

WEAVER STUDY GUIDES

The Cry of a Broken Heart

Study Guide

Old Testament Studies

John Weaver

Weaver Bible College

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

Downloadable classroom edition | 8.5 x 11 inches

Name / group

Date

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Using this guide

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

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

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

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

Reading assignments refer to the September 30, 2026 edition of the companion book. Online lecture links and QR codes are collected at the end.

LESSON 1

The Cry of a Broken Heart

Part One

April 12, 2026

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

Major Themes

Brokenness Over Sin

True brokenness is grief over sin against God, not merely emotional pain from life's losses.

Lecture support: Weaver states, 'the broken heart that I'm referring to is one that is broken over our sins, broken over the sins of our families, broken over the sins of our nation, and in realization that those sins are against a holy, righteous, loving, just, and merciful God.'

God's Nearness to the Contrite

God promises to dwell with and revive those who have a broken and humble spirit.

Lecture support: Weaver quotes Psalm 34:18, Psalm 51:17, Isaiah 57:15, and Isaiah 66:2 to show God's special closeness to the brokenhearted.

Rejection of God's Messenger

To reject the preacher or prophet God sends is to reject God Himself.

Lecture support: Weaver explains, 'To reject the preacher or the prophet that God sends is to reject God Himself,' referencing Jesus' words in the New Testament.

Ministry of Condemnation vs. Reconciliation

God may send His word for condemnation or reconciliation; the preacher does not choose his ministry.

Lecture support: Weaver says, 'God may send his word either in reconciliation or in condemnation... The preacher or the prophet does not get to choose his ministry.'

Faithfulness Amidst Suffering

Jeremiah remained faithful despite 40 years of rejection, mockery, and threats, modeling endurance.

Lecture support: Weaver asks, 'Could you endure 40 years of rejection, ridicule, mocking, hatred, despisement, slandering, lies, imprisonment, and attempted murder?'

Rejection of Sound Doctrine

Modern America, like ancient Judah, turns from biblical truth to entertainment and fables.

Lecture support: Weaver cites 2 Timothy 4:3-4 and says, 'America loves falsehood. America loves lies. America loves deceit. America does not desire, neither does she want biblical truth.'

The Call to Seek the Lord

In light of coming judgment, the proper response is to seek the Lord, righteousness, and meekness.

Lecture support: Weaver reads Zephaniah 2:1-3, emphasizing 'Seek ye the Lord, all ye meek of the earth... seek righteousness, seek meekness.'

God Uses Broken Vessels

God is close to the broken and can use them once they are broken and remade by Him.

Lecture support: Weaver concludes, 'God uses broken vessels. And once we're broken, he can put us back together and use us.'

Key Arguments

Brokenness is essential for closeness to God

Scripture repeatedly promises God's nearness to the brokenhearted, so desiring closeness to God requires a broken heart.

Lecture support: Weaver quotes Psalm 34:18, Psalm 51:17, Isaiah 57:15, and Isaiah 66:2, then states, 'So the way to get close to God is to have a broken heart.'

Jeremiah's brokenness stemmed from his rejected ministry

Jeremiah's weeping was not over personal offense but over the truth being rejected and judgment coming.

Lecture support: Weaver says, 'When you're telling the truth and you know it's the truth and no one will listen, that's when you get broken.'

God's word can be sent for condemnation, not just reconciliation

Isaiah 55:11 and 2 Corinthians 2:14-16 show that God's word prospers in its intended purpose, which may be condemnation.

Lecture support: Weaver explains, 'God may send his word either in reconciliation or in condemnation... If God sends His word as a ministry of condemnation, it cannot be made a ministry of reconciliation.'

Rejecting God's messenger is rejecting God

Jesus taught that receiving or rejecting His sent ones is equivalent to receiving or rejecting Him and the Father.

Lecture support: Weaver references Jesus' words: 'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.'

Most hearers of God's word do not produce fruit

The parable of the sower implies that three-quarters of seed falls on unproductive soil, representing hard, half, or double hearts.

Lecture support: Weaver says, 'It means that three quarters of the seed that was planted never produced anything.'

America is in a similar state to Judah before judgment

Like Judah, America has turned from sound doctrine to fables and entertainment, refusing to repent.

Lecture support: Weaver states, 'We have turned from the Scripture to entertainment, to fellowship, to social club... America does not desire, neither does she want biblical truth.'

The only escape from judgment is seeking the Lord

Zephaniah 2:1-3 offers counsel to seek the Lord, righteousness, and meekness to possibly be hidden in the day of anger.

Lecture support: Weaver reads Zephaniah 2:1-3 and emphasizes, 'It may be ye shall be hid in the day of the Lord's anger.'

Modern Christians lack the brokenness of Jeremiah

Weaver doubts any preacher or Christian today could endure a ministry like Jeremiah's, highlighting our need for broken hearts.

Lecture support: Weaver says, 'I don't believe there's a preacher alive today, including myself, that could go through with a ministry like Jeremiah had.'

Scripture References

Lamentations 3:1-7

The primary text of the sermon, describing Jeremiah's affliction and brokenness.

Jeremiah 23:9

Jeremiah's heart is broken because of the false prophets.

Psalms 34:18

The Lord is near to the brokenhearted and saves the contrite.

Psalms 51:17

A broken and contrite heart is the sacrifice God will not despise.

Isaiah 57:15

God dwells with the contrite and humble to revive them.

Isaiah 66:2

God looks to the one who is poor, contrite, and trembles at His word.

Psalms 147:3

God heals the brokenhearted and binds up their wounds.

Jeremiah 14:17

Jeremiah weeps night and day for the destruction of his people.

Jeremiah 16:2-4

God forbids Jeremiah to marry because of the coming judgment.

Jeremiah 1:4-10

Jeremiah's call before birth and his commission to root out and destroy.

Isaiah 55:11

God's word will not return void but will accomplish His purpose.

2 Corinthians 2:14-16

Believers are a sweet savor of Christ, either life unto life or death unto death.

Jeremiah 1:10, 14-17

God tells Jeremiah his ministry is primarily destruction, and judgment will come from the north.

Jeremiah 11:19

Jeremiah's enemies plot to kill him.

Jeremiah 18:18

The people plan to slander Jeremiah and ignore his words.

Lamentations 3:48

Jeremiah's eyes run with rivers of water for the destruction of his people.

Jeremiah 17:13-18

Jeremiah prays for healing and asks God to bring destruction on his persecutors.

Matthew 13; Mark 4; Luke 8

The parable of the sower, illustrating different heart responses to God's word.

Luke 8:12-15

Explanation of the sower parable, identifying the soils as types of hearers.

2 Timothy 4:3-4

A time will come when people will not endure sound doctrine but turn to fables.

Study notes

Discussion Questions

1. What does it mean to have a broken heart over sin, and how does that differ from other kinds of grief?

Consider: Weaver distinguishes a broken heart over sin from romantic or bereavement grief.

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2. How do the promises of God's nearness to the brokenhearted in Psalms and Isaiah encourage you in times of spiritual dryness?

Consider: Weaver cites multiple verses showing God dwells with the contrite.

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3. Why do you think God gave Jeremiah a ministry primarily of condemnation rather than reconciliation?

Consider: Weaver explains that God's word can be sent for different purposes.

- 4.** In what ways do we see the rejection of sound doctrine in today's churches, and how should we respond?

Consider: Weaver applies 2 Timothy 4:3-4 to modern America's love of entertainment over truth.

- 5.** How can we cultivate a heart that weeps for the lost and for our nation like Jeremiah did?

Consider: Weaver calls for tears over lost family, friends, and nation.

- 6.** What does the parable of the sower teach us about the different responses to God's word, and which soil do you most identify with?

Consider: Weaver explains the wayside, stony, thorny, and good ground hearers.

7. How does Jeremiah's endurance challenge our expectations of ministry success and personal comfort?

Consider: Weaver doubts any modern preacher could endure Jeremiah's ministry.

8. What practical steps can we take to 'seek the Lord, righteousness, and meekness' as Zephaniah 2:3 commands?

Consider: Weaver presents this as counsel for avoiding judgment.

Applications

Cultivate a broken heart over sin

Believers should grieve over personal, familial, and national sin as an offense against God.

Lecture support: Weaver says, 'We need to come back and have a heart that's broken like Jeremiah.'

Seek closeness to God through humility

Since God dwells with the contrite, pursue a humble and broken spirit to experience His presence.

Lecture support: Weaver states, 'If we want God to be close to us, we must be what he designs for each of us to be.'

Endure rejection for the truth

Like Jeremiah, remain faithful in proclaiming God's word even when it is rejected.

Lecture support: Weaver says, 'Folks do not want the truth. Folks do not love the truth. But we must proclaim it. We must teach it.'

Examine your heart's soil

Evaluate whether you are a hard, half, double, or good heart hearer of God's word.

Lecture support: Weaver explains the parable of the sower and asks implicitly which soil we are.

Return to sound doctrine

Reject the cultural trend of entertainment-driven church and embrace biblical teaching.

Lecture support: Weaver laments, 'We have turned from the Scripture to entertainment, to fellowship, to social club.'

Seek the Lord in light of judgment

In a nation under judgment, actively seek the Lord, righteousness, and meekness as Zephaniah 2:3 instructs.

Lecture support: Weaver reads Zephaniah 2:1-3 and applies it to America.

Weep for the lost

Develop a heart that mourns for unsaved family, friends, and nation.

Lecture support: Weaver says, 'We need to learn to shed tears for our lost family members, our friends, our nation.'

Trust God's sovereignty in ministry outcomes

Accept that God gives different ministries and results; faithfulness is our calling, not visible success.

Lecture support: Weaver notes, 'One sows, one waters, but it's God who gives the increase.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 2

The Cry of a Broken Heart

Part Two

April 19, 2026

Read Chapter 2 in the companion book, pages 23-39.

Major Themes

The Nature of a Broken Heart

A broken heart in the biblical sense is grief over personal and societal sin, not romantic or bereavement sorrow.

Lecture support: Weaver states, 'the title of this message, "The Cry of a Broken Heart," has nothing to do with romantic losses... it does refer to being broken and contrite, not only over our personal sins, but over our societal sins, our national sins.'

God's Nearness to the Contrite

God promises to dwell with those who have a broken and contrite heart, reviving the humble.

Lecture support: Weaver quotes Psalm 34:18, Isaiah 57:15, and Isaiah 66:2 to show God's special presence with the humble.

Rejection of God's Messenger

Jeremiah's heartbreak was intensified because the people rejected his prophetic ministry and refused to repent.

Lecture support: Weaver cites Jeremiah 5:1-5 and 5:31, showing that no one in Jerusalem sought truth or justice.

God's Refusal to Hear Prayer

God can and does refuse to hear prayers when His people persist in sin and rebellion, even commanding Jeremiah not to intercede.

Lecture support: Weaver references Lamentations 3:8, 44; Psalm 80:4; and Jeremiah 7:16; 11:14; 14:10-11.

The Sovereignty of God in Judgment

God decrees the rise and fall of nations; His will to destroy Judah was unchangeable, and prayer could not alter it.

Lecture support: Weaver says, 'It is impossible to change the will of God. It is impossible to change the decree of God. Prayer does not change things. Prayer changes people.'

The Urgency of Seeking God While He May Be Found

There is a limited window for repentance; once God's judgment is decreed, mercy is no longer available.

Lecture support: Weaver quotes Isaiah 55:6-7 and warns that 'there is a time when God's mercies are no longer available.'

Key Arguments

Jeremiah's broken heart was due to both the rejection of his ministry and God's refusal to hear his prayers.

Weaver argues that Jeremiah's weeping was not merely emotional but rooted in the spiritual reality that God had shut out his supplications for the nation.

Lecture support: Weaver states, 'The first reason that Jeremiah is known as a weeping prophet was simply because of the rejection of his service... there was secondly a refusal of his supplications.'

God's refusal to hear prayer is a biblical reality, not a contradiction to His promises.

Weaver explains that while God commands prayer and delights in it, He can be angry with the prayers of His people when they are in persistent sin.

Lecture support: Weaver cites Psalm 80:4 and explains that 'it is possible for God to be angry with the prayer of his people.'

Jeremiah's suffering was both personal and representative of the nation's judgment.

Weaver argues that Jeremiah's afflictions described in Lamentations 3:9-20 mirror the curses of Deuteronomy 28 and identify him with the people's punishment.

Lecture support: Weaver says, 'Jeremiah is being identified with his people. He is suffering with the people... he's bearing their iniquity.'

Sin separates people from God and causes Him to hide His face from their prayers.

Weaver uses Isaiah 59:1-2 to show that the problem is not God's inability but human iniquity that creates a barrier.

Lecture support: Weaver reads Isaiah 59:1-2 and comments, 'It is your sins that have separated us. Your sins have alienated me from you.'

God explicitly commanded Jeremiah not to pray for the people's good because He had decreed their destruction.

Weaver demonstrates from Jeremiah 7:16, 11:14, and 14:10-11 that God forbade intercession for Judah, showing the finality of His judgment.

Lecture support: Weaver reads Jeremiah 7:16: 'Therefore pray not thou for this people... for I will not hear thee.'

Prayer does not change God's sovereign decrees; it aligns us with His will.

Weaver asserts that prayer is not a tool to manipulate God but a means to accomplish His will, and when God has decreed judgment, prayer for deliverance is futile.

Lecture support: Weaver says, 'Prayer does not change things. Prayer changes people. Prayer is not an instrument to get God to change his mind.'

There is a point of no return for individuals and nations when God's mercy is withdrawn.

Weaver warns that just as Judah reached a point where repentance was too late, so can modern nations and individuals.

Lecture support: Weaver states, 'There is a time when God's mercies are no longer available. There is a time when prayer will not work.'

Scripture References

Lamentations 3:8-20

Primary text of the sermon; Jeremiah's lament over God shutting out his prayer and his subsequent suffering.

Psalms 34:18

Quoted to show God's nearness to the brokenhearted.

Isaiah 57:15

Quoted to show God dwells with the contrite and humble.

Isaiah 66:2

Mentioned as a future sermon text; God looks to the humble and contrite.

Jeremiah 5:1-5

Used to illustrate the total corruption of Jerusalem; no one sought truth.

Jeremiah 5:31

Shows false prophets and priests ruling, and people loving it.

Lamentations 3:44

God covered Himself with a cloud so prayer could not pass through.

Psalms 80:4

Evidence that God can be angry with the prayers of His people.

1 Thessalonians 5:17

Command to pray without ceasing, contrasted with Jeremiah's experience.

Luke 18:1

Men ought always to pray and not faint.

Philippians 4:6

Command to pray about everything with thanksgiving.

Colossians 4:2

Continue in prayer and watch with thanksgiving.

Nehemiah 1:6

Nehemiah's prayer for God to hear his confession for Israel's sins.

Psalms 6:9

The Lord has heard my supplication; the Lord will receive my prayer.

Psalms 65:2

O thou that hearest prayer, unto thee shall all flesh come.

Proverbs 15:8

The prayer of the upright is God's delight.

Proverbs 15:29

The Lord is far from the wicked, but He hears the prayer of the righteous.

Job 13:20

Job's complaint that God did not hear him.

Psalms 22:2

Messianic psalm where the speaker cries but is not heard.

Matthew 26:39

Jesus' prayer in Gethsemane; the cup did not pass, illustrating unanswered prayer.

Study notes

Discussion Questions

1. What does it mean to have a 'broken and contrite heart' according to this sermon, and how does it differ from worldly sorrow?

Consider: Weaver defines the broken heart as grief over personal and national sin, not romantic loss.

2. How do we reconcile God's commands to pray without ceasing with passages where He refuses to hear prayer?

Consider: Weaver contrasts 1 Thessalonians 5:17 with Lamentations 3:8 and Jeremiah 7:16.

3. In what ways can a nation's sin cause God to 'shut out' prayers, and what are the implications for our own nation?

Consider: Weaver applies the brass heavens curse (Deuteronomy 28:23) to national sin and judgment.

4. Why did God command Jeremiah not to pray for the people's good, and what does this teach us about the limits of intercession?

Consider: Weaver expounds Jeremiah 7:16, 11:14, and 14:10-11 where God forbids prayer for Judah.

5. How does the statement 'prayer does not change things; prayer changes people' challenge or affirm your understanding of prayer?

Consider: Weaver makes this statement while discussing God's sovereign decrees.

6. What are the signs that a person or nation has passed the point where God's mercy is no longer available?

Consider: Weaver warns that there is a time when prayer will not work, based on Jeremiah's experience.

7. How can we cultivate a humble and contrite spirit in the face of societal and ecclesiastical corruption?

Consider: Weaver concludes by urging repentance and a broken heart over sins at all levels.

Applications

Examine your heart for brokenness over sin

Weaver calls believers to have a broken and contrite spirit over personal, family, church, and national sins.

Lecture support: Weaver prays, 'Lord, first of all, over our sins, over our family sins, over our church sins, over our societal sins, over our governmental sins, over our national sins.'

Seek the Lord while He may be found

Weaver urges immediate repentance because there is a limited time before judgment falls.

Lecture support: Weaver quotes Isaiah 55:6-7 and warns, 'there is a time when God's mercies are no longer available.'

Do not presume upon God's patience

Weaver warns that just as Judah reached a point of no return, individuals and nations can exhaust God's mercy.

Lecture support: Weaver states, 'There is a time when God's mercies are no longer available. There is a time when prayer will not work.'

Align your prayers with God's revealed will

Weaver teaches that effective prayer must be according to God's will as revealed in Scripture, not contrary to His decrees.

Lecture support: Weaver explains 1 John 5:14 and says, 'if we ask any thing according to his will, he heareth us.'

Persevere in prayer despite apparent silence

Weaver, citing Calvin, encourages believers not to become languid when answers are delayed, but to continue calling on God.

Lecture support: Weaver reads Calvin: 'let us therefore persevere in calling on Him, and should there be a longer delay... yet let us proceed.'

Grieve over the rejection of truth in society

Weaver applies Jeremiah's heartbreak to the modern rejection of biblical truth, urging believers to feel the weight of societal deceit.

Lecture support: Weaver says, 'What gives you a broken heart? When you know the truth and people will not listen.'

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 3

The Cry of a Broken Heart

Part Three

April 26, 2026

Read Chapter 3 in the companion book, pages 41-58.

Major Themes

Hope in God's Character Amid Despair

Jeremiah's hope is restored not by circumstances but by recalling God's mercies, compassions, and faithfulness.

Lecture support: He said, 'This I recall to my mind, therefore have I hope.' What did he recall? 'It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.'

The Danger of Forgetting God's Mercies

Forgetting God's works and mercies is a spiritual infirmity that leads to despair, as seen in Psalm 77.

Lecture support: And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

God's Faithfulness in Trials

God is faithful to limit our trials and provide a way of escape, ensuring we are never overwhelmed beyond our ability.

Lecture support: There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able.

The Lord as Our Sufficient Portion

God Himself is our inheritance and all we need, leading to contentment and patient hope.

Lecture support: The Lord is my portion, saith my soul; therefore will I hope in him.

Patient Submission Under Affliction

Believers should quietly bear affliction, humble themselves, and trust that God's chastening is temporary and for good.

Lecture support: It is good that a man should both hope and quietly wait for the salvation of the Lord... He putteth his mouth in the dust; if so be there may be hope.

God's Reluctance to Afflict

God does not afflict willingly; He delights in mercy and is more ready to forgive than to punish.

Lecture support: For he doth not afflict willingly nor grieve the children of men.

Key Arguments

Hope Comes from Remembering God, Not Circumstances

Jeremiah's hope was restored by recalling God's mercies and faithfulness, not by looking at his rejection or despair.

Lecture support: He was not calling his circumstances to mind... What he was recalling to mind was the greatness of God and the power of God, the mercies and compassions and lovingkindness of God.

Forgetting God Is a Spiritual Infirmary

Psalms 77 shows that forgetting God's works leads to doubt and despair, which David calls an infirmity.

Lecture support: And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

God's Mercies Are Multitudinous and Daily

God's mercies are plural, varied, and renewed every morning, preventing our consumption despite our sins.

Lecture support: It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.

God's Faithfulness Limits Our Trials

1 Corinthians 10:13 assures that God will not allow trials beyond our ability and provides a way of escape.

Lecture support: God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape.

The Lord as Our Portion Brings Contentment

When God is our inheritance, we should be satisfied and hope in Him alone, as Jeremiah declared.

Lecture support: The Lord is my portion, saith my soul; therefore will I hope in him.

Affliction Is Temporary and for Our Good

God will not cast off forever; affliction is a yoke to train us, and we should bear it quietly and humbly.

Lecture support: For the Lord will not cast off for ever... It is good for a man that he bear the yoke in his youth.

God Takes No Pleasure in Affliction

God does not afflict willingly; He is compassionate and desires repentance, not suffering.

Lecture support: For he doth not afflict willingly nor grieve the children of men.

Scripture References

Lamentations 3:21-41

The main passage read and expounded, focusing on hope in God's mercies and faithfulness.

Psalms 34:18

Quoted to show God's closeness to the brokenhearted.

Jeremiah 5:1-5, 31

God's search for one righteous man in Jerusalem and the corruption of prophets and priests.

Jeremiah 7:16

God commands Jeremiah not to pray for the people.

Jeremiah 11:14

God again forbids prayer for the people.

Jeremiah 14:10-12

God instructs Jeremiah to pray for their destruction, not their good.

Jeremiah 20:7-11

Jeremiah's struggle with his calling and inability to quit despite persecution.

Psalms 121:1-2

David's declaration that help comes from the Lord, not from hills or men.

Psalms 77:1-13

David's infirmity of forgetting God's works and his resolve to remember them.

2 Corinthians 1:3

God as the Father of mercies and God of all comfort.

2 Corinthians 4:8-9

Paul's description of being troubled but not destroyed.

Psalms 103:8-13

God's mercy, grace, and removal of transgressions.

Deuteronomy 7:9

God is the faithful God keeping covenant and mercy.

1 Corinthians 1:9

God is faithful, by whom we are called into fellowship with Christ.

1 Corinthians 10:13

God's faithfulness in not allowing temptation beyond our ability.

Numbers 18:20

God tells Aaron the Levites have no land inheritance; God is their portion.

Psalms 16:5

The Lord is the portion of my inheritance.

Psalms 73:26

God is the strength of my heart and my portion forever.

Psalms 119:57

Thou art my portion, O Lord.

Romans 8:31-39

Nothing can separate us from the love of God in Christ; we are more than conquerors.

Discussion Questions

1. What does it mean to 'recall to mind' God's mercies when we are discouraged, and how can we practice this daily?

Consider: Jeremiah's hope was restored by remembering God's character, not his circumstances.

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2. Why is forgetting God's works described as an 'infirmity' in Psalm 77, and how does this affect our faith?

Consider: David's struggle with doubt and his resolve to remember God's wonders.

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3. In what ways do we take God's daily mercies for granted, and how can we cultivate gratitude?

Consider: Weaver lists common mercies like sleep, health, and family that we often overlook.

4. How does understanding God as our 'portion' change our perspective on trials and contentment?

Consider: Jeremiah declared the Lord as his inheritance, leading to hope and patience.

5. What does it practically look like to 'bear the yoke' and 'put our mouth in the dust' during affliction?

Consider: Weaver explains the imagery of training oxen and humbling ourselves under God's hand.

6. How does the truth that God does not afflict willingly shape our response to suffering?

Consider: God delights in mercy, not affliction, which should lead us to repentance rather than rebellion.

7. Why is it important to remember that our trials are temporary ('it came to pass'), and how can this encourage us?

Consider: The old preacher's favorite verse emphasizes that afflictions do not last forever.

Applications

Rejoice in Daily Mercies

Believers should actively look for and thank God for His mercies every morning, rather than taking them for granted.

Lecture support: We must learn to rejoice in the tender mercies and lovingkindnesses and compassions of our Lord... when we discern special mercies and special compassions, we should be able to give Him special praise.

Memorize and Quote Scripture in Trials

When discouraged, believers should memorize and recite Lamentations 3:22-23 and Genesis 32:10 to remind themselves of God's faithfulness.

Lecture support: Whenever you and I are discouraged... we need to memorize and we need to quote these verses. Lamentations 3:22-23... I think there's another verse... Genesis 32 and verse 10.

Trust God's Unfailing Presence

In every circumstance, believers can rely on God's promise never to leave or forsake them, as stated in Hebrews 13:5.

Lecture support: Because our Lord has promised this... he said in Hebrews chapter 13 and verse 5, for he said, 'I will never leave thee, nor forsake thee.'

Patiently Submit to Affliction

Believers should quietly bear trials without complaining, humbling themselves before God and trusting His purposes.

Lecture support: It is good that a man should both hope and quietly wait for the salvation of the Lord... He putteth his mouth in the dust; if so be there may be hope.

Repent Rather Than Rebel

Since God is more ready to forgive than to afflict, believers should respond to trials with self-examination and turning to God.

Lecture support: He is more ready to forgive than he is to afflict. And therefore, we should be more ready to repent than to rebel.

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

The Cry of a Broken Heart

Part Four

May 03, 2026

Read Chapter 4 in the companion book, pages 59-76.

Major Themes

God's Affliction Is Not from His Heart

God does not afflict or grieve people willingly or from His heart; He does so only out of necessity for their good.

Lecture support: Weaver expounds Lamentations 3:33, explaining that 'willingly' means 'from the heart' (Hebrew 'leb'), and that God's judgment is His 'strange work' (Isaiah 28:21).

Complaining Against Providence Is Complaining Against God

Since God is sovereign over all events, complaining about circumstances is indirectly complaining against God Himself.

Lecture support: Weaver states, 'You cannot separate the person of God from the providence of God... when we begin moaning and complaining... we are indeed complaining against God.'

Chastisement as a Sign of Sonship

God chastens every son He receives; if one can sin without chastisement, they are not a true child of God.

Lecture support: Weaver cites Hebrews 12:6-8, emphasizing that 'if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.'

Most Afflictions Stem from Our Own Sin

Many troubles are the result of reaping what we have sown through disobedience and rebellion.

Lecture support: Weaver references Galatians 6:7-8 and says, 'Most of our problems stem from our own disobedience, our own pride, and our own rebellion.'

God's Mercy Is His Delight, Judgment Is Strange

God is known for His mercies and goodness; judgment is called His 'strange work' because it is not His primary desire.

Lecture support: Weaver quotes Isaiah 28:21 and Matthew Poole, and references Psalm 104 to show God's provision for all creation.

Chastisement as a Divine Cordial

Chastisement, though painful, is a comforting demonstration of God's love and a means to holiness.

Lecture support: Weaver calls chastisement 'a divine cordial' and shares a personal story of a student who understood that discipline was an act of love.

Key Arguments

God does not afflict from His heart

The Hebrew word for 'willingly' in Lamentations 3:33 is 'leb' (heart), meaning God does not afflict with pleasure or delight, but only when provoked.

Lecture support: Weaver explains the Hebrew and quotes Matthew Poole: 'he does not afflict from the heart, that is, with pleasure and delight... judgment is called God's strange work.'

Complaint against providence is complaint against God

Because God is sovereign, despising His providence is equivalent to attacking God personally.

Lecture support: Weaver says, 'One does not have to attack God personally. All he has to do is despise his providence... you cannot separate God and his providence.'

Chastisement proves sonship

Hebrews 12:6-8 teaches that God chastens every son He receives; lack of chastisement indicates illegitimacy.

Lecture support: Weaver reads Hebrews 12:6-8 and concludes, 'if you can sin against God and not be chastised, you're not his child.'

Most suffering is self-inflicted

Galatians 6:7-8 shows that we reap what we sow; many afflictions are consequences of our own sin.

Lecture support: Weaver states, 'Most of our problems, most of our heartaches, most of our afflictions, stem from our own sins, our own disobedience, our own rebellion.'

God's judgment is His strange work

Isaiah 28:21 calls judgment God's 'strange work' because mercy is His natural disposition.

Lecture support: Weaver reads Isaiah 28:21 and explains, 'God is so well known for his mercy, goodness and grace that when he judges... it's called his strange work.'

Chastisement is an act of love

God chastens out of love, for our profit and holiness, just as a loving father disciplines his children.

Lecture support: Weaver shares a personal story of a student who misbehaved to receive discipline because it was accompanied by love, illustrating that chastisement is a divine cordial.

Scripture References

Lamentations 3:33

The key verse of the sermon: 'For he doth not afflict willingly nor grieve the children of men.'

Jeremiah 5:1

God told Jeremiah to find one righteous man in Jerusalem to pardon the city, but none was found.

Micah 3:4

God will not hear the cries of those who have behaved ill, as a form of retribution.

Zephaniah 3:1-2

Jerusalem is called filthy, polluted, and oppressing; she obeyed not, received not correction.

Lamentations 3:21-23

Jeremiah's hope: the Lord's mercies are new every morning; great is His faithfulness.

Lamentations 3:31-33

The Lord will not cast off forever; though He cause grief, He will have compassion; He does not afflict willingly.

Romans 8:28

All things work together for good to them that love God, to them who are called according to His purpose.

Galatians 6:7-8

Whatsoever a man soweth, that shall he also reap; sowing to the flesh reaps corruption.

Genesis 42:28

Joseph's brothers, upon finding their money returned, ask, 'What is this that God hath done unto us?' ignoring their own sin.

Jeremiah 8:4-6

The people of Jerusalem hold fast to deceit, refuse to return, and no man repents, saying 'What have I done?'

Numbers 11:1

When the people complained, it displeased the Lord, and His fire consumed some in the camp.

Numbers 21:5-6

The people spoke against God and Moses, loathing the manna; God sent fiery serpents.

Acts 13:45

The Jews, filled with envy, contradicted and blasphemed Paul's preaching.

Micah 6:9

Hear ye the rod and Him who hath appointed it.

Hebrews 12:5-10

God chastens every son He receives; chastening is for our profit, that we might be partakers of His holiness.

Ezekiel 33:11

God has no pleasure in the death of the wicked, but that the wicked turn from his way and live.

Romans 8:32

He that spared not His own Son, but delivered Him up for us all, how shall He not also freely give us all things?

Psalms 104:10-17

God's provision for all creation: springs, grass, trees, birds, showing His goodness and mercy.

Matthew 5:45

God makes the sun rise on the evil and on the good, and sends rain on the just and unjust.

Isaiah 28:21

The Lord will do His work, His strange work, and bring to pass His act, His strange act (judgment).

Study notes

Discussion Questions

1. Have you ever entertained mean, vile, or blasphemous thoughts against God when facing difficult circumstances?

Consider: Weaver challenges the congregation to examine their hearts for unbiblical thoughts about God during trials.

2. Why is complaining about our circumstances equivalent to complaining against God?

Consider: Weaver argues that God's providence cannot be separated from His person, so despising providence is despising God.

3. How does the concept of sowing and reaping (Galatians 6:7-8) explain many of our afflictions?

Consider: Weaver states that most problems stem from our own disobedience and rebellion.

4. What does it mean that God's judgment is His 'strange work' (Isaiah 28:21)?

Consider: Weaver explains that mercy is God's natural disposition, while judgment is foreign to His heart.

5. How can chastisement be a 'divine cordial' or comfort to believers?

Consider: Weaver uses the term 'cordial' to describe chastisement as a loving, affectionate act that proves we are God's children.

6. Why is it impossible for a true Christian to sin without being chastised?

Consider: Weaver cites Hebrews 12:6-8 to show that God scourges every son He receives; lack of chastisement indicates illegitimacy.

7. How does the story of Joseph's brothers in Genesis 42 illustrate the human tendency to blame God for self-inflicted troubles?

Consider: Weaver points out that the brothers asked 'What is this that God hath done unto us?' while ignoring their own sin of selling Joseph.

8. What can we learn from Weaver's story about the fourth-grade student who misbehaved to receive discipline?

Consider: The story illustrates that chastisement, when accompanied by love, can be a powerful demonstration of care and a means to change behavior.

Applications

Examine your thoughts about God in trials

Believers should guard against entertaining mean, vile, or blasphemous thoughts about God when facing difficult circumstances.

Lecture support: Weaver asks, 'Have you ever entertained mean, vile, worthless and even blasphemous thoughts against our Heavenly Father?' and warns against complaining about providence.

Accept responsibility for your own sin

Instead of blaming God or others, we should acknowledge that most afflictions are the result of our own disobedience and rebellion.

Lecture support: Weaver says, 'Most of our problems stem from our own disobedience, our own pride, and our own rebellion' and emphasizes the difficulty of saying 'I have sinned.'

View chastisement as a sign of God's love

Recognize that God's discipline is a divine cordial, proving we are His children and intended for our profit and holiness.

Lecture support: Weaver calls chastisement 'a divine cordial' and cites Hebrews 12:6-10 and Revelation 3:19 to show it is an act of love.

Do not despise God's providence

Since God is sovereign, complaining about circumstances is indirectly complaining against God; we should trust His control.

Lecture support: Weaver states, 'You cannot separate the person of God from the providence of God... when we begin moaning and complaining... we are indeed complaining against God.'

Remember that God does not delight in affliction

God afflicts only out of necessity, not from His heart; His desire is for our repentance and holiness.

Lecture support: Weaver expounds Lamentations 3:33 and quotes Matthew Poole and Calvin to show God's reluctance in judgment.

Use chastisement as an opportunity for growth

Chastisement is for our profit, that we might be partakers of God's holiness; we should respond with repentance and zeal.

Lecture support: Weaver cites Hebrews 12:10 and Revelation 3:19, urging believers to be zealous and repent when rebuked.

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: The Cry of a Broken Heart - Part One

Lecture JW00006

[Open the formatted lecture online](https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00006&transcript=ai&pc_view=formatted)



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Lesson 2: The Cry of a Broken Heart - Part Two

Lecture JW00004

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Lesson 3: The Cry of a Broken Heart - Part Three

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Lesson 4: The Cry of a Broken Heart - Part Four

Lecture JW00002

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Source information

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

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