asks if He will regard their persons.

Discussion Questions

1. What does it mean to 'regard' someone biblically, and how does this differ from our common use of the word?

Consider: Weaver defines regard as looking upon with favor, honor, and respect.

2. Why did Elisha refuse to regard King Jehoram, and what does this teach us about showing honor?

Consider: Elisha regarded Jehoshaphat but not the wicked Jehoram.

3. How does dishonoring Jesus Christ equate to dishonoring God the Father according to John 5:22-23?

Consider: Weaver explains that all judgment is committed to the Son so that all should honor the Son.

4. In what ways did Israel act like an unfaithful wife, and how did God respond?

Consider: Weaver uses Jeremiah, Ezekiel, and Hosea to describe Israel's spiritual adultery.

5. What does Romans 2:4-5 teach about the danger of despising God's goodness and forbearance?

Consider: Weaver explains that despised blessings become stored wrath.

6. How should the warning of Proverbs 1:24-31 affect the way we respond to God's call today?

Consider: God warns that He will not answer those who disregarded Him when calamity comes.

7. What practical steps can we take to honor God so that He will regard us?

Consider: Weaver concludes that honoring God involves obedience and bringing our lives into conformity to His Word.

Applications

Do not expect God to regard you if you disregard Him

If you live in rebellion and dishonor God, do not expect His favor or help in times of deep need.

Lecture support: If you do not regard God, do not expect Him to regard you. Yes, you may have his blessings temporarily, but... in your deepest hour of need... you won't have him.

Honor God to receive His regard and hearing

To have God hear and help us, we must learn to honor Him, obey Him, and conform our lives to His Word.

Lecture support: If we want God to hear us and help us, we must learn to honor Him, to obey Him, and bring our lives into conformity to His Word.

Come to God as destitute and trusting only in Him

God regards the prayer of the destitute who come helpless and hopeless, trusting only in Him and seeking to honor Him.

Lecture support: When we come to him and we come as helpless and hopeless having no trust in anything or anyone but in him alone, seeking to honor him... God said, 'I will hear you. I will regard you.'

Personal Response and Notes

Student notes after reading the assigned chapter

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

Online Lecture Resources

Select the lecture link in the PDF or scan its lecture QR code.

Lesson 1: Left Alone and Without Hope

Lecture JW01259

[Open this lecture online](#)



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01259&transcript=ai&pc_view=formatted

Lesson 2: I Feel Just Like Jeremiah

Lecture JW01458

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Lesson 3: Regards

Lecture JW01620

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Source information and review

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Chapter order and reading ranges follow the October 1, 2026 completed manuscript manifests. The source record paths, hashes, field coverage, attribution notes, and reading editions are recorded in the companion manifest.