WEAVER STUDY GUIDES

Revelation: Witness, Judgment, and the Throne

Study Guide

New Testament Studies

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

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

The printed contents lists lessons. PDF bookmarks also provide direct access to each lesson's study sections.

LESSON 1

A Door of Hope

March 07, 2004

Read Chapter 1 in the companion book, pages 9-29 (October 9, 2026 opening-heading corrected edition).

Major Themes

Judgment as a Door of Hope

God's righteous judgment on sin is not something to fear but a necessary pathway to deliverance, blessing, and restoration.

Lecture support: God says, 'I will give her... the valley of Achor for a door of hope' (Hosea 2:15). The valley of Achor was the place of Achan's judgment, and after sin was dealt with, Israel could proceed in victory.

The Inseparability of Judgment and Salvation

Judgment and deliverance are two sides of the same coin; you cannot have salvation without judgment, as seen in the cross and in God's historical acts.

Lecture support: Weaver states, 'Judgment and salvation go together... Destruction and deliverance go together.' He cites Romans 3:25 where Christ is a propitiation, meaning judgment fell on Him.

The Failure of God's People to Exercise Dominion

Christians have failed to obey the dominion mandate, leading to societal decay. Division and passivity have prevented them from being salt and light.

Lecture support: Weaver says, 'We have failed to exercise dominion... Most Christians are divisive, vindictive, uncooperative.' He references Genesis 1:27-28 and Luke 19:13.

Praying for God's Judgment

Believers are called to pray imprecatory prayers, asking God to judge the wicked and deliver His people, as modeled in Scripture.

Lecture support: Weaver cites Luke 18:1-8, Psalm 59, Psalm 58, and Psalm 68, emphasizing that God will avenge His elect who cry out for justice.

Repentance and Self-Judgment

Before praying for national judgment, believers must judge themselves, repent of sin, and live holy lives to avoid God's chastisement.

Lecture support: Weaver references 1 Corinthians 11:31, Hebrews 12, and 1 Peter 4:17, stating, 'If we would judge ourselves, we should not be judged.'

God's Sovereignty and Faith in Crisis

In times of national wickedness, believers must trust in God's sovereign control and not give in to despair, knowing He will act in history.

Lecture support: Weaver says, 'We must never, ever... give way to discouragement... We know God's on the throne.' He cites Proverbs 11:31 and Job 19:29.

Key Arguments

The valley of Achor represents judgment that opens the door to hope.

Achan's sin brought defeat, but after judgment, Israel could conquer. Similarly, God's judgment on sin today is the pathway to restoration.

Lecture support: Weaver explains, 'The valley of Achor speaks of God's way of dealing with sin. And that's through judgment... When sin was dealt with and judged... there was the beginning of a restoration.'

Judgment and deliverance are inseparable in God's redemptive work.

Every act of deliverance in Scripture involves judgment on enemies. Salvation through Christ required judgment on Him as our substitute.

Lecture support: Weaver says, 'Judgment and salvation go together... Whenever God judges His enemies, He always delivers His people.' He points to the flood, Sodom, and the cross.

Christians must actively pray for God's judgment on the wicked.

Jesus' parable of the unjust judge teaches persistent prayer for justice. The imprecatory Psalms model praying for the defeat of God's enemies.

Lecture support: Weaver cites Luke 18:7, 'And shall not God avenge his own elect, which cry day and night unto him?' and reads Psalm 59 and 58.

God judges the wicked in time and history, not only at the final judgment.

Proverbs 11:31 and Job 19:29 show that God recompenses the wicked on earth. Historical judgments point to the final judgment.

Lecture support: Weaver reads Proverbs 11:31, 'Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner,' and explains Job 19:29.

Self-judgment and repentance are prerequisites for national deliverance.

Judgment begins at the house of God. Believers must examine themselves and turn from sin to avoid chastisement and to see God's intervention.

Lecture support: Weaver quotes 1 Peter 4:17, 'For the time is come that judgment must begin at the house of God,' and 1 Corinthians 11:31.

Human efforts are insufficient; only God's judgment can save the nation.

Government, the Constitution, and arms cannot save us. Like Israel at the Red Sea, we must recognize our helplessness and look to God alone.

Lecture support: Weaver says, 'We cannot save ourselves. Government cannot and will not save us... God must save us.' He references Exodus 5-6.

Scripture References

Hosea 2:15

The primary text: God promises to give the valley of Achor as a door of hope, leading to singing as in the days of youth.

Genesis 1:27-28

The dominion mandate: God commands humanity to be fruitful, multiply, subdue the earth, and have dominion.

Genesis 9:1-2

The dominion charter restated to Noah after the flood.

Psalm 8:1-9

A psalm of dominion, declaring that God has crowned man with glory and honor and put all things under his feet.

Luke 19:13

Jesus' parable where servants are told to 'occupy' till He comes, meaning to do business, not sit idly.

Matthew 25:8

The five foolish virgins whose lamps went out, used as a warning against passive waiting.

Luke 12:45

The unjust steward who became drunk and disobedient, another warning against unfaithful waiting.

1 John 3:2-3

The hope of Christ's return purifies believers, but it is not the only hope.

Isaiah 65:9-12

The valley of Achor is a place of blessing for God's elect who seek Him, but judgment for those who forsake Him.

Song of Solomon 2:1

Christ is the Rose of Sharon and Lily of the Valleys, showing He is Lord of valleys (often associated with judgment).

Joel 3:13-16

The valley of decision is God's decision to judge, not a call for sinners to decide for Christ.

1 Chronicles 2:7

Achar (Achan) is identified as the troubler of Israel who transgressed in the accursed thing.

Joshua 6:17-18

God commands that Jericho be accursed and everything destroyed, warning against taking the accursed thing.

Joshua 7:1-26

The story of Achan's sin, Israel's defeat at Ai, and the judgment of Achan in the valley of Achor.

Romans 3:24-25

Christ is set forth as a propitiation, meaning God's righteous judgment fell on Him for our salvation.

2 Thessalonians 1:7-10

Christ returns in flaming fire taking vengeance on those who know not God, showing judgment accompanies His coming.

Psalm 9:16

The Lord is known by the judgment He executes.

Psalm 37:28

The Lord loves judgment and forsakes not His saints.

Revelation 9:20-21

Despite plagues, the wicked did not repent, showing judgment alone does not convert.

Proverbs 11:31

The righteous are recompensed in the earth; much more the wicked and sinner, indicating temporal judgment.

Study notes

Discussion Questions

1. How does the story of Achan illustrate the principle that unconfessed sin hinders God's blessing and victory in the life of His people?

Consider: Weaver explains that Achan's sin caused Israel's defeat and God's withdrawal until the sin was judged.

2. In what ways have Christians failed to exercise the dominion mandate, and what are the consequences in our culture?

Consider: Weaver argues that Christians are divisive and uninvolved, leading to societal decay.

3. Why is it difficult for many believers to accept that judgment and salvation are inseparable? How does the cross demonstrate this truth?

Consider: Weaver states that judgment and deliverance go together, and that Christ's propitiation required judgment.

4. What is an imprecatory prayer, and how should we reconcile praying for God's judgment with Jesus' command to love our enemies?

Consider: Weaver cites Psalms 58, 59, and 68 as examples of praying against God's enemies.

5. How does the parable of the unjust judge encourage persistent prayer for justice in a corrupt world?

Consider: Weaver uses Luke 18 to show that God will avenge His elect who cry out for justice.

6. What does it mean to 'judge ourselves' according to 1 Corinthians 11:31, and how does this relate to praying for national judgment?

Consider: Weaver emphasizes that judgment must begin at the house of God and that self-judgment prevents chastisement.

7. How can we cultivate a perspective that sees judgment as a friend rather than an enemy?

Consider: Weaver argues that judgment is necessary for cutting out the cancer of sin and saving the nation.

8. In what ways does the Exodus story illustrate the principle that God acts when His people are helpless?

Consider: Weaver references Exodus 5-6 and the Red Sea crossing to show that deliverance comes when human efforts fail.

Applications

Be a person of faith in God's sovereignty

Trust that God is on the throne and will work all things for good, refusing to give in to discouragement or despair.

Lecture support: Weaver says, 'We must never, ever... give way to discouragement, despair or desperation. Why? We know God's on the throne.'

Pray persistently for God's righteous judgment

Follow the biblical pattern of imprecatory prayer, asking God to judge the wicked and deliver His people in our time.

Lecture support: Weaver urges, 'We must learn to pray for God's righteous judgment now, in time, and in history,' citing Luke 18 and the Psalms.

Repent of personal sin and live a holy life

Examine your life, confess sin, and pursue godliness to avoid God's chastisement and to be part of the solution.

Lecture support: Weaver states, 'We must learn to repent of our sins and live holy, godly lives... If we would judge ourselves, we should not be judged.'

Embrace judgment as a door of hope

View God's judgment not as something to fear but as the necessary means by which He brings deliverance and restoration.

Lecture support: Weaver concludes, 'Judgment is not our enemy. It is our friend... God can do in judgment what we could never do.'

Recognize human helplessness and rely on God alone

Acknowledge that government, arms, and human effort cannot save us; only God's intervention can bring true deliverance.

Lecture support: Weaver says, 'We cannot save ourselves. Government cannot and will not save us... God must save us.'

Warn the wicked faithfully

Praying for judgment should increase our boldness in warning the lost about the consequences of sin.

Lecture support: Weaver notes, 'If you really start praying for God's judgment, it's going to do two things. Number one, it will make you more faithful in warning the wicked.'

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

Their Blood Cries From the Ground

May 30, 2004

Read Chapter 2 in the companion book, pages 31-50 (October 9, 2026 opening-heading corrected edition).

Major Themes

Innocent blood cries to God for justice

Blood shed unjustly has a voice that God hears, and He will vindicate it.

Lecture support: Genesis 4:10: 'The voice of thy brother's blood crieth unto me from the ground.'

Government accountability to God's law

Civil rulers are as accountable as individuals for murder and theft; position does not exempt them.

Lecture support: God judged Ahab and Jezebel for murdering Naboth (1 Kings 21; 2 Kings 9).

Distinction between legal and lawful

An act may follow legal forms yet be unlawful before God; governments can use law to commit murder.

Lecture support: Jezebel used two false witnesses to legally stone Naboth (1 Kings 21:8-13).

The War of Northern Aggression as an unjust war

The North provoked and waged an aggressive war against the South for sectional superiority, not slavery.

Lecture support: Lincoln's secret orders violated armistices; Sherman and Stanton advocated killing civilians.

Vindication of righteous ancestors

The blood of Southern forefathers cries for vindication; present generations must stand for their principles.

Lecture support: Confederate motto 'Deo Vindice' and the call to emulate their faith and self-government.

Christ's blood speaks better things

While Abel's blood cries for justice, Christ's blood provides forgiveness and reconciliation.

Lecture support: Hebrews 12:24: 'the blood of sprinkling, that speaketh better things than that of Abel.'

Key Arguments

God holds governments accountable for murder

Scripture shows God judging civil rulers (Ahab, Jezebel, Manasseh) for shedding innocent blood, proving governments are not exempt from His law.

Lecture support: 1 Kings 21:19: 'Hast thou killed, and also taken possession?' and 2 Kings 9:26: 'I will requite thee in this plat.'

The North started the War Between the States

Lincoln's administration violated armistices and sent expeditions to provoke the South into firing the first shot, making the North the aggressor.

Lecture support: Lincoln's letter to Fox: 'You and I both anticipated that the cause of the country would be advanced by making the attempt... even if it should fail.'

Slavery was not the cause of the war

The proposed 13th Amendment (1861) would have permanently protected slavery; Lincoln supported it, proving slavery was not the issue.

Lecture support: Lincoln's inaugural: 'I have no objection to its being made express and irrevocable.'

The war targeted Southern civilians

Sherman and Stanton explicitly approved killing men, women, and children, showing the war was against the Southern people, not just soldiers.

Lecture support: Sherman: 'There is a class of people... who must be killed or banished'; Stanton: 'meets my approval.'

Southern blood cries for vindication today

Because the Southern cause was righteous self-defense, their descendants must vindicate them by upholding the same principles.

Lecture support: Application: 'We must study their cause. We must emulate their principle.'

Scripture References

Genesis 4:10

God confronts Cain: 'The voice of thy brother's blood crieth unto me from the ground.'

2 Kings 21:16

Manasseh shed innocent blood very much, filling Jerusalem from one end to another.

2 Kings 24:4

God would not pardon the innocent blood Manasseh shed.

Revelation 6:9-10

Martyrs under the altar cry for God to avenge their blood.

1 Kings 21:1-13

Ahab and Jezebel legally murder Naboth for his vineyard.

Ezekiel 46:16-18

God forbids the prince to take the people's inheritance by oppression.

Deuteronomy 21:1-9

Ceremony for an unsolved murder to remove guilt of innocent blood.

1 Kings 21:18-19

God pronounces judgment on Ahab for killing and taking possession.

1 Kings 21:23-25

Prophecy that dogs will eat Jezebel and Ahab's descendants.

2 Kings 9:25-26

Jehu fulfills God's vengeance for Naboth's blood.

Hebrews 12:24

Jesus' blood speaks better things than Abel's.

Discussion Questions

1. How does Genesis 4:10 shape our understanding of God's concern for justice when innocent blood is shed?

Consider: The sermon's opening establishes that blood has a voice that God hears.

2. In what ways can governments use legal processes to commit unlawful acts, and how should Christians respond?

Consider: The distinction between legal and lawful is illustrated by Naboth's murder.

3. What criteria from Augustine help us evaluate whether a war is just, and how do they apply to the War Between the States?

Consider: Augustine's just war principles are summarized and applied.

4. Why is it significant that Lincoln supported the proposed 13th Amendment protecting slavery, and how does that affect the common narrative about the war?

Consider: Historical evidence is presented that slavery was not the cause of the war.

5. What does it mean to 'vindicate' the blood of our ancestors, and what practical steps might that involve?

Consider: Application calls for studying and emulating the principles of Southern forefathers.

6. How does the blood of Christ 'speak better things' than Abel's blood, and what implications does this have for reconciliation?

Consider: Hebrews 12:24 is contrasted with the cry for vengeance.

Applications

Recognize God's judgment on unjust governments

God holds civil rulers accountable for murder and theft; believers must understand that no government is above His law.

Lecture support: God judged Manasseh and the people for not stopping him (2 Kings 21, 24).

Vindicate our ancestors by standing for their principles

Because Southern forefathers fought righteously, we must study their cause, emulate their faith, and defend self-government and states' rights.

Lecture support: Application: 'We must study their cause. We must emulate their principle.'

Find reconciliation only through Christ's blood

While innocent blood cries for justice, Christ's blood provides forgiveness and reconciliation; ultimate hope is in Him.

Lecture support: Hebrews 12:24: 'the blood of sprinkling, that speaketh better things than that of Abel.'

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 3

You Can't Outsmart God

September 19, 2004

Read Chapter 3 in the companion book, pages 51-70 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Foolishness of Trying to Outsmart God

Fallen man believes he can outthink and outwit God, but God's wisdom confounds human wisdom.

Lecture support: Weaver states, 'The truth of the matter is fallen man believes he is smart... he can outthink and outwit and outsmart God himself.'

Replacing God's Law with Man's Law

Ahab and Jezebel circumvent God's commandments by using a legal trial to murder Naboth and seize his vineyard.

Lecture support: Weaver explains, 'He used man's law to legally murder Naboth and his sons. So man's law then was used to circumvent God's law.'

Substituting God's Word with False Prophets

Ahab surrounds himself with 400 prophets who tell him what he wants to hear, rejecting the true prophet Micaiah.

Lecture support: Weaver notes, 'He was willing to sacrifice truth for error... because he wanted to hear what he wanted to hear.'

God's Sovereign Judgment Cannot Be Escaped

Despite Ahab's disguise and battle strategy, a random arrow fulfills God's prophecy of his death.

Lecture support: Weaver says, 'God, in His sovereignty, had that arrow with Ahab's name on it. And He sovereignly directed that arrow right between the joints of his shoulders.'

The Wicked's False Assumptions About God

The wicked believe God does not know, will forget, or will not hold them accountable for sin.

Lecture support: Weaver cites Psalm 73:11 and Psalm 10:11,13 to show the wicked say, 'How does God know?' and 'God hath forgotten.'

The Danger of Adding to or Taking from God's Word

God condemns those who steal His words, add to them, or substitute dreams and visions for His revelation.

Lecture support: Weaver references Jeremiah 23:30-32 and Deuteronomy 4:2, warning against altering God's word.

Key Arguments

Man's wisdom is foolishness to God

Worldly wisdom counts God's word as foolishness, but God destroys the wisdom of the wise.

Lecture support: Weaver reads 1 Corinthians 1:18-21, 'For the preaching of the cross is to them that perish foolishness... I will destroy the wisdom of the wise.'

Ahab replaced God's law to satisfy his lust

Ahab knew God's law forbade taking Naboth's land, but he used a legal murder to get it.

Lecture support: Weaver says, 'The very second the question arises in your mind, "How can I ignore or replace God's law?"... you've already apostatized.'

False prophets tell people what they want to hear

Ahab's 400 prophets prophesied success, but Micaiah revealed they were inspired by a lying spirit.

Lecture support: Weaver reads 1 Kings 22:6, 'Go up, for the Lord shall deliver it into the hand of the king,' and contrasts with Micaiah's true prophecy.

God's judgment is inescapable

Ahab disguised himself and hid in battle, but a random arrow struck him exactly as God foretold.

Lecture support: Weaver reads 1 Kings 22:34, 'And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness.'

Temporary repentance does not avert final judgment

Ahab humbled himself and delayed judgment, but returned to wickedness and died three years later.

Lecture support: Weaver notes, 'Ahab initially averted the immediate judgment of God by humbling himself... but in his son's days will I bring the evil upon his house.'

God's counsel will stand

No human scheme can thwart God's sovereign plan; all His pleasure will be accomplished.

Lecture support: Weaver quotes Isaiah 46:10, 'My counsel shall stand, and I will do all my pleasure.'

Scripture References

1 Kings 21:1-4

Ahab offers to buy or trade for Naboth's vineyard, but Naboth refuses based on God's law.

1 Kings 21:5-16

Jezebel orchestrates a false trial and execution of Naboth so Ahab can seize the vineyard.

1 Kings 21:17-19

Elijah confronts Ahab with God's judgment: dogs will lick his blood where Naboth died.

1 Corinthians 1:18-21

The preaching of the cross is foolishness to the perishing, but God destroys worldly wisdom.

1 Corinthians 2:5-8

Paul speaks God's hidden wisdom, which the rulers of this world did not understand.

Psalm 73:11

The wicked ask, 'How does God know? And is there knowledge with the most high?'

Psalm 10:11,13

The wicked say God has forgotten and will not require an account.

Leviticus 25:23

God commands that the land shall not be sold permanently because it belongs to Him.

Ezekiel 46:18

The prince shall not take the people's inheritance by oppression.

2 Kings 9:26

God says He has seen the blood of Naboth and his sons.

1 Kings 22:1-6

Ahab asks Jehoshaphat to join him in battle; 400 prophets predict success.

1 Kings 22:7-28

Micaiah prophesies Ahab's death and reveals a lying spirit in the false prophets.

2 Corinthians 11:13-15

False prophets transform themselves into apostles of Christ, as Satan disguises himself as an angel of light.

Matthew 7:21-23

Many will claim to prophesy in Jesus' name, but He will say, 'I never knew you.'

1 Kings 22:29-38

Ahab disguises himself in battle but is killed by a random arrow; dogs lick his blood.

1 Kings 21:27-29

Ahab humbles himself and God delays judgment to his son's days.

Jeremiah 23:30-32

God is against prophets who steal His words, use their own tongues, or prophesy false dreams.

Deuteronomy 4:2

You shall not add to or diminish from God's commandments.

Revelation 22:18-19

Anyone who adds to or takes from the words of this prophecy will face plagues and loss of eternal life.

Isaiah 46:10

God declares His counsel shall stand and He will do all His pleasure.

Discussion Questions

1. In what ways do people today try to replace God's law with their own standards, similar to Ahab?

Consider: Weaver describes Ahab's attempt to circumvent God's law to get Naboth's vineyard.

2. How can we discern between true and false spiritual leaders, as Jehoshaphat did with the 400 prophets?

Consider: Jehoshaphat recognized the false prophets and asked for a true prophet of Yahweh.

3. Why do people often prefer messages that make them feel good rather than the truth of God's Word?

Consider: Ahab hated Micaiah because he prophesied evil, not good.

4. What does Ahab's disguise in battle teach us about the futility of trying to hide from God's judgment?

Consider: Ahab disguised himself to avoid being targeted, but a random arrow struck him.

5. How does temporary repentance, like Ahab's, differ from genuine repentance?

Consider: Ahab humbled himself and delayed judgment but soon returned to wickedness.

6. What are some modern examples of adding to, taking from, or substituting for God's Word?

Consider: Weaver warns against altering God's Word based on Jeremiah 23 and Revelation 22.

7. How does the worldview of the wicked in Psalm 10 and 73 manifest in today's culture?

Consider: The wicked assume God does not know, forgets, or will not hold them accountable.

Applications

Do not try to circumvent God's commands

When tempted to ignore or replace God's law to satisfy personal desires, recognize that this is spiritual rebellion.

Lecture support: Weaver warns, 'The very second the question arises in your mind, "How can I ignore or replace God's law?"... you've already apostatized.'

Test all teaching against Scripture

Evaluate preachers and prophets by whether they speak according to God's Word, not by their popularity or pleasant message.

Lecture support: Weaver cites Isaiah 8:20, 'To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.'

Do not presume upon God's patience

Temporary relief from consequences does not mean God has forgotten sin; genuine repentance is required.

Lecture support: Weaver notes Ahab's delayed judgment and says, 'When you get everything back the way you want it, then you forget all about God.'

Accept the whole counsel of God

Do not add to, take from, or substitute for God's Word; embrace both His love and His justice.

Lecture support: Weaver warns from Jeremiah 23 and Revelation 22 against altering God's revelation.

Trust God's sovereign justice

No one can escape God's judgment; His counsel will stand, and all sin will be accounted for.

Lecture support: Weaver declares, 'You can't outrun him. You can't hide from him... He's God. And His counsel shall stand.'

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

Washing Your Feet in the Blood of the Wicked

March 11, 2007

Read Chapter 4 in the companion book, pages 71-90 (October 9, 2026 opening-heading corrected edition).

Major Themes

Biblical Hatred and Justice

A righteous hatred of evil and a desire for God's justice are biblical and compatible with love. Believers are called to hate what God hates and to stand against unrighteousness.

Lecture support: Weaver cites Psalm 97:10 ('Ye that love the Lord, hate evil') and Psalm 139:21-22 ('Do not I hate them, O Lord, that hate thee? ... I hate them with perfect hatred') to show that biblical hatred is directed against God's enemies.

The Wickedness of Unjust Judges

The greatest criminals are often those in positions of judgment who pervert justice. They are estranged from God, deliberately wicked, and deaf to correction.

Lecture support: Weaver explains that Psalm 58 addresses judges who 'weigh the violence of your hands' and are like deaf adders that will not listen to charmers (Psalm 58:2-5).

Prayer for Divine Vengeance

Believers are not merely to suffer under wicked rulers but are to cry out to God day and night for justice, as taught in the parable of the unjust judge (Luke 18).

Lecture support: Weaver references Luke 18:7 ('And shall not God avenge his own elect, which cry day and night unto him?') and the imprecatory prayers of Psalm 58:6-9.

Rejoicing in God's Judgment

The righteous are to rejoice when God executes vengeance on the wicked, as seen in Revelation 19 and Deuteronomy 32. This rejoicing is not personal gloating but praise for God's righteous acts.

Lecture support: Weaver points to Revelation 19:1-4 where heaven says 'Hallelujah' at the judgment of the great whore, and Deuteronomy 32:43 ('Rejoice, O ye nations, with his people').

Cleansing from the Wicked's Corruption

Washing feet in the blood of the wicked symbolizes the final removal of the defilement and corruption that the wicked have brought upon the world and God's people.

Lecture support: Weaver explains that foot washing in Scripture signifies cleansing (e.g., John 13) and that the blood of the wicked will cleanse the land from their bloodguilt (Deuteronomy 19, 21).

Key Arguments

Biblical hatred is distinct from personal vindictiveness

David's imprecatory psalms demonstrate that a love for God necessarily involves a hatred of evil and a desire for God's justice, which is not the same as personal revenge.

Lecture support: Weaver states, 'I'm not talking about personal hatred, and I'm not talking about a personal vindictiveness, but I am talking about a biblical hatred, that is, a hatred of sin and a hatred of those who sin against God and a desire for biblical justice.'

Unjust judges are the worst criminals

Those who are supposed to uphold justice but instead pervert it are more guilty than the criminals they fail to punish, because they abuse their God-given authority.

Lecture support: Weaver says, 'the biggest criminals turn out to be not the ones who commit the crime, but the ones who allow the criminals to go unpunished when they commit the crime.'

The wicked are incorrigibly deaf to truth

Wicked rulers are like deaf adders that refuse to listen to any reasoning, logic, or Scripture, making them incapable of reform.

Lecture support: Weaver explains, 'You cannot use logic with them for they are illogical. You cannot use reasoning with them for they are unreasonable. You cannot use scripture with them for they are unscriptural.'

Prayer is the believer's weapon against wicked rulers

Instead of passively suffering, Christians are to persistently pray for God to avenge them and bring down the wicked, as taught in Luke 18.

Lecture support: Weaver asks, 'Do we just sit back and take it? ... the psalmist is saying, look, there is another avenue open. What is that avenue? It is a prayer.'

God's judgment brings joy and cleansing to the righteous

The destruction of the wicked is cause for rejoicing because it vindicates God's righteousness and removes the corruption they caused.

Lecture support: Weaver states, 'The righteous shall rejoice when he seeth the vengeance. He shall wash his feet in the blood of the wicked' (Psalm 58:10), and explains this as cleansing from defilement.

Scripture References

Psalm 58:1-11

The entire sermon is an exposition of Psalm 58, focusing on its imprecatory nature and the judgment of the wicked.

Psalm 94:16

Cited to show that God seeks someone to rise up against evildoers, supporting the call for righteous opposition.

Psalm 97:10

Used to demonstrate that loving the Lord involves hating evil.

Psalm 139:21-22

David's declaration of perfect hatred for God's enemies, illustrating biblical hatred.

Psalm 9:7-9

Shows that righteousness and judgment belong to God, who judges the world in uprightness.

Proverbs 17:15

Declares that justifying the wicked or condemning the just is an abomination to the Lord.

Deuteronomy 1:16-17

Moses' charge to judges to judge righteously without partiality, for judgment is God's.

Ephesians 4:18

Referenced to explain that the wicked are alienated from the life of God.

Colossians 1:21

Mentioned to show that the wicked are alienated and enemies in their minds.

Luke 18:2-8

The parable of the unjust judge, used to teach persistent prayer for God's vengeance.

Proverbs 30:14

Describes a generation with teeth as swords, paralleling the prayer to break the teeth of the wicked.

Psalm 52:6

The righteous will see the destruction of the wicked and laugh, rejoicing in God's judgment.

Psalm 60:6-8

David rejoices in the subjugation of enemies, illustrating the proper response to God's judgment.

Psalm 137:7-9

Pronounces blessing on those who execute God's vengeance on Babylon, showing delight in divine justice.

Revelation 19:1-4

Heaven rejoices with 'Hallelujah' at the judgment of the great whore, affirming the righteous' praise.

Deuteronomy 32:39-43

God declares He will render vengeance, and the nations are called to rejoice with His people.

Psalm 68:23

The foot dipped in the blood of enemies, paralleling the imagery of Psalm 58:10.

Isaiah 63:1-4

The Messiah treads the winepress of God's wrath, staining His garments with the blood of the wicked.

Psalm 149:4-9

The saints execute the judgment written, binding kings and nobles, an honor for all the saints.

Psalm 37:34-40

The wicked will be cut off, and the righteous will be delivered, reinforcing the final vindication.

Discussion Questions

1. How can we reconcile the imprecatory psalms with Jesus' command to love our enemies?

Consider: Weaver argues that biblical hatred is not personal vindictiveness but a desire for God's justice. This question probes the tension.

2. In what ways do we see unjust judges or rulers today, and how should Christians respond?

Consider: Weaver gives examples of modern judicial corruption and calls for prayer rather than passive acceptance.

3. What does it mean to 'wash our feet in the blood of the wicked' spiritually?

Consider: Weaver explains this as the final cleansing from the defilement caused by the wicked. This question explores the imagery.

4. Is it ever appropriate for Christians to rejoice in the downfall of the wicked? Why or why not?

Consider: Weaver cites Revelation 19 and Deuteronomy 32 to affirm that rejoicing in God's righteous judgment is biblical.

5. How does the doctrine of total depravity relate to the description of the wicked in Psalm 58:3-5?

Consider: Weaver notes that verse 3 teaches total depravity but emphasizes the practiced, habitual wickedness of these individuals.

Applications

Cry out to God for justice against wicked rulers

Instead of passively suffering under unjust authorities, believers should persistently pray for God to avenge them and bring down the wicked.

Lecture support: Weaver says, 'Do you know one reason that the wicked are not destroyed and overthrown is because God's people have not been crying for the righteous justice of God.'

Cultivate a biblical hatred of evil

Christians should hate what God hates - sin and those who rebel against Him - while avoiding personal vindictiveness.

Lecture support: Weaver states, 'If you love the Lord, you hate evil. In other words, you hate everything that is contrary to God.'

Rejoice in God's righteous judgments

When God executes justice on the wicked, believers should respond with praise and rejoicing, recognizing His sovereignty and righteousness.

Lecture support: Weaver points to Revelation 19: 'when this world is finally and fully destroyed, that is the world system and the ungodly, it will be Hallelujah.'

Trust in God's ultimate vindication

The wicked may prosper temporarily, but God will cut them off and deliver the righteous, so believers should wait on the Lord and keep His way.

Lecture support: Weaver quotes Psalm 37: 'the wicked shall be cut off. God's people shall be delivered from the wicked.'

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

The Sudden Works of God

October 25, 2009

Read Chapter 5 in the companion book, pages 91-108 (October 9, 2026 opening-heading corrected edition).

Major Themes

God's Sudden Acts

God, though eternal and patient, often moves suddenly in judgment and revival, catching the wicked by surprise.

Lecture support: Weaver states, 'When God moves this way, He usually catches sinners off guard because they don't expect Him to move in that way.'

Misinterpretation of God's Patience

The wicked mistake God's patience for indifference or forgetfulness, leading to false security.

Lecture support: Weaver reads Psalm 10:6,11: 'I shall not be moved... God hath forgotten it.'

Sudden Judgment

Judgment comes instantly and without warning to those who ignore God's warnings, both individually and nationally.

Lecture support: Weaver cites 1 Thessalonians 5:3: 'sudden destruction cometh upon them.'

Sudden Revival

Revival is God's work and can occur suddenly, as seen at Pentecost and under Hezekiah.

Lecture support: Weaver notes Acts 2:2: 'suddenly there came a sound from heaven.'

Deliverance of the Righteous

Proverbs 3:25 implies that the righteous will be delivered when sudden destruction falls on the wicked.

Lecture support: Weaver says, 'the positive then indicates very clearly that the righteous, therefore, shall be delivered.'

Prayer for God's Kingdom

Praying 'Thy kingdom come' includes asking God to overthrow wicked humanistic kingdoms and establish His rule.

Lecture support: Weaver explains the Lord's Prayer: 'You're saying, Lord, overthrow those humanistic, ungodly, reprobate kingdoms.'

Key Arguments

God's Eternality Does Not Preclude Sudden Action

Although God is eternal and above time, He can and does act suddenly in human history.

Lecture support: Weaver says, 'just simply because we understand that God is eternal... does not mean that God cannot move and God cannot act suddenly.'

The Wicked Are Deceived by God's Patience

Sinners think God's delay in judgment means He will not judge, but Scripture shows otherwise.

Lecture support: Weaver quotes Psalm 10:6,11 and explains, 'God is just merely patient.'

Judgment Comes Suddenly and Without Remedy

Multiple Scriptures warn that calamity will come suddenly upon the wicked, often without warning.

Lecture support: Weaver cites Proverbs 6:15: 'therefore shall his calamity come suddenly, suddenly shall he be broken down without remedy.'

Revival Is a Sudden Work of God

Just as judgment is sudden, so is revival; God can awaken individuals and nations instantly.

Lecture support: Weaver points to Hezekiah's revival: 'the thing was done suddenly' (2 Chronicles 29:36).

Believers Should Not Fear Sudden Calamity

Proverbs 3:25 commands the righteous not to fear sudden fear because God will deliver them.

Lecture support: Weaver states, 'Be not afraid of sudden fear, neither the desolation of the wicked when it cometh.'

Scripture References

Proverbs 3:25

The main text: 'Be not afraid of sudden fear, neither the desolation of the wicked when it cometh.'

2 Peter 2:9

God knows how to deliver the godly and reserve the unjust for judgment.

Revelation 10:6

The angel swears by Him who lives forever, that time shall be no more.

Isaiah 57:15

God inhabits eternity and revives the humble.

Deuteronomy 33:27

The eternal God is our refuge.

2 Peter 3:8

One day is with the Lord as a thousand years.

Psalm 10:6,11

The wicked think they will never be moved and God has forgotten.

Nahum 1:3

The Lord is slow to anger and great in power, and will not acquit the wicked.

Romans 15:5

God is the patient God.

Genesis 6:3

God gave 120 years before the flood.

Genesis 15:13-16

God told Abram his descendants would be afflicted 400 years because the iniquity of the Amorites was not yet full.

Psalm 78:38-39

God, being full of compassion, forgave Israel and did not stir up all His wrath.

1 Corinthians 15:52

In a moment, in the twinkling of an eye, at the last trump.

Matthew 24:27,44

The coming of the Son of Man will be as lightning; be ready for an unexpected hour.

Matthew 24:37-39

As in the days of Noah, people were unaware until the flood came.

Luke 17:27

The flood came and destroyed them all.

Numbers 12:4

The Lord spoke suddenly to Moses, Aaron, and Miriam.

1 Peter 4:17

Judgment begins at the house of God.

Psalm 64:7

God shall shoot at them with an arrow; suddenly shall they be wounded.

Proverbs 6:12-15

A naughty person's calamity shall come suddenly.

Study notes

Discussion Questions

1. How does understanding God's eternality help us trust His timing in judgment and revival?

Consider: Weaver explains that God is above time and not bound by our schedules.

2. In what ways do people today misinterpret God's patience, similar to the wicked in Psalm 10?

Consider: The wicked think God has forgotten or will not judge.

3. Why does God sometimes bring judgment suddenly, and how should this affect our urgency in sharing the gospel?

Consider: Weaver cites examples like the flood and 1 Thessalonians 5:3.

4. What can we learn from Hezekiah's revival about the nature of true spiritual awakening?

Consider: The revival happened suddenly after the temple was cleansed.

5. How does praying 'Thy kingdom come' relate to the overthrow of wickedness and the establishment of God's rule?

Consider: Weaver explains the Lord's Prayer as a call for God's kingdom to replace humanistic kingdoms.

6. Why should believers not fear sudden calamity, according to Proverbs 3:25?

Consider: The verse promises deliverance for the righteous.

Applications

Trust God's Timing

Believers should not fear sudden calamity but trust that God will deliver the righteous and judge the wicked in His time.

Lecture support: Weaver says, 'Be not afraid of sudden fear... the righteous, therefore, shall be delivered.'

Pray for Revival

Since revival is God's work, believers should earnestly pray for Him to revive His people and awaken the nation.

Lecture support: Weaver cites David's prayer: 'Wilt thou not revive us again?'

Pray for God's Kingdom

Pray the Lord's Prayer with understanding, asking God to overthrow wickedness and establish His righteous rule.

Lecture support: Weaver explains, 'You cannot pray for God's kingdom to be established without at the same time praying for the overthrow of the humanistic kingdoms.'

Do Not Misinterpret God's Patience

Recognize that God's delay in judgment is patience, not indifference, and avoid the deception of thinking sin has no consequences.

Lecture support: Weaver warns, 'just because God does not chastise us instantly... does not mean He's not going to chastise us at all.'

Expect Sudden Moves of God

Be prepared for God to act suddenly in both judgment and revival, and live in readiness.

Lecture support: Weaver states, 'When God does it, it will be done instantly, straightway, immediately, suddenly, surprisingly.'

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

Chastened? Thank the Lord

February 09, 2014

Read Chapter 6 in the companion book, pages 109-125 (October 9, 2026 opening-heading corrected edition).

Major Themes

Chastisement as a Sign of Sonship

God's discipline demonstrates that we belong to Him; those without chastisement are illegitimate children.

Lecture support: Hebrews 12:6-8 is quoted: 'For whom the Lord loveth he chasteneth... if ye be without chastisement... then are ye bastards, and not sons.'

The Goodness of Divine Chastisement

Chastisement is for our profit and yields the peaceable fruit of righteousness; it is an expression of God's love.

Lecture support: Hebrews 12:10-11: 'he for our profit, that we might be partakers of his holiness... afterward it yieldeth the peaceable fruit of righteousness.'

God's Sovereignty in Salvation and Judgment

God determines the destiny of individuals; repentance and faith are gifts from God, not human achievements.

Lecture support: Acts 5:31, 11:18, 2 Timothy 2:25 are cited to show God grants repentance.

The Danger of Escaping Chastisement

Those who avoid discipline may be reserved for destruction, like the bad figs in Jeremiah 24.

Lecture support: Jeremiah 24:8-10 describes the fate of the bad figs: sword, famine, pestilence, and consumption.

Obedience Prevents Chastisement

If we heed God's Word, we avoid the rod; chastisement comes when the Word is neglected.

Lecture support: Micah 6:9: 'Hear ye the rod, and who hath appointed it.'

Key Arguments

Chastisement is preferable to destruction

The good figs went into captivity for their good, while the bad figs were destroyed; thus, chastisement is a mercy.

Lecture support: Jeremiah 24:5-7 promises good to the captives; verses 8-10 promise destruction to the remnant.

Chastisement proves we are God's children

A father only chastens his own children; if God does not chasten us, we are not His.

Lecture support: Hebrews 12:8: 'if ye be without chastisement... then are ye bastards, and not sons.'

Chastisement is an act of love

God chastens those He loves, just as a loving father disciplines his child for the child's good.

Lecture support: Proverbs 13:24: 'He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.'

Repentance and faith are gifts from God

Salvation is entirely of God; He grants repentance and faith, determining our destiny.

Lecture support: Acts 5:31, 11:18, 2 Timothy 2:25, Ephesians 2:8-9 are referenced.

Quick submission ends chastisement

The sooner we repent and obey, the sooner God's discipline ceases.

Lecture support: Personal anecdote about the speaker's father: 'Once I looked at my father and said, I'm sorry, Dad, I won't do it anymore... it was over with.'

Scripture References

Jeremiah 24:1-10

The entire chapter is read and expounded as the main text.

Lamentations 3:33

God does not afflict willingly or grieve the children of men.

2 Chronicles 36:10-14

Historical background: Nebuchadnezzar made Zedekiah king; Zedekiah did evil and rebelled.

Acts 5:30-31

Jesus is exalted to give repentance to Israel.

Acts 11:18

God granted repentance unto life to the Gentiles.

2 Timothy 2:24-26

God may give repentance to the acknowledging of the truth.

Ephesians 2:8-9

Salvation by grace through faith is the gift of God.

Deuteronomy 8:5

As a man chastens his son, so the Lord chastens His people.

2 Samuel 7:14

God will be a father to Solomon and chasten him if he commits iniquity.

Proverbs 13:24

He that spares the rod hates his son; he that loves him chastens him.

Hebrews 12:5-11

The Lord chastens those He loves; chastening yields the peaceable fruit of righteousness.

Revelation 3:19

As many as I love, I rebuke and chasten.

Job 34:31

I have borne chastisement, I will not offend anymore.

Psalm 119:71

It is good for me that I have been afflicted, that I might learn thy statutes.

Micah 6:9

Hear ye the rod, and who hath appointed it.

Proverbs 19:18

Chasten thy son while there is hope.

Jeremiah 29:11

God knows the thoughts He thinks toward us, thoughts of peace to give an expected end.

Study notes

Discussion Questions

1. How does the image of the two baskets of figs help us understand God's purposes in discipline and judgment?

Consider: The sermon contrasts the good figs (captives) with the bad figs (those left in Jerusalem).

2. Why is it dangerous to interpret a lack of immediate consequences for sin as God's approval?

Consider: The bad figs thought they had escaped, but were reserved for destruction.

3. In what ways does chastisement demonstrate God's love rather than contradict it?

Consider: Hebrews 12 and Proverbs 13:24 are used to show that discipline is an act of love.

4. How should the truth that repentance and faith are gifts from God affect our view of salvation and sanctification?

Consider: The sermon emphasizes God's sovereignty in granting repentance.

5. What practical steps can we take to submit quickly to God's discipline and avoid prolonged chastisement?

Consider: The application encourages immediate repentance and obedience.

Applications

Thank God for chastisement

Believers should be thankful when God disciplines them, because it proves they are His children and He is working for their good.

Lecture support: The title and conclusion: 'Chastened? Thank the Lord'; Hebrews 12:6-8.

Submit quickly to God's discipline

The sooner we repent and obey, the sooner chastisement ends; delayed submission prolongs the pain.

Lecture support: Personal story: 'Once I looked at my father and said, I'm sorry, Dad, I won't do it anymore... it was over with.'

View hard providences as for our good

Difficult circumstances may be God's chastening hand for our profit; we should trust His good purposes.

Lecture support: Jeremiah 24:5: 'whom I have sent out of this place into the land of the Chaldeans for their good.'

Obey God's Word to avoid the rod

If we heed Scripture, we will not need chastisement; disobedience invites discipline.

Lecture support: Micah 6:9: 'Hear ye the rod, and who hath appointed it.'

Discipline children early and consistently

Parents should chasten their children while there is hope, reflecting God's pattern of loving discipline.

Lecture support: Proverbs 19:18: 'Chasten thy son while there is hope.'

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

Greater Responsibility, Greater Culpability

March 23, 2014

Read Chapter 7 in the companion book, pages 127-143 (October 9, 2026 opening-heading corrected edition).

Major Themes

Greater Responsibility Brings Greater Culpability

Those with more knowledge, blessings, and opportunities face stricter judgment when they sin.

Lecture support: The title and repeated emphasis: 'The greater the responsibility, the greater the culpability.'

Jerusalem's Sins Exceeded Sodom's

Despite Sodom's notoriety, Jerusalem's sins were worse because she sinned against greater light.

Lecture support: Ezekiel 16:47-48: 'Sodom thy sister hath not done... as thou hast done.'

Spiritual Sins Are Greater Than Physical Sins

Sins like idolatry and hypocrisy directly assault God's person and attributes.

Lecture support: Spiritual sins target God directly; David said, 'Against thee only have I sinned.'

Presumptuous Sin vs. Sin of Ignorance

Deliberate, knowing sin incurs greater judgment than unwitting sin.

Lecture support: Numbers 15:29-31 distinguishes ignorant from presumptuous sin; David prayed against presumptuous sins.

The Severity of Jerusalem's Judgment

Jerusalem's two-year siege with famine, cannibalism, and destruction was far worse than Sodom's instant overthrow.

Lecture support: Lamentations 4:8-10 describes starvation and cannibalism; Jeremiah 52 details the siege.

Accountability for Knowledge

To whom much is given, much is required; knowing to do good and not doing it is sin.

Lecture support: Luke 12:47-48; James 4:17.

Key Arguments

Jerusalem's punishment was greater than Sodom's because her sins were greater.

Jeremiah declares Jerusalem's punishment exceeded Sodom's; Ezekiel confirms Jerusalem's sins were worse.

Lecture support: Lamentations 4:6; Ezekiel 16:47-48.

Sodom's sins included pride, fullness, idleness, and neglect of the poor, not just sodomy.

Ezekiel 16:49-50 lists Sodom's sins without mentioning sodomy, emphasizing social and spiritual pride.

Lecture support: Ezekiel 16:49-50: 'pride, fullness of bread, and abundance of idleness...'

Spiritual sins are more heinous than physical sins.

Spiritual sins directly target God; David acknowledged his sin was primarily against God.

Lecture support: Psalm 51:4; discussion of idolatry and blasphemy.

Greater knowledge and privilege increase culpability.

The Levitical sacrifices required greater offerings from priests and the congregation; James 3:1 warns teachers of greater judgment.

Lecture support: Leviticus 4; James 3:1.

Presumptuous sins incur greater judgment than ignorant sins.

Numbers 15:29-31 prescribes different treatment for ignorant vs. presumptuous sin; Luke 12:47-48 teaches proportional punishment.

Lecture support: Numbers 15:29-31; Luke 12:47-48.

Jerusalem's advantages made her sins presumptuous.

Jerusalem had God's law, temple, and priests; her sins were deliberate, not ignorant.

Lecture support: Romans 3:1-2; Deuteronomy 4:6-8.

New Testament believers have even greater responsibility.

We have more light and blessings than Old Testament Israel, so our culpability is greater.

Lecture support: Application section referencing Luke 12:48.

Rejecting truth leads to strong delusion.

Those who persistently reject truth may be given over to believe a lie.

Lecture support: 2 Thessalonians 2:10-12.

Scripture References

Lamentations 4:6

The key text: Jerusalem's punishment greater than Sodom's.

Jeremiah 7:29

God commands lamentation over Jerusalem's rejection.

Jeremiah 9:9, 17-22

Call for mourning women to wail over Jerusalem's destruction.

Amos 5:1

God takes up a lamentation against Israel.

Revelation 11:8

Jerusalem spiritually called Sodom and Egypt.

Deuteronomy 32:32

Israel's vine is of the vine of Sodom.

Isaiah 1:8-10

Rulers of Jerusalem addressed as rulers of Sodom.

Isaiah 3:9

They declare their sin as Sodom.

Jeremiah 23:14

Prophets of Jerusalem are as Sodom and Gomorrah.

Psalm 51:4

David's sin was primarily against God.

Ezekiel 16:44-50

Sodom's sins listed; Jerusalem worse than Sodom.

Genesis 19:12-25

Destruction of Sodom and Gomorrah.

Jeremiah 52:1-7

Siege and destruction of Jerusalem.

Ezekiel 14:21

Four sore judgments against Jerusalem.

Lamentations 4:8-10

Famine and cannibalism in Jerusalem.

Leviticus 4

Different sacrifices based on responsibility.

James 3:1

Teachers will receive greater condemnation.

James 4:17

Knowing to do good and not doing it is sin.

Luke 12:40-48

Parable of faithful steward; much given, much required.

Numbers 15:29-31

Distinction between ignorant and presumptuous sin.

Discussion Questions

1. Why does God consider Jerusalem's sins greater than Sodom's, and what does this teach about the relationship between knowledge and accountability?

Consider: Based on Ezekiel 16:47-48 and the principle of greater responsibility.

2. How does the list of Sodom's sins in Ezekiel 16:49-50 challenge common assumptions about what made Sodom wicked?

Consider: Pride, fullness, idleness, and neglect of the poor are highlighted.

3. In what ways do spiritual sins (idolatry, hypocrisy) directly target God, and why are they considered more heinous?

Consider: Discussion of spiritual vs. physical sins.

4. How does the prolonged suffering of Jerusalem's siege contrast with Sodom's instant destruction, and what does this reveal about God's judgment?

Consider: Lamentations 4 and Jeremiah 52 describe the siege.

5. What does the Levitical sacrificial system teach about varying degrees of responsibility and culpability?

Consider: Leviticus 4 prescribes different sacrifices for priests, rulers, and common people.

6. How should the warning of James 3:1 affect those in teaching or leadership roles today?

Consider: Teachers will receive greater condemnation.

7. What is the difference between a sin of ignorance and a presumptuous sin, and how does Numbers 15:29-31 inform our understanding of God's justice?

Consider: Distinction between ignorant and deliberate sin.

8. In light of Luke 12:48, what specific responsibilities do New Testament believers have that exceed those of Old Testament Israel?

Consider: Application of greater blessings and accountability.

Applications

Recognize the weight of spiritual privilege

Believers today have greater light and blessings than Old Testament Israel, so we must live with heightened awareness of our accountability.

Lecture support: Application section: 'We have a far greater responsibility... we face a greater culpability.'

Guard against presumptuous sin

Deliberate sin against known truth is especially dangerous; pray as David did to be kept from presumptuous sins.

Lecture support: Psalm 19:13; Numbers 15:30-31.

Embrace the responsibility of knowledge

Rather than avoiding truth to lessen accountability, we should seek knowledge and obey it, trusting God's grace.

Lecture support: Closing remarks: 'I'd rather have the knowledge to be right and do right than to be ignorant and do wrong.'

Continue in faith and obedience

The proof of saving faith is perseverance; we must continue in faith, repentance, and obedience to God's Word.

Lecture support: Application: 'The proof that we've ever savingly believed is that we will continue in faith.'

Beware of rejecting truth

Persistent rejection of truth can lead to strong delusion; we must love and receive the truth.

Lecture support: 2 Thessalonians 2:10-12.

Serve God acceptably with reverence

Use God-given advantages to honor Him and serve with godly fear.

Lecture support: Closing prayer: 'may we use them for your honor and your glory, and to serve thee acceptably with reverence and godly fear.'

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 8

How To Witness Based Upon The Absolute Sovereignty Of God

August 19, 2015

Read Chapter 8 in the companion book, pages 145-167 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Biblical Role of a Witness

A witness in Scripture is required to give a true and accurate testimony and to help enforce the law, a pattern fulfilled in Christ and applied to believers.

Lecture support: Weaver cites Leviticus 24:13-14, Deuteronomy 17:6-7, and Deuteronomy 13:6-9 to show witnesses participated in execution, and Revelation 1:5 to show Jesus as the faithful witness who judges.

God's Absolute Sovereignty in Salvation

Salvation is entirely God's work from start to finish, illustrated by birth, creation, and resurrection, leaving no room for human initiative or cooperation.

Lecture support: Weaver explains John 3 (birth), 2 Corinthians 4:6 (creation), and Ephesians 2:1,5 (resurrection) to show man's passivity and God's sole agency.

Human Inability and Total Depravity

Fallen man cannot understand spiritual things, cannot please God, and cannot repent or believe apart from God's sovereign gift.

Lecture support: Weaver references 1 Corinthians 2:14, Romans 8:7-8, and Acts 5:31; 11:18 to argue that repentance and faith are gifts, not human abilities.

The Proper Use of the Law in Witnessing

The law must be used to convict sinners of their sin and inability, preparing them for the gospel, as Jesus did with the rich young ruler.

Lecture support: Weaver cites Romans 3:20 and 1 John 3:4 to show the law gives knowledge of sin, and Mark 10 to show Jesus applying the law to expose idolatry.

Responsibility vs. Ability

God commands all men to repent and believe, making them responsible, but they lack the ability; this tension drives sinners to seek God's enabling grace.

Lecture support: Weaver points to Acts 17:30-31 (command to repent) and 2 Timothy 2:24-26 (God grants repentance) to distinguish responsibility from ability.

Key Arguments

A faithful witness must testify truthfully and enforce God's law

Jesus Christ is the ultimate faithful witness who both gives a true testimony and executes judgment, and believers are called to follow this pattern.

Lecture support: Weaver connects Revelation 1:5, 3:14-16, and 2 Thessalonians 1:7-10 to show Christ as witness and judge.

One's view of salvation determines one's method of witnessing

Arminian synergism leads to decisional regeneration and manipulative methods, while belief in God's sovereignty leads to declaring man's inability and God's grace.

Lecture support: Weaver contrasts the 'first step' teaching with the biblical view that salvation is of the Lord, citing the story of 3,000 professions with no lasting change.

Salvation is a sovereign work of God alone, illustrated by birth, creation, and resurrection

Just as a baby has no role in its physical birth, creation was by God's word alone, and resurrection requires an outside power, so salvation is entirely God's doing.

Lecture support: Weaver uses John 3:3-6, 2 Corinthians 4:6, and John 11 to argue that regeneration precedes and enables conversion.

The law must precede the gospel to convict of sin and inability

Jesus used the Ten Commandments with the rich young ruler to expose his self-righteousness and idolatry, showing that external conformity is not enough.

Lecture support: Weaver analyzes Mark 10:17-27, showing Jesus' use of the law to reveal the man's true god (riches) and his inability to keep the first commandment.

Repentance and faith are gifts of God, not human abilities

Scripture teaches that God grants repentance and faith; therefore, witnessing must drive sinners to plead for these gifts rather than trying to produce them themselves.

Lecture support: Weaver cites Acts 5:31, 11:18, and 2 Timothy 2:25 to show repentance is given by God, and Ephesians 2:8-9 to show faith is a gift.

Scripture References

Isaiah 43:10

God declares His people are His witnesses, chosen to know and believe Him.

Acts 1:8

Jesus promises the Holy Spirit's power so believers will be His witnesses to the ends of the earth.

Leviticus 24:13-14

Witnesses were to lay hands on the blasphemer and the congregation was to stone him.

Deuteronomy 19:15-19

A false witness was to suffer the same penalty he intended for his brother.

Deuteronomy 17:6-7

The hands of the witnesses were to be first in executing the death penalty.

Deuteronomy 13:6-9

If a close relative entices to idolatry, the witness must not spare but be first to put him to death.

Joshua 22:34

The altar called 'Ed' (witness) testified that the eastern tribes were part of God's people.

Matthew 18:15-17

Church discipline requires two or three witnesses to establish every word.

Mark 14:61-64

The high priest asks if Jesus is the Christ; Jesus affirms, and they condemn Him without further witnesses.

Romans 1:9

Paul calls God his witness (martus), showing the word does not inherently mean death.

Revelation 1:5-6

Jesus Christ is the faithful witness, the firstborn from the dead, and ruler of kings.

Proverbs 14:5

A faithful witness will not lie, but a false witness utters lies.

Revelation 3:14-16

Jesus, the faithful and true witness, threatens to spew the lukewarm Laodicean church out of His mouth.

Revelation 2:5

Jesus warns the Ephesian church to repent or He will remove their candlestick.

2 Thessalonians 1:7-10

Jesus will be revealed in flaming fire, taking vengeance on those who do not know God, in the presence of His saints.

Revelation 19:1-3

Heaven rejoices over God's true and righteous judgments on the great harlot.

1 Corinthians 2:14

The natural man cannot receive or know the things of the Spirit because they are spiritually discerned.

John 3:1-7

Jesus tells Nicodemus he must be born again (from above) to see and enter the kingdom of God.

James 1:18

Of His own will God brought us forth by the word of truth.

Revelation 4:11

God created all things for His pleasure.

Discussion Questions

1. How does the Old Testament role of a witness (truthful testimony and enforcement) shape our understanding of what it means to be a witness for Christ today?

Consider: Weaver spent significant time on the dual role of a witness in the law, culminating in Christ as the faithful witness who judges.

2. In what ways does a belief in God's absolute sovereignty change the content and manner of our evangelism?

Consider: Weaver argued that soteriology dictates witnessing methodology, contrasting Arminian and Calvinistic approaches.

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

Consider: Weaver used these three biblical metaphors to show man's passivity and God's sole agency in salvation.

4. Why did Jesus use the Ten Commandments when witnessing to the rich young ruler, and what does this teach us about using the law in evangelism?

Consider: Weaver analyzed Mark 10 to show Jesus exposed the man's self-righteousness and idolatry through the law.

5. How should we balance declaring human responsibility with human inability when sharing the gospel?

Consider: Weaver emphasized that God commands all men to repent and believe, yet they cannot do so without His gift.

6. What does it mean that repentance and faith are gifts of God, and how should that affect our prayers for the lost?

Consider: Weaver cited Acts 5:31, 11:18, and 2 Timothy 2:25 to show these are sovereign gifts, not human abilities.

Applications

Be a faithful witness by declaring the whole truth about God and man

A faithful witness must testify accurately about God's sovereignty, grace, and justice, and also about man's total depravity and inability.

Lecture support: Weaver concluded that witnessing must include both God's character and man's condition, as seen in Jesus' example with the rich young ruler.

Use God's law to convict sinners of their sin and inability

Before presenting the gospel, use the Ten Commandments to show sinners their guilt and helplessness, preparing them for grace.

Lecture support: Weaver cited Romans 3:20 and the Puritan saying about the needle of the law preceding the thread of the gospel.

Drive sinners to plead for God's gifts of repentance and faith

Since repentance and faith are gifts, witnessing should lead sinners to cry out to God for these gifts rather than trying to produce them themselves.

Lecture support: Weaver urged that sinners must say, 'You've commanded me to repent, but I can't. You must give me that gift.'

Reject decisional regeneration and manipulative evangelism

Avoid methods that pressure people to make decisions without genuine conviction and regeneration, as they produce false conversions.

Lecture support: Weaver criticized the story of 3,000 professions with no change and emphasized that salvation is impossible with men.

Trust God's sovereignty in evangelism and pray for His work

Recognize that only God can save, so witness faithfully and depend on Him to grant repentance and faith to the lost.

Lecture support: Weaver's closing prayer asks God to teach believers to apply these truths and give grace to the hearers.

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 9

Come Into the House

February 14, 2021

Read Chapter 9 in the companion book, pages 169-183 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Certainty and Universality of Death

Death is appointed for every person; no one escapes the house of death.

Lecture support: Job 30:23: 'the house appointed for all the living'; Hebrews 9:27: 'it is appointed unto men once to die'.

The Frailty and Brevity of Human Life

Scripture uses images like grass, vapor, and a shadow to show life's temporary nature.

Lecture support: Psalm 39:4-5; Psalm 90:5-6; James 4:14; Isaiah 40:6-8.

God's Sovereignty Over Life and Death

God ordains both the day of birth and the day of death; our times are in His hand.

Lecture support: Job 14:5: 'his days are determined, the number of his months are with thee'; Psalm 31:15.

The Contrast Between the Death of the Saved and Unsaved

Believers face death as a shadow or sleep without fear; the unsaved face terrors and judgment alone.

Lecture support: Psalm 23:4; Job 6:4; Psalm 73:19; Voltaire's death account.

The Necessity of Entering God's House Before Death

The only proper preparation for death is to enter the house of the Lord through His gracious invitation.

Lecture support: Isaiah 55:1-7; 2 Corinthians 5:1; Psalm 122:1.

Christ's Victory Over Death for Believers

Jesus holds the keys of death and hell; believers are united with Him in resurrection and need not fear.

Lecture support: Revelation 1:18; Hebrews 2:14-15; Romans 8:38-39.

Key Arguments

Death is an inescapable appointment for all humanity.

Job 30:23 and Hebrews 9:27 establish that death is divinely appointed and reserved for every person.

Lecture support: Job 30:23: 'the house appointed for all the living'; Hebrews 9:27: 'it is appointed unto men once to die'.

Life is brief and fragile, demanding wisdom.

Multiple scriptures depict life as transient, urging us to number our days and apply our hearts to wisdom.

Lecture support: Psalm 90:12: 'teach us to number our days'; James 4:14: 'a vapour that appeareth for a little time'.

God sovereignly determines the day of our death.

Job 14:5 and Psalm 31:15 show that God has appointed the bounds of our lives, including the day we die.

Lecture support: Job 14:5: 'thou hast appointed his bounds that he cannot pass'.

For believers, death is stripped of its terror.

Psalm 23:4 and Hebrews 2:14-15 teach that Christ delivers His people from the fear of death.

Lecture support: Psalm 23:4: 'though I walk through the valley of the shadow of death, I will fear no evil'.

The unsaved will face death with horror and judgment.

Job 6:4 and Psalm 73:19 describe the terrors that await the wicked at death.

Lecture support: Job 6:4: 'the terrors of God do set themselves in array against me'.

Entering God's house is the only way to face death peacefully.

Isaiah 55 invites all to come to the Lord for mercy; 2 Corinthians 5:1 promises an eternal house in heaven.

Lecture support: Isaiah 55:1: 'Ho, every one that thirsteth, come ye to the waters'; 2 Corinthians 5:1: 'a building of God, an house not made with hands'.

Union with Christ guarantees resurrection and victory over the grave.

Because believers are in Christ, His death, burial, and resurrection are theirs; death is merely a transition.

Lecture support: Revelation 1:18: 'I have the keys of hell and of death'; Romans 8:38-39.

Scripture References

Job 30:23

Job declares God will bring him to death and to the house appointed for all living.

Hebrews 9:27

It is appointed unto men once to die, and after this the judgment.

Psalm 39:4-5

David asks God to make him know his end and the measure of his days, that he may know how frail he is.

Psalm 90:5-6, 9-12

Moses compares life to grass that flourishes and withers, and asks God to teach us to number our days.

Psalm 102:11

My days are like a shadow that declineth; I am withered like grass.

Isaiah 40:6-8

All flesh is grass; the grass withereth, the flower fadeth, but the word of our God shall stand forever.

James 4:13-15

Life is a vapor that appears for a little time and vanishes; we ought to say, 'If the Lord will, we shall live.'

Job 7:1

Is there not an appointed time to man upon earth? Are not his days like the days of an hireling?

Job 14:1-5

Man's days are determined, the number of his months are with God; He has appointed bounds he cannot pass.

Psalm 23:4

Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me.

Hebrews 12:22-24

Believers come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to Jesus the mediator.

Job 6:4

The arrows of the Almighty are within me; the terrors of God set themselves in array against me.

Psalm 73:19

How are they brought into desolation, as in a moment! they are utterly consumed with terrors.

Job 38:16-17

God asks Job if the gates of death have been opened to him, or if he has seen the doors of the shadow of death.

2 Corinthians 5:1-5

If our earthly house is dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Isaiah 55:1-7

An invitation to come, buy without money; seek the Lord while He may be found; let the wicked forsake his way.

Psalm 122:1

I was glad when they said unto me, Let us go into the house of the LORD.

Psalm 26:8

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Psalm 27:4

One thing have I desired of the LORD, that I may dwell in the house of the LORD all the days of my life.

Revelation 1:18

Christ says, 'I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.'

Study notes

Discussion Questions

1. Why do you think people tend to avoid thinking or talking about death, and how does Job's certainty challenge that avoidance?

Consider: Weaver notes that we ignore the subject of death, but Job knew he would die.

2. How do the biblical images of life's frailty (grass, vapor, shadow) affect your daily priorities and sense of urgency?

Consider: Multiple scriptures are cited to illustrate the brevity of life.

3. In what ways does knowing that God has appointed the day of our death bring comfort or concern to you personally?

Consider: Job 14:5 and Psalm 31:15 are used to show God's sovereignty over death.

4. How does the description of death as a 'shadow' or 'sleep' for believers change the way you view your own mortality?

Consider: Psalm 23:4 and the analogy of sleep are discussed.

5. What does the contrast between the death of the saved and unsaved reveal about the nature of salvation?

Consider: The unsaved face terrors; the saved have peace through Christ.

6. Why is entering the 'house of the Lord' the only proper preparation for entering the 'house of death'?

Consider: Weaver argues that application of the knowledge of death is to enter God's house first.

7. How does union with Christ (His death, burial, resurrection) practically remove the fear of death for a Christian?

Consider: Weaver explains that believers are already risen in Christ.

8. What can we learn from the deathbed testimonies of Robert Bruce and Thomas Goodwin about living and dying in faith?

Consider: The two historical illustrations are given as examples of peaceful death.

Applications

Face the reality of your own mortality.

Acknowledge that death is appointed for you and do not ignore it; this awareness is essential for living wisely.

Lecture support: Weaver says, 'No one is really and truly ready to live until he's ready to die.'

Number your days and seek wisdom.

In light of life's brevity, ask God to teach you to number your days and apply your heart to wisdom.

Lecture support: Psalm 90:12: 'So teach us to number our days, that we may apply our hearts unto wisdom.'

Enter the house of the Lord through the gospel invitation.

Respond to God's gracious call in Isaiah 55 to come without money, forsake sin, and receive mercy and pardon.

Lecture support: Isaiah 55:1-7: 'Ho, every one that thirsteth, come ye to the waters... let the wicked forsake his way.'

Rest in Christ's victory over death.

As a believer, trust that Jesus holds the keys of death and that you are united with Him in resurrection life.

Lecture support: Revelation 1:18; Hebrews 2:14-15: Christ delivers those who through fear of death were subject to bondage.

Love and prioritize the house of God.

Cultivate a love for God's habitation and the worship of His people, valuing one day in His courts above a thousand elsewhere.

Lecture support: Psalm 26:8: 'LORD, I have loved the habitation of thy house'; Psalm 84:10.

Live without fear of death.

Because Christ has removed the sting of death, believers can face death as a shadow and a passport to glory.

Lecture support: Weaver states, 'I don't want to die. But I'm not afraid to die.'

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 10

Pastor John Weaver - Hemlock Justice

January 25, 2012

Read Chapter 10 in the companion book, pages 185-202 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Perversion of Justice

Society has turned judgment into poison (gall/hemlock), resulting in injustice, corruption, and fraud, which is an abomination to God.

Lecture support: Amos 6:12: 'For you have turned judgment into gall, and the fruit of righteousness into hemlock.'

God as the Just Judge

God is inherently just and will not justify the wicked; He established judges to represent His law and execute true justice.

Lecture support: Deuteronomy 32:4: 'He is the rock, his work is perfect... a God of truth and without iniquity, just and right is he.'

Carnal Security Leads to Greater Wickedness

When people believe judgment is far off, they increase in sin, luxury, and oppression, ignoring the affliction of others.

Lecture support: Amos 6:3: 'Ye that put far away the evil day, and cause the seat of violence to come near.'

The Certainty of Divine Judgment

God will not be slack in repaying the wicked; He will raise up nations to afflict those who pervert justice, as He did with Israel and Judah.

Lecture support: Amos 6:14: 'But, behold, I will raise up against you a nation, O house of Israel... and they shall afflict you.'

The Foolishness of Opposing God's Order

Trying to profit from injustice is as absurd as running horses on rocks; it defies nature, common sense, and divine providence.

Lecture support: Amos 6:12: 'Shall horses run upon the rock? will one plow there with oxen?'

Hemlock Justice Brings Death

When justice is poisoned, it results in death to individuals, families, cultures, and nations; those who hate Christ love death.

Lecture support: Proverbs 8:36: 'All they that hate me love death.'

Key Arguments

Injustice is an Abomination to God

Justifying the wicked and condemning the righteous makes both the act and the judge a stench in God's nostrils.

Lecture support: Proverbs 17:15: 'He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord.'

Judges Are Accountable to God

Judges do not judge for man but for the Lord; they must rule justly without iniquity or respect of persons.

Lecture support: 2 Chronicles 19:6-7: 'Take heed what ye do: for ye judge not for man, but for the Lord... there is no iniquity with the Lord our God, nor respect of persons.'

False Security Fuels Oppression

When rulers think they are immune to judgment, they indulge in luxury and ignore the suffering of their people, leading to greater wickedness.

Lecture support: Amos 6:4-6: 'That lie upon beds of ivory... but they are not grieved for the affliction of Joseph.'

Perversion of Justice is Self-Destructive

Just as horses and oxen cannot function on rocks, a society that perverts justice cannot prosper and will face God's vengeance.

Lecture support: Amos 6:12: 'Shall horses run upon the rock? will one plow there with oxen? for ye have turned judgment into gall.'

God Will Repay the Wicked to Their Face

God is not slack in judgment; He will destroy those who hate Him, as He did with Jehoiakim, who was buried like an ass.

Lecture support: Deuteronomy 7:10: 'He will not be slack to him that hateth him, he will repay him to his face.'

Human Strength Cannot Avert Judgment

The rulers boasted in their own 'horns' (strength), but God cut off their power; salvation is in the Lord alone, not in political leaders.

Lecture support: Amos 6:13: 'Have we not taken to us horns by our own strength?'

Without God, Justice is Impossible

God defines justice; when men reject His law, they cannot be right or just, leading to societal death.

Lecture support: Proverbs 8:35-36: 'Whoso findeth me findeth life... all they that hate me love death.'

Scripture References

Amos 6:12

The central text: turning judgment into gall and righteousness into hemlock is as absurd as horses running on rocks.

Isaiah 59:4,14

God charges that none call for justice; judgment is turned away backward, truth is fallen, and equity cannot enter.

Deuteronomy 32:4

God is the rock, just and right, without iniquity.

Isaiah 45:21

There is no God beside me; a just God and a Saviour.

Proverbs 17:15

Justifying the wicked and condemning the just are both an abomination to the Lord.

Exodus 23:7

God will not justify the wicked.

2 Chronicles 19:6-7

Judges are to take heed, for they judge for the Lord, who has no iniquity or respect of persons.

Isaiah 5:23

Wicked judges justify the wicked for reward and take away the righteousness of the righteous.

Amos 6:1-3

Woe to those at ease in Zion; they put far away the evil day and cause violence to come near.

Amos 6:4-6

Rulers lie on ivory beds, drink wine in bowls, and are not grieved for the affliction of Joseph.

Amos 6:7-8

They shall go captive first; God abhors the excellency of Jacob and will deliver up the city.

Amos 6:11

God will smite the great house with breaches and the little house with clefts.

Deuteronomy 29:18

A root bearing gall and wormwood (hemlock) is associated with idolatry and death.

Proverbs 5:4-5

The harlot's end is bitter as wormwood; her feet go down to death.

Revelation 8:11

The star Wormwood makes waters bitter, and many men die.

Amos 5:7

You who turn judgment to wormwood and leave off righteousness in the earth.

Jeremiah 22:13-19

Woe to Jehoiakim for building his house by unrighteousness; he will be buried with the burial of an ass.

Amos 6:13

You rejoice in a thing of naught, saying, Have we not taken to us horns by our own strength?

Amos 6:14

God will raise up a nation against Israel to afflict them.

Proverbs 8:35-36

Whoso findeth me findeth life; all they that hate me love death.

Discussion Questions

1. What does the metaphor of 'hemlock justice' reveal about the nature of injustice in society?

Consider: Weaver explains that hemlock is a poison, so turning justice into hemlock means making it deadly and corrupt.

2. How does the illustration of horses running on rocks and oxen plowing on rocks help us understand the consequences of perverting justice?

Consider: The absurdity of these actions parallels the self-destructive nature of injustice.

3. In what ways do modern rulers resemble those in Amos 6 who were 'not grieved for the affliction of Joseph'?

Consider: Weaver compares the indifference of ancient rulers to modern political elites who ignore the suffering of ordinary people.

4. Why does God consider justifying the wicked and condemning the righteous an abomination?

Consider: Proverbs 17:15 is cited to show that such acts are a stench in God's nostrils because they contradict His just nature.

5. What does the example of Jehoiakim teach us about God's view of corrupt leaders?

Consider: Jehoiakim's burial like an ass shows God's contempt for rulers who oppress and pervert justice.

6. How does the concept of 'rejoicing in a thing of naught' apply to modern political trust?

Consider: Weaver argues that trusting in political leaders or programs is empty because salvation is only in the Lord.

7. What is the relationship between rejecting God's law and the rise of injustice in a nation?

Consider: Weaver states that without God, true justice is impossible, leading to societal death.

Applications

Recognize the Poison of Injustice

Believers should identify and reject the 'hemlock justice' in society - laws and rulings that pervert righteousness and harm the innocent.

Lecture support: Amos 6:12: 'Ye have turned judgment into gall, and the fruit of righteousness into hemlock.'

Trust in God, Not Human Strength

Do not put confidence in political leaders or economic systems; salvation and true justice come only from the Lord.

Lecture support: Amos 6:13: 'Have we not taken to us horns by our own strength?'

Grieve for the Afflicted

Unlike the rulers in Amos, Christians should be grieved by the suffering and injustice around them and act with compassion.

Lecture support: Amos 6:6: 'But they are not grieved for the affliction of Joseph.'

Uphold God's Standard of Justice

In personal and civic life, believers must advocate for justice that aligns with God's law, not man's corrupt statutes.

Lecture support: 2 Chronicles 19:6-7: 'Take heed what ye do: for ye judge not for man, but for the Lord.'

Fear God's Judgment

Do not presume upon God's patience; He will repay the wicked. Live in reverent obedience to avoid His wrath.

Lecture support: Deuteronomy 7:10: 'He will not be slack to him that hateth him, he will repay him to his face.'

Choose Life by Loving Christ

Reject the death that comes from hating Christ and His Word; embrace life by conforming to His truth.

Lecture support: Proverbs 8:36: 'All they that hate me love death.'

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 11

The Sinful Cycle

January 25, 2012

Read Chapter 11 in the companion book, pages 203-219 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Sinful Cycle

A recurring pattern of despising God's law, leading to disobedience, deceit, and destruction, seen throughout Scripture and history.

Lecture support: The message is structured around the four steps: despisement, disobedience, deceit, and destruction, drawn from Amos 2:4-5.

Despising God's Law is Despising God

To reject or treat God's commandments with contempt is to reject God Himself, as illustrated by David's sin in 2 Samuel 12.

Lecture support: Weaver states, 'when you despise the Word of God, you're despising the God who gave the Word' and cites 2 Samuel 12:9-10 where God says David despised Him.

Judgment According to Knowledge

Greater knowledge of God's law brings greater responsibility and stricter judgment, as taught in Luke 12:47-48.

Lecture support: Weaver explains, 'The greater the responsibility, the greater the culpability... to whomever you give more, you expect more.'

God Judges His Own People

God's judgment is impartial; even those who profess to be His people will be judged if they act like the heathen, though a remnant is preserved.

Lecture support: Weaver notes that the same formula of judgment is used for Moab and Judah in Amos 2, and that Jerusalem was destroyed despite being the city of God.

Repentance as the Only Remedy

The sinful cycle can only be broken through repentance and honoring God, as stated in 1 Samuel 2:30.

Lecture support: Weaver says, 'If you and I are going to break the sinful cycle... we must repent and learn to honor and obey God.'

Key Arguments

Despisement always leads to disobedience

When people despise God's law, they inevitably disobey it, as seen in Proverbs 1:30-32 and the prevalence of sexual sin.

Lecture support: Weaver states, 'Despisement always, always leads to disobedience. If we did not despise the Word of God, we would obey it.'

Disobedience leads to deceit

Rejecting God's truth results in believing lies and following idols, leading to delusion, as Psalm 115:8 says, 'they that make them are like unto them.'

Lecture support: Weaver argues, 'If you will not believe the truth, you will believe a lie' and cites Ezekiel 20:16, 24 to show the link between disobedience and idolatry.

Deceit leads to destruction

The final step in the cycle is God's judgment, as prophesied in Amos 2:5 and fulfilled in the destruction of Jerusalem.

Lecture support: Weaver points to the historical destructions in 586 BC and AD 70 as fulfillment of the prophecy.

No nation is exempt from God's judgment

America, despite its Christian heritage, will face judgment if it continues to despise God's law, just as Judah did.

Lecture support: Weaver warns, 'If God destroyed Judah and Jerusalem, He's not going to hold back when it comes to America.'

Scripture References

Amos 2:4-5

The primary text for the sermon, outlining the sinful cycle of despising God's law, disobedience, deceit, and destruction.

Revelation 11:15

Cited to show that history concludes with Christ's reign, supporting the linear view of history.

Leviticus 26:15, 43

Warnings that despising God's statutes and abhorring His judgments would bring punishment.

2 Samuel 12:1-10

The story of David's sin and Nathan's rebuke, showing that despising God's commandment is despising God Himself.

2 Chronicles 36:15-16

Illustrates that mocking God's messengers and despising His words leads to wrath without remedy.

1 Samuel 8:7-8

Shows that rejecting God's appointed leader is rejecting God Himself, paralleling despising His word.

Proverbs 1:30-32

Those who despise God's counsel will eat the fruit of their own way and be destroyed.

Proverbs 5:1-12

Despising instruction and reproof leads to sexual immorality and its consequences.

Psalm 36:1

The wicked have no fear of God, leading to transgression.

Romans 3:18

There is no fear of God before their eyes, summarizing human depravity.

Psalm 10:2-13

Describes the wicked who despise God, believing He will not require an account.

Psalm 115:4-8

Idols are lies; those who trust them become like them - deluded and deceived.

Matthew 6:24

No one can serve two masters; he will hate one and love the other, or despise one.

Isaiah 30:12

Despising God's word and trusting in oppression and perverseness brings judgment.

Ezekiel 20:16, 24

Despising God's judgments and statutes led to idolatry, showing the link between disobedience and deceit.

Isaiah 5:24

Judgment comes as fire because they have cast away the law of the Lord and despised His word.

1 Peter 4:17

Judgment begins at the house of God; if the righteous are scarcely saved, what of the ungodly?

Romans 2:12

Those who sin without law will perish without law; those under law will be judged by it.

Luke 12:47-48

Greater knowledge brings greater responsibility and more severe punishment.

James 4:17

To him who knows to do good and does not do it, it is sin.

Discussion Questions

1. How does the linear view of history affect our understanding of current events and God's sovereignty?

Consider: Weaver contrasts linear and cyclical views of history, emphasizing God's predestined plan.

2. In what ways might we be guilty of despising God's law today, even as professing Christians?

Consider: Weaver challenges the congregation with questions about putting self ahead of God and ignoring His word.

3. How does David's sin illustrate that even a man after God's own heart can despise God?

Consider: The example of David in 2 Samuel 12 shows that despising God's commandment is despising God.

4. Why does disobedience inevitably lead to deceit, according to the sermon?

Consider: Weaver argues that rejecting truth leaves only lies, leading to delusion and idolatry.

5. What does it mean that 'judgment must begin at the house of God,' and how should that affect the church?

Consider: Citing 1 Peter 4:17, Weaver warns that God's people are not exempt from judgment.

6. How does the principle of greater knowledge bringing greater responsibility apply to modern America?

Consider: Weaver applies Luke 12:47-48 to argue that America's access to Scripture increases its culpability.

7. What practical steps can individuals and churches take to break the sinful cycle?

Consider: The application calls for repentance and honoring God as the only way to break the cycle.

Applications

Repent and Honor God

To break the sinful cycle, we must repent and learn to honor and obey God as He demands in His Word.

Lecture support: Weaver states, 'If you and I are going to break the sinful cycle... we must repent and learn to honor and obey God as He clearly demands in His Word.'

Recognize the Seriousness of Despising God's Word

Believers must examine whether they treat God's law with contempt by ignoring or disobeying it, understanding that this is despising God Himself.

Lecture support: Weaver asks probing questions: 'Have you ever put yourself ahead of God? Have you ever turned from His will to do your will?'

Understand Greater Accountability

Those with more knowledge of God's Word bear greater responsibility and will face stricter judgment, so they should live accordingly.

Lecture support: Weaver explains, 'The greater the responsibility, the greater the culpability... to whomever you give more, you expect more.'

Do Not Trust in National Christian Heritage

America cannot rely on its Christian profession to escape judgment; only genuine repentance and obedience will avert destruction.

Lecture support: Weaver warns, 'If God destroyed Judah and Jerusalem, He's not going to hold back when it comes to America.'

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 12

A Whore's Forehead

December 30, 2012

Read Chapter 12 in the companion book, pages 221-235 (October 9, 2026 opening-heading corrected edition).

Major Themes

Spiritual Harlotry as Apostasy

God uses the metaphor of whoredom to describe Israel's idolatry and covenant unfaithfulness, showing that spiritual adultery is worse than physical.

Lecture support: In Ezekiel 16:30-35, God calls Israel an 'imperious whorish woman' who pays her lovers instead of being paid, and in Jeremiah 3:8 He says He divorced backsliding Israel.

The Believer's Union with Christ and Sin

Sexual sin by a believer is a blasphemous joining of Christ to a harlot because the believer's body is a member of Christ and temple of the Holy Spirit.

Lecture support: 1 Corinthians 6:15-20 teaches that our bodies are members of Christ, and joining to a harlot makes Christ one body with her; Isaiah 43:24 says Israel made God serve with their sins.

Characteristics of a Harlot Spirit

Proverbs 7 warns of the attire, loud and stubborn attitude, aggressive actions, false assurance of no consequences, and destructive abomination of harlotry.

Lecture support: Proverbs 7:10-21 describes the attire, impudent face, flattering lips, and false peace offerings; Proverbs 5:1-13 warns of bitter end and loss of honor and wealth.

Hardened Impenitence as a Whore's Forehead

A whore's forehead is a state of refusing to be ashamed or blush at sin, indicating a crossed deadline of judgment and no hope of repentance.

Lecture support: Jeremiah 3:3, 5:3, 6:15, and 8:12 all describe people who are stricken but not grieved, not ashamed, and unable to blush; Proverbs 29:1 warns of sudden destruction without remedy.

The Danger of Being Given Over to Sin

The most grievous judgment God can inflict is to let people alone in their sin, leading to self-destruction, as Jesus said of the Pharisees.

Lecture support: Matthew 15:14 records Jesus saying 'Let them alone: they be blind leaders of the blind,' and the sermon applies this to individuals and nations.

Key Arguments

Spiritual whoredom is a biblical concept applied to apostate Israel and relevant to believers.

The Bible frequently uses harlotry to describe unfaithfulness to God, and New Testament believers are in an even closer union with Christ, making sin more blasphemous.

Lecture support: Ezekiel 16 and Hosea show God calling Israel a whore; 1 Corinthians 6 shows believers' bodies are Christ's members, so sexual sin joins Christ to a harlot.

A whore's forehead is defined by an inability to blush or be ashamed of sin.

God's charge in Jeremiah 3:3 is that Israel refused to be ashamed despite judgments; this hardened state is evidence of crossing a deadline of no return.

Lecture support: Jeremiah 6:15 and 8:12 ask 'Were they ashamed? Nay, they were not at all ashamed, neither could they blush'; the sermon explains blushing as a physical response to guilt.

God hardens His messengers to confront hardened sinners.

In Ezekiel 3, God made Ezekiel's forehead harder than flint to match Israel's impudence, using him as a divine headbutt of judgment.

Lecture support: Ezekiel 3:7-9 says Israel is impudent and hard-hearted, so God makes Ezekiel's forehead strong against theirs, like adamant harder than flint.

Sensitivity to sin and shame is a grace to be thankful for.

If you can still blush and be ashamed of sin, it is evidence God has not given you over; the proper response is thankfulness, repentance, and confession.

Lecture support: The sermon states, 'One of the greatest blessings that God can give to an individual is to make him aware of his sins and make him shameful and sorrowful and embarrassed over those sins.'

Scripture References

Jeremiah 3:1-3

The primary text, where God accuses Israel of playing the harlot and having a whore's forehead that refuses to be ashamed.

Ezekiel 16:30-35

God calls apostate Israel an imperious whorish woman who pays her lovers, contrasting her with ordinary harlots.

Jeremiah 3:8

God says He gave backsliding Israel a bill of divorce for her adultery, yet Judah did not fear and played the harlot also.

Ezekiel 20:30

God asks the house of Israel if they are polluted after their fathers and commit whoredom after their abominations.

Isaiah 43:24

God tells Israel they made Him serve with their sins and wearied Him with their iniquities.

1 Corinthians 6:15-20

Paul warns that believers' bodies are members of Christ, so joining to a harlot is making Christ one body with her; flee fornication.

Revelation 17:5

Mystery Babylon has on her forehead the name 'Mystery, Babylon the great, the mother of harlots and abominations of the earth.'

Proverbs 7:6-27

Extended warning about the attire, attitude, actions, and destruction of a harlot, including her flattering speech and false peace offerings.

1 Timothy 2:9-10

Women should adorn themselves in modest apparel with shamefacedness and sobriety, not with broidered hair or costly array.

Proverbs 9:16-18

The foolish woman says stolen waters are sweet, but her guests are in the depths of hell.

Proverbs 5:1-23

Warning against the strange woman, whose end is bitter as wormwood; counsel to drink waters from one's own cistern and rejoice with the wife of youth.

Jeremiah 5:3

God's eyes are on the truth; He stricken them but they did not grieve; they made their faces harder than a rock and refused to return.

Jeremiah 6:15

Were they ashamed when they committed abomination? Nay, they were not at all ashamed, neither could they blush.

Jeremiah 8:12

Repeats the charge: they were not ashamed, neither could they blush; therefore they shall fall.

Ezekiel 3:4-11

God sends Ezekiel to impudent and hard-hearted Israel, making his forehead as adamant harder than flint to confront them.

Proverbs 29:1

He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy.

1 John 1:9

If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

Matthew 15:14

Jesus said of the Pharisees, 'Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.'

Discussion Questions

1. In what ways can spiritual harlotry manifest in the life of a professing Christian today?

Consider: The sermon equates idolatry and covenant unfaithfulness with whoredom; how might we be guilty of 'playing the harlot' with other lovers?

2. How does understanding our union with Christ (1 Corinthians 6:15-20) change our view of personal sin?

Consider: Weaver argues that sin, especially sexual sin, joins Christ to that sin; how should this affect our daily choices?

3. What are some modern examples of the 'attire of a harlot' and how should Christians think about modesty?

Consider: Proverbs 7:10 and 1 Timothy 2:9-10 are contrasted; how do we discern and teach modest apparel without legalism?

4. What does it look like to have a 'harlot attitude' of reducing Christianity to church attendance while living as we please?

Consider: The sermon critiques those who think token worship covers deliberate sin; how can we guard against this hypocrisy?

5. Why is the inability to blush or be ashamed of sin such a dangerous spiritual condition?

Consider: Jeremiah 6:15 and 8:12 describe a whore's forehead; what steps can we take to maintain a tender conscience?

6. How should we respond when we feel shame and conviction over sin, according to the sermon?

Consider: Weaver says to be thankful, repent, and rejoice that we haven't been given over; how can we practice this in community?

7. What does it mean for God to 'let us alone' as a judgment, and how can we intercede for our nation?

Consider: The sermon cites Matthew 15:14 and the 780,000 abortions; how should the church respond to national sins that no longer cause blushing?

Applications

Examine your sensitivity to sin

If you can sin openly without shame, you are in dangerous territory; a whore's forehead is evidence of a hardened heart nearing judgment.

Lecture support: The sermon asks, 'If you can openly, maliciously, and deliberately sin against God, violate His law, and not be ashamed, you're in dangerous territory. It's evidence of a whore's forehead.'

Be thankful for conviction and repent

If you feel shame and sorrow over sin, thank God for that grace, then repent and turn from sin, rejoicing that you have not been given over.

Lecture support: Weaver states, 'One of the greatest blessings that God can give to an individual is to make him aware of his sins and make him shameful and sorrowful... The second thing you should do after being thankful is repent of your sins.'

Confess personal and national sins

Like Ezra and Daniel, we should confess our own sins and the sins of our people, being ashamed of societal evils such as abortion.

Lecture support: The sermon says, 'Let's do like Ezra and like Daniel. Let's confess our sins and the sins of our people and be ashamed.'

Avoid the harlot's attire and attitude

Christians, especially women, should dress modestly and avoid the loud, stubborn, and impudent attitude that characterizes a harlot spirit.

Lecture support: Proverbs 7:10-11 and 1 Timothy 2:9-10 are used to contrast godly modesty with the attire and attitude of a harlot.

Flee spiritual and physical fornication

Because our bodies are members of Christ, we must flee sexual immorality and any idolatrous unfaithfulness to God.

Lecture support: 1 Corinthians 6:18 commands 'Flee fornication,' and the sermon applies this to both physical and spiritual whoredom.

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 13

Pastor John Weaver - A Holy War

March 12, 2022

Read Chapter 13 in the companion book, pages 237-255 (October 9, 2026 opening-heading corrected edition).

Major Themes

Jesus Christ as the Divine Warrior King

Psalm 45 depicts Jesus Christ as a majestic king girding on his sword and riding forth to conquer, fulfilling the type of Solomon and the vision of Revelation.

Lecture support: Weaver connects Psalm 45:6-7 to Hebrews 1:8-9 and identifies the rider on the white horse in Revelation 6 and 19 as Christ.

The Necessity of Conviction for Salvation

True conversion requires the painful arrow of conviction, which exposes the loathsomeness of sin and drives the sinner to Christ.

Lecture support: Weaver cites David's penitential psalms, Job 6:4, Acts 2:37, and Acts 7:54, and quotes John L. Dagg on genuine repentance.

The Dual Nature of God's Arrows: Deliverance and Destruction

God's arrows serve two purposes: to deliver His people through conviction and to destroy His enemies through judgment.

Lecture support: Weaver contrasts the arrow of deliverance (Psalm 38:2) with the arrow of destruction (Deuteronomy 32:23, Psalm 7:12-13, Psalm 21:12).

The Inseparability of Deliverance and Destruction in God's Work

When God arises to save, He simultaneously judges; the gospel is a savor of life to some and death to others.

Lecture support: Weaver cites 2 Thessalonians 1:7-8, Psalm 68:1-3, 2 Corinthians 2:14-16, and historical examples like Noah and Egypt.

The Sovereignty of Christ in Victory

Christ never loses a battle; He rides prosperously and will ultimately subdue all enemies, either by willing submission or forced subjugation.

Lecture support: Weaver explains the Hebrew meaning of 'prosperously' in Psalm 45:4 and cites Philippians 2:9-11.

Key Arguments

Psalm 45 is a messianic psalm about Jesus Christ, not merely Solomon.

The New Testament applies Psalm 45:6-7 directly to Christ (Hebrews 1:8-9), and Jesus claimed to be greater than Solomon (Matthew 12:42).

Lecture support: Weaver reads Hebrews 1:8-9 and references Matthew 12:42 and Matthew 1:1.

The rider on the white horse in Revelation 6 is Christ, not the Antichrist.

Symbolism in Revelation is consistent; the only other white horse rider is explicitly Christ in Revelation 19:11-16.

Lecture support: Weaver argues against commentators who see the Antichrist, citing Revelation 19:11-16.

God uses a variety of 'arrows' (judgments) to accomplish His purposes.

Scripture describes famine, pestilence, wild beasts, lightning, and weather phenomena as God's arrows.

Lecture support: Weaver cites Ezekiel 5:15-17, Psalm 18:14, and Psalm 77:17-18.

Conviction is a painful but essential work of the Holy Spirit.

David's penitential psalms show the agony of conviction, which is necessary to drive sinners to Christ.

Lecture support: Weaver reads Psalm 38:1-18 and references Job 6:4, Acts 2:37, and Acts 7:54.

Godly sorrow leads to repentance, while worldly sorrow leads to death.

True conviction produces a hatred of sin itself, not just embarrassment at being caught.

Lecture support: Weaver quotes 2 Corinthians 7:9-10 and explains the Greek word elencho.

The gospel message inherently brings both life and death.

Preaching Christ is a sweet savor to God whether people are saved or perish, as stated in 2 Corinthians 2:14-16.

Lecture support: Weaver reads 2 Corinthians 2:14-16 and explains the metaphor.

Every person will ultimately bow to Christ, either in salvation or judgment.

Philippians 2:9-11 declares universal confession; the only question is whether it will be willing or forced.

Lecture support: Weaver quotes Philippians 2:9-11 and contrasts the golden scepter with the rod of iron.

Scripture References

Psalm 45:1-5

Primary text of the sermon, describing the king's beauty, majesty, and arrows.

Psalm 45:6-7

Used to identify the king as God, later applied to Christ in Hebrews.

Hebrews 1:8-9

Quotes Psalm 45:6-7 and applies it directly to Jesus Christ.

Matthew 12:42

Jesus claims to be greater than Solomon, supporting the messianic interpretation.

Matthew 1:1

Jesus is the son of David and Abraham, the true seed.

Revelation 6:1-2

The rider on the white horse with a bow, identified as Christ.

Revelation 19:11-16

The rider on the white horse is explicitly named Faithful and True, the Word of God, King of Kings.

John 3:34

God gives the Spirit without measure to Christ, explaining 'grace is poured into thy lips.'

Ezekiel 5:15-17

God's 'evil arrows' include famine, wild beasts, pestilence, and the sword.

Psalm 18:14

God's arrows are lightnings, scattering enemies.

Psalm 77:17-18

Arrows include thunder, lightning, and weather phenomena.

2 Kings 13:14-19

Elisha's arrow of deliverance for Israel against Syria.

Job 6:4

Job feels the arrows of the Almighty within him, drinking up his spirit.

Psalm 38:1-18

David's penitential psalm describing the pain of conviction.

2 Corinthians 7:9-10

Godly sorrow works repentance; worldly sorrow works death.

Psalm 51:4

David says he sinned against God only, showing sin's primary offense is against God.

Deuteronomy 32:23-25

God will spend His arrows of destruction on the wicked.

Psalm 7:11-13

God ordains His arrows against the persecutors.

Psalm 21:8-13

God will make ready His arrows upon the strings against the faces of His enemies.

Psalm 64:1-8

God shall shoot at the wicked with an arrow; suddenly shall they be wounded.

Study notes

Discussion Questions

1. How does understanding Jesus as a warrior king challenge or expand your view of His character and work?

Consider: Weaver presents Christ as the rider on the white horse, conquering and judging, based on Psalm 45 and Revelation 19.

2. In what ways have you experienced the 'arrow of conviction' in your own life, and how did it lead to repentance?

Consider: Weaver describes conviction as painful but necessary, using David's penitential psalms as an example.

3. What is the difference between godly sorrow and worldly sorrow, and how can we discern which one we are experiencing?

Consider: Weaver contrasts the two types of sorrow using 2 Corinthians 7:9-10.

4. Why does Weaver argue that deliverance and destruction are inseparable in God's work? Do you agree?

Consider: Weaver uses biblical examples like Noah, Egypt, and the conquest of Canaan to support this point.

5. How should the reality of God's 'arrows of destruction' affect our evangelism and our prayers for the lost?

Consider: Weaver cites 2 Corinthians 2:14-16 and 2 Thessalonians 1:7-8 to show the serious consequences of rejecting the gospel.

6. What does it mean that every knee will bow to Christ, and how does this truth provide both comfort and warning?

Consider: Weaver concludes with Philippians 2:9-11, emphasizing universal submission either in salvation or judgment.

Applications

Embrace the pain of conviction as a means of deliverance.

Recognize that the distress of conviction is God's arrow of deliverance, designed to drive you to Christ and away from sin.

Lecture support: Weaver states, 'No one will ever be converted without being convicted' and illustrates with David's penitential psalms.

Practice ongoing repentance as a believer.

Even after salvation, believers should continually repent as the Holy Spirit convicts them of specific sins through Scripture.

Lecture support: Weaver shares, 'I've done far more repenting since I've been saved than when I got saved.'

Preach the gospel faithfully, trusting God for the results.

Understand that the gospel is a sweet savor to God whether people are saved or perish; our responsibility is to proclaim Christ.

Lecture support: Weaver explains 2 Corinthians 2:14-16, noting that we are a sweet savor 'in them that are saved, and in them that perish.'

Pray for Christ's return with an understanding of its full implications.

Praying for the Lord's return includes praying for both the deliverance of His people and the destruction of His enemies.

Lecture support: Weaver says, 'You cannot even pray the Lord's return without praying for destruction,' citing 2 Thessalonians 1:7-8.

Submit willingly to Christ's rule now.

Since every knee will bow, choose to bow before His golden scepter in love and obedience rather than be forced under His rod of iron.

Lecture support: Weaver contrasts the golden scepter and rod of iron, citing Philippians 2:9-11.

Personal Application and Notes

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

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

Additional notes or questions to discuss

Online Lecture Resources

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

Lesson 1: A Door of Hope

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Lesson 2: Their Blood Cries From the Ground

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Lesson 9: Come Into the House

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Lesson 10: Pastor John Weaver - Hemlock Justice

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Lesson 11: The Sinful Cycle

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Lesson 12: A Whore's Forehead

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Lesson 13: Pastor John Weaver - A Holy War

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Source information

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