WEAVER STUDY GUIDES

Praying Against the Wicked

Study Guide

New Testament Studies

Weaver Bible College

Complete collection | October 9, 2026 opening-heading corrected edition

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 existing lecture study material, source qualifications, and lesson-specific provenance are retained. Reading assignments refer to the October 9, 2026 opening-heading corrected book editions. Student response spaces are intentional.

Reading assignments refer to the October 9, 2026 opening-heading corrected 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

Praying Against the Wicked -1

December 09, 2012

Read Chapter 1 in the companion book, pages 5-26 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

Distinction between personal enemies and God's enemies

Weaver stresses that Matthew 5:44 commands love for personal enemies, but Scripture also commands prayer and action against God's enemies.

Lecture support: Weaver says, 'there is a huge difference between our enemies and the enemies of the Lord' and explains that Matthew 5 deals with 'our enemies, not his.'

Validity of imprecatory prayers

Imprecatory prayers are as biblical and applicable today as in the Old and New Testaments, and failing to pray them is sinful.

Lecture support: Weaver states, 'imprecatory prayers are just as valid, just as applicable, just as biblical, and just as scriptural today as they were in the Old Testament and in the New Testament.'

Praying 'Thy kingdom come' as praying against evil kingdoms

The Lord's Prayer is inherently a prayer against the kingdoms of man, Satan, and the new world order, seeking God's dominion instead.

Lecture support: Weaver explains, 'when we pray, "thy kingdom come," we are in essence praying against all of the other kingdoms... We're actually praying against them.'

God's defense of His people against the wicked

God promises to defend His people for His own sake and will ultimately destroy His enemies, as seen in the angel slaying 185,000 Assyrians.

Lecture support: Weaver reads Isaiah 37:35-36 and says, 'God says, "For I will defend this city to save it for my own sake..." Then the angel of the Lord went forth and smote...'

The wicked will fall into their own traps

God causes the wicked to be ensnared by their own schemes, as Sennacherib was killed by his sons, fulfilling the principle of Psalm 7:15-16.

Lecture support: Weaver quotes Psalm 7:15-16 and says, 'God's going to let the wicked fall into the pit which they dug.'

Perseverance of genuine faith under attack

True believers will not ultimately defect under persecution; those who leave were never truly of the faith, per 1 John 2:19.

Lecture support: Weaver quotes 1 John 2:19 and says, 'If you're really genuinely all of us, you're not going to leave.'

Key Arguments

Praying against the wicked is a godly act

Weaver argues that Scripture commands believers to pray against God's enemies, and failure to do so is sinful rebellion.

Lecture support: Weaver says, 'Praying against the wicked is a godly act. And the truth of the matter is we are sinful and we are rebellious when we fail to pray against the wicked.'

Matthew 5:44 applies only to personal enemies, not God's enemies

Weaver contends that Jesus' command to love enemies refers to personal offenses, not to those who blaspheme God and attack His kingdom.

Lecture support: Weaver asks, 'Is David violating Matthew 5 and verse 44? And the answer is no. Because Matthew 5 and verse 44 deals with our enemies, not God's enemies.'

Imprecatory prayers are found in both Testaments

Weaver cites David's prayers in Psalms and Paul's prayers in 2 Timothy and Romans to show that praying against the wicked is a consistent biblical practice.

Lecture support: Weaver reads Psalm 58:6-9, 2 Timothy 4:14, and Romans 15:30-31 as examples of imprecatory prayers.

Helplessness should drive us to imprecatory prayer

When human strength is exhausted, as Hezekiah described, believers must cry out for God to intervene against the wicked.

Lecture support: Weaver explains Hezekiah's message: 'Our energies are exhausted. Our strength is insufficient for our defense. What we need is divine interposition.'

Prayer can thwart the plans of the wicked before they act

Weaver argues that preventive prayer is better than trying to escape trouble, as Hezekiah's prayers stopped Sennacherib's attack.

Lecture support: Weaver says, 'It is better to avoid going into Assyria than it is to get in and trying to get out. And that's exactly what they were doing. They were praying against Sennacherib.'

Christ's reign will ultimately subdue all His enemies

Weaver points to Psalm 110 and 1 Corinthians 15 to show that all God's enemies will be made Christ's footstool, so praying for that end is right.

Lecture support: Weaver quotes Psalm 110:1-2 and 1 Corinthians 15:25, saying, 'All of his enemies are going to be subjugated.'

Scripture References

Isaiah 37:1-38

The primary text; Hezekiah's prayer against Sennacherib and God's deliverance.

Matthew 5:43-44

Jesus' command to love enemies and pray for persecutors, which Weaver distinguishes from praying against God's enemies.

Romans 12:17-21

Instructions on not repaying evil for evil, but overcoming evil with good, applied to personal enemies.

1 Peter 3:9

Not rendering evil for evil but blessing, cited as parallel to Romans 12.

Psalm 94:16

God asks who will rise up against evildoers, showing the need to oppose God's enemies.

Matthew 12:30

He that is not with Christ is against Him; used to argue that failing to pray against the wicked shows one is not for Christ.

Luke 11:2

The Lord's Prayer, interpreted as praying against other kingdoms and for God's will to be done.

Romans 5:10

We were enemies reconciled to God, showing that even the elect are enemies before conversion.

Colossians 1:21

Believers were once alienated and enemies in mind, reinforcing the general sense of enmity before salvation.

Psalm 74:23

A prayer for God not to forget the voice of His enemies, whose tumult increases continually.

Psalm 2:1-3

The kings and rulers take counsel against the Lord and His Anointed, seeking to cast away God's bands.

Psalm 58:3-11

An imprecatory prayer asking God to break the teeth of the wicked and let them melt away.

Psalm 68:1-3

A prayer for God to arise and scatter His enemies, letting them perish like smoke and wax.

2 Timothy 4:14

Paul's imprecatory prayer that the Lord reward Alexander the coppersmith according to his works.

Romans 15:30-31

Paul asks prayer for deliverance from unbelievers in Judea, an example of praying against some.

Psalm 139:19-24

David's declaration of hating those who hate God with perfect hatred, and asking God to search his heart.

Psalm 7:9, 14-16

A prayer for the wickedness of the wicked to end, and the principle that the wicked fall into their own pit.

Ephesians 6:12

We wrestle not against flesh and blood but against spiritual wickedness in high places.

Psalm 34:14-19

The face of the Lord is against evildoers, but He delivers the righteous from their troubles.

Psalm 14:4

The workers of iniquity eat up God's people as bread, showing their destructive nature.

Discussion Questions

1. How do we practically distinguish between personal enemies (whom we are to love) and God's enemies (against whom we are to pray)?

Consider: Weaver spends significant time explaining the difference, but application can be challenging.

2. In what ways does the Lord's Prayer ('Thy kingdom come') function as an imprecatory prayer against evil kingdoms today?

Consider: Weaver argues that praying for God's kingdom is inherently praying against other kingdoms.

3. What are some modern examples of 'haughty, arrogant, blasphemous' enemies of God that we should be praying against?

Consider: Weaver cites historical figures like Stalin and current trends like the suppression of religious liberty.

4. How can we pray against the wicked without falling into personal vengeance or hatred?

Consider: Weaver emphasizes that imprecatory prayers are about God's honor and kingdom, not personal retaliation.

5. What does Hezekiah's admission of helplessness ('no strength to bring forth') teach us about our dependence on God in spiritual warfare?

Consider: Weaver uses this phrase to illustrate the need for divine intervention when human resources fail.

6. How should the certainty of Christ's ultimate victory over His enemies shape our prayers and actions today?

Consider: Weaver closes with the promise that all enemies will be made Christ's footstool.

Applications

Learn to pray against the wicked in every area of life

Weaver urges believers to pray against the wicked in all spheres where they prosper, following David's example of praying against Ahithophel's counsel.

Lecture support: Weaver says, 'We must learn to pray against the wicked in every area of our life, and in every area in which the wicked are indeed prospering.'

Pray for God to confound the counsel of the wicked

Believers should ask God to turn the thoughts and plans of the wicked into confusion and foolishness, as David did.

Lecture support: Weaver says, 'I pray that God will turn their thoughts into confusion, their tongue into foolishness, to confound them. That's what David prayed.'

Pray 'Thy kingdom come' with understanding of its imprecatory nature

When praying the Lord's Prayer, believers should consciously pray against the kingdoms of man and Satan, desiring God's dominion.

Lecture support: Weaver explains, 'when we pray, "Thy will be done in earth as it is in heaven," what we're actually saying is this. I don't care what other men will or want.'

Pray preventively before the wicked act

Weaver encourages praying against the wicked before they can cause harm, as Hezekiah did, rather than waiting until trouble comes.

Lecture support: Weaver says, 'It is better to avoid going into Assyria than it is to get in and trying to get out.'

Ask God to subdue and remove the wicked from our nation

Weaver calls for prayer that God would consume the wicked from the earth, echoing Psalm 104:35, for the sake of the nation.

Lecture support: Weaver says, 'We need to learn to pray that God would be pleased again to subdue and remove the wicked from our lives and from our nation.'

Personal Response and Notes

Student notes after reading the assigned chapter

LESSON 2

Praying Against The Wicked

Part Two

January 12, 2016

Read Chapter 2 in the companion book, pages 27-47 (October 9, 2026 opening-heading corrected edition).

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

Major Themes

The Biblical Mandate to Pray Against the Wicked

Praying against God's enemies is a righteous and necessary act, modeled by Hezekiah, David, and Nehemiah, and is consistent with imprecatory prayers throughout Scripture.

Lecture support: Weaver states, 'praying against the wicked is indeed a godly act. And we are sinful and rebellious when we fail to pray against the wicked.' He cites 2 Kings 19:20 and multiple Psalms.

Distinction Between Personal and Divine Enemies

Christians are to love and bless personal enemies (Matthew 5:44), but God's enemies must be confronted and prayed against, as they are enemies of His kingdom.

Lecture support: Weaver explains, 'There is a vast difference between our enemies and God's enemies... God's enemies must be confronted and dealt with and prayed against.'

The Wicked's Temporary Success and Ultimate Defeat

The wicked may boast of victories, but God will ultimately judge them. Believers should not be discouraged by temporary setbacks.

Lecture support: Weaver says, 'The wicked have not won, and they cannot win, and they will not win... those skirmishes and those battles are not the war.' He references Psalm 10 and Ahab's proverb.

Covenantal Identification: Attacks on God's People Are Attacks on God

Because of the close relationship between God and His people (bride/bridegroom, body/head), any reproach against them is blasphemy against God Himself.

Lecture support: Weaver notes, 'God interprets their reproach and their attack upon His people as a reproach and attack upon Himself,' citing 2 Kings 19:6 and Zechariah 2:8.

The Necessity of Imprecatory Prayer in the Christian Life

Imprecatory prayers are as valid today as in biblical times. Praying 'Thy kingdom come' inherently prays against opposing kingdoms, and Christ's return includes judgment.

Lecture support: Weaver asserts, 'imprecatory prayers are just as valid, just as applicable, just as biblical, and just as scriptural today as they were in the Old Testament and in the New Testament.'

Key Arguments

Praying for rulers in 1 Timothy 2 is for our peace, not their salvation

Paul's instruction to pray for kings is so that Christians may live quiet and peaceable lives, not for the rulers' benefit. Scripture requires Christian rulers, and early American law reflected this.

Lecture support: Weaver says, 'we pray for them not for their benefit, but for our benefit... that they will leave us alone.' He cites Deuteronomy 17 and John Jay's statement.

Matthew 5:44 addresses personal enemies, not God's enemies

Jesus' command to love enemies applies to personal offenses arising from pride or conflict, not to those who blaspheme God and attack His kingdom. God's enemies require a different response.

Lecture support: Weaver states, 'There is a vast difference between our enemies and God's enemies... Our Lord is showing us how we are to respond to our enemies.'

Imprecatory prayers are modeled by godly men in Scripture

David, a man after God's own heart, prayed for the breaking of teeth and melting of the wicked (Psalm 58, 68, 139). Nehemiah prayed for their judgment. These prayers are holy.

Lecture support: Weaver reads Psalm 58:6, 'Break their teeth, O God... Break out the great teeth of the young lions,' and notes David's hatred is 'perfect hatred' followed by a plea for self-examination.

The wicked's mockery should not deter prayer

Rabshakeh and Sanballat mocked God's people, but Hezekiah and Nehemiah responded with prayer for judgment. Betrayal by fellow believers is more painful but must be endured.

Lecture support: Weaver cites Nehemiah 4:4, 'Hear, O our God, for we are despised... give them for a prey,' and Psalm 55:12-14 on betrayal.

God's covenantal protection means touching His people touches Him

The close relationship (apple of His eye, body/head) means any attack on believers is an attack on God. He will defend and vindicate His people.

Lecture support: Weaver says, 'You can't touch God's people without touching God,' referencing Zechariah 2:8 and Deuteronomy 32:10.

Scripture References

2 Kings 19:1-7

Hezekiah seeks Isaiah's prayer against Sennacherib's threats.

2 Kings 19:20

God hears Hezekiah's prayer against Sennacherib.

Proverbs 28:28

When the wicked perish, the righteous increase.

1 Timothy 2:1-2

Pray for rulers so we may live peaceably; not for their salvation.

Deuteronomy 17

Only brethren (Christians) should rule over God's people.

Matthew 5:44

Love and pray for personal enemies; distinct from God's enemies.

Romans 13:10

Love is the fulfilling of the law.

1 Peter 3:9

Do not render evil for evil, but blessing.

Romans 12:17-21

Avenge not yourselves; overcome evil with good.

Psalm 94:16

Who will rise up for God against evildoers?

Matthew 12:30

He that is not with me is against me.

Psalm 58:3-10

David's imprecatory prayer: break their teeth, let them melt.

Psalm 68:1-3

Let God arise, His enemies be scattered; let the wicked perish.

Psalm 139:19-24

David hates God's enemies with perfect hatred and asks for self-examination.

Romans 11:2-3

Elijah made intercession against Israel.

Jeremiah 14

God told Jeremiah not to pray for the people's good.

Nehemiah 4:1-5

Nehemiah prays against mockers, asking God not to cover their sin.

Psalm 75:4-10

God will cut off the horns of the wicked; promotion comes from Him.

Psalm 55:12-14

Betrayal by a close friend is more painful than enemy attack.

Psalm 10:1-16

The wicked boast and think God forgets; David prays 'Break thou the arm of the wicked.'

Discussion Questions

1. How does Proverbs 28:28 shape our understanding of the relationship between the wicked and the righteous in society?

Consider: Weaver cites this verse to argue that the righteous increase when the wicked perish.

2. In what ways does 1 Timothy 2:1-2 challenge or confirm your current practice of praying for civil authorities?

Consider: Weaver explains that the prayer is for our peaceable life, not the rulers' salvation.

3. How do you personally distinguish between personal enemies and God's enemies in your prayer life?

Consider: Weaver argues Matthew 5:44 applies to personal enemies, while God's enemies require imprecatory prayer.

4. What is your reaction to David's imprecatory prayers in Psalms 58 and 139? Are they compatible with New Testament ethics?

Consider: Weaver presents these as models of godly prayer against the wicked.

5. How should we respond when the wicked mock our faith or God's promises, as Rabshakeh did to Hezekiah?

Consider: Weaver uses Nehemiah 4 as an example of praying for judgment in response to mockery.

6. What temporary victories of the wicked in our day tempt you to discouragement, and how does Psalm 10 address that?

Consider: Weaver warns against being deterred by the enemy's boasts and points to their ultimate judgment.

7. How does the truth that attacks on God's people are attacks on God (Zechariah 2:8) affect your view of persecution and spiritual warfare?

Consider: Weaver emphasizes the covenantal identification between Christ and His church.

8. What practical steps can you take to incorporate biblical imprecatory prayers into your regular prayer life?

Consider: Weaver concludes with an application to learn to pray against the wicked consistently.

Applications

Learn to pray against the wicked

Believers should begin to pray imprecatory prayers against God's enemies, asking God to deal with them as He sees fit.

Lecture support: Weaver says, 'If you've never prayed against the wicked, now would be the time to begin to pray against them and learn to pray against them consistently and constantly.'

Trust God to defend and vindicate His people

As our elder brother and heavenly Father, God will defend us; we should cry out to Him for vindication rather than taking vengeance ourselves.

Lecture support: Weaver states, 'we as God's people have an elder brother and a heavenly Father who are both willing to defend us and will vindicate us.'

Pray 'Thy kingdom come' with understanding

When we pray for God's kingdom, we are inherently praying against all opposing kingdoms, including the New World Order and ungodly rulers.

Lecture support: Weaver explains, 'when we pray for His kingdom, we're praying against all the other kingdoms.'

Do not be deterred by mockery or temporary victories

Expect ridicule from the wicked and do not be discouraged by their successes, knowing God will ultimately judge them.

Lecture support: Weaver says, 'When we pray against God's enemies, we must not be deterred or discouraged because of either temporary or what we would call major victories of the enemy.'

Examine your allegiance to Christ

Failure to pray against the wicked may indicate being against Christ; believers must actively side with God's kingdom.

Lecture support: Weaver asks, 'are you for Christ? Christ said, If you are not for me, you are against me.'

Personal Response and Notes

Student notes after reading the assigned chapter

Online Lecture Resources

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

Lesson 1: Praying Against the Wicked -1

Lecture JW00632

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00632&transcript=ai&pc_view=formatted

Lesson 2: Praying Against The Wicked Part 2

Lecture JW01414

Open this lecture online

https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW01414&transcript=ai&pc_view=formatted

Source information and review

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