

WEAVER STUDY GUIDES

The Wrath of God

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

LESSON 1

The Wrath of God - 1 of 5

March 25, 2007

Read Chapter 1 in the companion book, pages 5-23.

Major Themes

The Wrath of God as Holy Revulsion

God's wrath is a holy revulsion against all that contradicts His holiness, a defense of His law and character.

Lecture support: Weaver defines God's wrath as 'a holy revulsion of God's being against all that is a contradiction to Himself, especially His holiness.'

Comfort for God's People in Divine Judgment

The righteous judgment of God against His enemies is a source of comfort and consolation for His people.

Lecture support: Weaver states, 'his name is indicative of the fact that God's righteous judgment... is and should be understood as a comfort and consolation to His people.'

The Certainty of Judgment for the Wicked

God will not acquit the wicked; they cannot escape His judgment, even if they seem to prosper temporarily.

Lecture support: Weaver emphasizes Nahum 1:3, 'He will not at all acquit the wicked,' and says, 'the wicked shall not escape punishment.'

The Goodness and Severity of God

God displays both goodness in sparing the repentant (Jonah) and severity in judging the unrepentant (Nahum).

Lecture support: Weaver contrasts Jonah and Nahum, citing Romans 11:22: 'Behold therefore the goodness and severity of God.'

Salvation and Judgment Are Inseparable

Salvation cannot occur without judgment; even Christ's saving work involved propitiating God's wrath.

Lecture support: Weaver says, 'It is impossible to have salvation without judgment. Salvation and judgment go together.'

The Vastness and Vileness of Nineveh

Nineveh was an immense and powerful city, but also exceedingly cruel and wicked, provoking God's wrath.

Lecture support: Weaver describes Nineveh's size (60 miles circumference) and quotes historical accounts of Assyrian torture.

God's Sovereignty Over Nations

God uses even wicked nations like Assyria as instruments of His judgment, but He also judges them for their own sins.

Lecture support: Weaver cites Isaiah 10:5, 'O Assyrian, the rod of mine anger,' showing God's control over Assyria.

The Preaching of the Gospel as a Two-Edged Sword

The preaching of God's word results in either life or death, both of which glorify God.

Lecture support: Weaver explains 2 Corinthians 2:14-16, 'we are the savour of death unto death; and... life unto life.'

Key Arguments

God's wrath is a necessary aspect of His holiness.

God's wrath is not arbitrary anger but a holy revulsion against sin, defending His law and character.

Lecture support: Weaver says, 'God's wrath is an exhibition of His defense of His law and His holiness.'

The righteous should find comfort in God's judgment of the wicked.

Scripture commands the righteous to rejoice when God executes vengeance, as it vindicates His justice.

Lecture support: Weaver cites Psalm 58:10, 'The righteous shall rejoice when he seeth the vengeance.'

The wicked are deceived if they think God will not judge.

The wicked imagine God does not see or will not act, but He will judge even secret sins.

Lecture support: Weaver references Psalm 10:11 and Romans 2:16 about God judging the secrets of men.

Nahum's prophecy was a timely comfort to Judah under Assyrian threat.

Nahum wrote to assure Judah that despite Assyria's power, God would destroy them and deliver His people.

Lecture support: Weaver explains Nahum's aim was 'to inspire his countrymen with the assurance that... God would actually destroy the Assyrian empire.'

Jonah's reluctance to preach to Nineveh stemmed from his desire for Israel's preservation.

Jonah knew God would be merciful to Nineveh, but he wanted Assyria destroyed to prevent Israel's judgment.

Lecture support: Weaver says, 'He didn't want God to be merciful to those people. He wanted God to destroy them so that Israel might be saved.'

Nineveh's destruction was deserved because of its extreme wickedness.

The Assyrians were notoriously cruel, boasting of their tortures, and God declared them vile.

Lecture support: Weaver reads historical accounts of Assyrian atrocities and cites Nahum 1:14, 'for thou art vile.'

Salvation is impossible without judgment, as seen in Christ's propitiation.

Christ's death satisfied God's wrath against sin, demonstrating that salvation requires judgment.

Lecture support: Weaver explains Romans 3:25, 'Whom God hath set forth to be a propitiation... to declare His righteousness.'

The gospel message inherently includes both salvation and judgment.

Preaching the gospel results in either life or death, and both outcomes glorify God.

Lecture support: Weaver interprets 2 Corinthians 2:15-16, 'we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.'

Scripture References

Nahum 1:1-3

Introduction to the book and the key verse about God's wrath and justice.

Nahum 1:3-6

Description of God's power in judgment.

Psalms 58:10-11

The righteous rejoice in God's vengeance.

Revelation 19:1-3

Saints in heaven rejoice at God's righteous judgments.

Psalms 10:6, 11

The wicked think they will never be in adversity and that God does not see.

Romans 2:16

God will judge the secrets of men by Jesus Christ.

Nahum 1:15

Good tidings of peace to Judah; the wicked will be cut off.

Nahum 3:8

Reference to No (Thebes) helps date the book.

Nahum 1:14

Prophecy of Sennacherib's death in the house of his gods.

Isaiah 37:36-38

Fulfillment of the prophecy: the angel kills 185,000 Assyrians, and Sennacherib is killed by his sons.

Isaiah 13:1; 15:1; 17:1; 19:1

Examples of 'burden' oracles against Babylon, Moab, Damascus, and Egypt.

Romans 11:22

Behold the goodness and severity of God.

Jonah 1:3, 10

Jonah flees from the presence of the Lord.

Psalms 139:1-12

God's omnipresence; no one can flee from His presence.

Jonah 4:1-2

Jonah's anger at God's mercy on Nineveh.

Isaiah 10:5-6

Assyria is the rod of God's anger against a hypocritical nation.

Hosea 9:3; 10:6-7; 11:5

Prophecies that Israel would be taken captive to Assyria.

Amos 3:7

God reveals His plans to His prophets.

Nahum 1:9-14

God's judgment on Sennacherib and Assyria for their evil.

Romans 3:24-25

Christ as propitiation, satisfying God's wrath.

Study notes

Discussion Questions

- 1.** How does understanding God's wrath as a 'holy revulsion' against sin change your view of His character?

Consider: Weaver defines God's wrath as a holy revulsion against all that contradicts His holiness.

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- 2.** In what ways can the judgment of the wicked be a comfort to believers today?

Consider: Weaver explains that Nahum's name means comfort, indicating that God's judgment should console His people.

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- 3.** Why do you think the wicked often believe they will escape judgment, and how should this affect our prayers?

Consider: Weaver discusses Psalm 10 and the deception of the wicked who think God does not see.

4. How does the contrast between Jonah and Nahum illustrate the balance of God's goodness and severity?

Consider: Weaver contrasts the two books to show God's mercy and judgment.

5. What can we learn from Jonah's reluctance to preach to Nineveh about our own attitudes toward those we consider enemies?

Consider: Weaver explains Jonah's desire for Nineveh's destruction to spare Israel.

6. How does the historical cruelty of Assyria help us understand the justice of God's judgment?

Consider: Weaver describes the extreme vileness of Nineveh as deserving of God's wrath.

7. Why is it impossible to have salvation without judgment, and how does Christ's propitiation demonstrate this?

Consider: Weaver argues that salvation and judgment are inseparable, with Christ bearing God's wrath.

8. How should the truth that the gospel is a 'savour of death unto death' to some affect our evangelism?

Consider: Weaver explains 2 Corinthians 2:14-16, showing that preaching always triumphs, whether in life or death.

Applications

Find comfort in God's righteous judgment.

Believers should take comfort in knowing that God will judge the wicked and vindicate His holiness.

Lecture support: Weaver states, 'God's righteous judgment... is and should be understood as a comfort and consolation to His people.'

Trust in God's timing and justice.

Even when the wicked seem to prosper, trust that God will not acquit them and will judge in His time.

Lecture support: Weaver says, 'just because someone does something, and seemingly never gets caught... does not mean that they shall escape the righteous judgment of God.'

Rejoice in God's vindication.

Scripture encourages the righteous to rejoice when God executes vengeance, as it demonstrates His justice.

Lecture support: Weaver cites Psalm 58:10, 'The righteous shall rejoice when he seeth the vengeance.'

Recognize the seriousness of sin.

Understanding God's wrath as a holy revulsion against sin should lead us to hate sin and pursue holiness.

Lecture support: Weaver defines God's wrath as 'a holy detestation of sin.'

Preach the whole counsel of God.

The gospel includes both the goodness of salvation and the severity of judgment; both must be proclaimed.

Lecture support: Weaver explains that preaching results in either life or death, and both glorify God.

Rest in Christ's propitiation.

Believers can rest assured that Christ has satisfied God's wrath on their behalf, securing their salvation.

Lecture support: Weaver explains Romans 3:25, 'Christ Jesus... as our propitiation, He satisfied and placated the wrath of God.'

Pray for God's justice with a right heart.

While praying for Christ's return, understand that it includes judgment on the wicked, and align your heart with God's justice.

Lecture support: Weaver points out that praying for Jesus' return is praying for judgment (2 Thessalonians 1:7-9).

Avoid Jonah's attitude of withholding mercy.

Learn from Jonah's wrong desire to see enemies destroyed rather than repent; we should desire God's mercy for all.

Lecture support: Weaver describes Jonah's anger at God's mercy, showing a wrong heart attitude.

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 Wrath of God - 2 of 5

April 01, 2007

Read Chapter 2 in the companion book, pages 25-40.

Major Themes

The Certainty of Divine Judgment

God's character, power, and man's inability guarantee that He will execute wrath on the wicked, as exemplified by Nineveh.

Lecture support: Weaver states: 'God assures us that He will deal with His enemies in wrath and in judgment. How does He do so? Well, I'm going to show you. First of all, the character of God demands it. Secondly, the power of God assures it. And thirdly, the inability of man to hinder it guarantees it.'

God's Jealousy as Zeal

God's jealousy is not petty envy but a zealous guarding of His honor, glory, and exclusive loyalty, closely tied to His wrath.

Lecture support: Weaver explains: 'God's jealousy signifies that God cannot bear injuries and wrongs to His glory, to His honor, and to His person... God is also jealous for His people.'

The Lex Talionis (Law of Retribution)

God ensures that the punishment fits the crime, making the wicked reap exactly what they sow.

Lecture support: Weaver cites Psalm 7:16: 'His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.'

God's Controlled Fury

God is slow to anger and master of His fury, reserving wrath for the appointed time, unlike impulsive human anger.

Lecture support: Weaver says: 'God is the Lord or master of fury... He controls it. He is not like man, who just spouts off or suddenly turns furious.'

The Inescapability of God's Wrath

No human power, natural barrier, or hiding place can withstand or evade God's judgment.

Lecture support: Weaver asks: 'Who can stand before his indignation? and who can abide in the fierceness of his anger?' and notes that rocks are thrown down by Him.

God as Refuge for the Trusting

Amidst wrath, the Lord is good and a stronghold for those who trust in Him, pointing to salvation in Christ.

Lecture support: Weaver reads Nahum 1:7: 'The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.'

Key Arguments

God's character demands judgment

Because God is jealous for His honor and His people, He must avenge wrongs and execute wrath on adversaries.

Lecture support: Weaver states: 'Once you and I understand the character and the nature of God, we will be drawn to the inevitable conclusion that God must deal in wrath with sin.'

God's power assures judgment

God's omnipotence, demonstrated in control over nature, guarantees He will not acquit the wicked but will execute His wrath.

Lecture support: Weaver says: 'He is great in power, and will not at all acquit the wicked; he is able to execute the wrath he threatens.'

Man cannot hinder God's judgment

No human strength or strategy can withstand God's fury; all attempts to hide or resist are futile.

Lecture support: Weaver asks: 'Who can stand before his indignation? Who can abide the fierceness of his wrath?' and answers: 'No one.'

God's longsuffering is not weakness

God's delay in judgment is due to His patience and power, not inability; He reserves wrath for the proper time.

Lecture support: Weaver explains: 'Many, like the wicked Assyrians, interpret God's longsuffering as impotence. They think God is unable to strike... The prophet Nahum assures us that is not so.'

The wicked store up wrath

By despising God's goodness and hardening their hearts, the wicked accumulate judgment for the day of wrath.

Lecture support: Weaver cites Romans 2:5: 'But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath.'

God's jealousy is His zeal

The Hebrew word for jealous also means zealous, indicating God's passionate commitment to His glory and His people's welfare.

Lecture support: Weaver notes: 'The Hebrew word qana, which is translated jealous, is also translated zealous. It's the same word.'

Scripture References

Nahum 1:1-6

The opening verses of Nahum, read at the start, describing God's jealousy, vengeance, and power over nature.

Psalms 58

Mentioned as a passage looked at previously regarding God's judgment as comfort to His people.

Revelation 19

Mentioned alongside Psalm 58 as a passage about God's judgment.

Galatians 6:7-8

Quoted to illustrate the principle of sowing and reaping.

Psalm 7:14-16

Read to show the wicked falling into their own pit and mischief returning on their own head.

Psalm 28:4

David's prayer for God to give the wicked according to their deeds.

Psalm 94:2

A prayer for God to render a reward to the proud.

Lamentations 3:64-66

Jeremiah's prayer for recompense against the Babylonians.

Isaiah 42:8

Quoted to show God will not give His glory to another.

Isaiah 42:13

Quoted to show the Lord stirring up jealousy like a man of war.

Exodus 34:14

Read to show God's name is Jealous.

Exodus 20:5

Quoted to show God is a jealous God visiting iniquity.

Deuteronomy 4:24

Read to show God is a consuming fire, a jealous God.

Deuteronomy 5:9

Quoted similarly to Exodus 20:5.

Deuteronomy 6:15

Read to show God's jealousy linked to anger and destruction.

Joel 2:18

Read to show God is jealous for His land and pities His people.

Zechariah 8:2

Quoted to show God's jealousy for Zion with great fury.

2 Kings 19:31

Read to show the zeal/jealousy of the Lord will accomplish His purpose.

Psalms 69:9

Quoted as a messianic psalm about zeal for God's house.

John 2:17

Read to show Jesus' zeal for the temple fulfills Psalm 69:9.

Discussion Questions

1. How does understanding God's jealousy as zeal for His honor and His people change your view of His wrath?

Consider: Weaver explains that God's jealousy is not petty but a righteous guarding of His glory and a protective love for His people.

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2. Why is it dangerous to interpret God's delay in judgment as weakness or approval of sin?

Consider: Weaver warns that many mistake God's longsuffering for impotence, but He reserves wrath for the right time.

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3. In what ways does the principle of sowing and reaping (lex talionis) provide comfort to believers facing injustice?

Consider: Weaver cites Psalm 7 and other passages to show God ensures the wicked receive exactly what they deserve.

- 4.** How does the imagery of God's power over nature (whirlwind, sea, mountains) reinforce the certainty of His judgment?

Consider: Weaver describes God's control over creation as evidence that no obstacle can hinder His wrath.

- 5.** What does it mean that 'the LORD is good, a strong hold in the day of trouble' in the context of impending judgment?

Consider: Weaver points to Nahum 1:7 as the only safe place amid wrath, emphasizing trust in God.

- 6.** How should the fear of falling into the hands of the living God influence our evangelism and personal holiness?

Consider: Weaver quotes Hebrews 10:31 to stress the terror of God's wrath, urging reverence and repentance.

Applications

Reverence for God's Holiness

Recognize that God is not a sentimental, powerless figure but a holy, jealous God who will judge sin, and respond with godly fear.

Lecture support: Weaver says: 'God is not the sweet, effeminate, sentimental, helpless old man that the world makes Him out to be... He is an awesome God. And therefore, we are commanded to bow before Him.'

Trust in God as Refuge

Amidst the certainty of wrath, find safety only by trusting in the Lord, who knows those who take refuge in Him.

Lecture support: Weaver states: 'The only safe place in the day of God's wrath is in Jesus Christ. For the Lord knows who trusts in Him.'

Patience with God's Timing

Do not mistake God's delay in judging evil as indifference; He is patient and powerful, and His timing is perfect.

Lecture support: Weaver explains: 'God is slow to anger and great in power... He has the ability to control His anger and exercise His forbearance.'

Comfort in Divine Justice

Take comfort that God will avenge wrongs done to His people and will not let the wicked go unpunished.

Lecture support: Weaver notes: 'God's judgment against the wicked is to be a comfort and consolation to the people of God.'

Warning Against Presumption

Do not presume upon God's patience; continued rebellion stores up wrath for the day of judgment.

Lecture support: Weaver cites Romans 2:5: 'But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath.'

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 Wrath of God - 3 of 5

April 08, 2007

Read Chapter 3 in the companion book, pages 41-57.

Major Themes

The Vain Imaginations of the Wicked

The wicked devise schemes and thoughts against God, rooted in pride and self-deception, which are ultimately useless and will be destroyed by God's judgment.

Lecture support: Nahum 1:9 'What do you imagine against the Lord?' and Psalm 10:4 'God is not in all his thoughts.'

Pride as the Root of Rebellion

Pride causes the wicked to refuse to seek God, hate His authority, and live as their own gods, echoing Satan's original rebellion.

Lecture support: Psalm 10:4 'The wicked through the pride of his countenance will not seek after God.'

Practical Atheism vs. Theoretical Atheism

Many professing Christians live as practical atheists, acknowledging God's existence but ignoring Him in daily life, planning without consulting Him.

Lecture support: James 4:13-15 'Go to now, ye that say, Today or tomorrow we will go into such a city... whereas ye know not what shall be on the morrow.'

God's Omniscience and Certain Judgment

God sees all sins, does not forget, and will surely judge; the resurrection of Christ is the assurance of coming judgment.

Lecture support: Psalm 10:11 'God hath forgotten: he hideth his face; he will never see it' and Acts 17:31 'he hath appointed a day, in the which he will judge the world.'

The Sufficiency of God's Judgment

God's judgment is complete and final; He does not need a second blow, as the wicked will be devoured like dry stubble.

Lecture support: Nahum 1:9 'He will make an utter end: affliction shall not rise up the second time.'

Christ as the Believer's Stronghold

In contrast to the wicked, believers find refuge in God's goodness and trust in Christ's righteousness for salvation from judgment.

Lecture support: Nahum 1:7 'The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him.'

Key Arguments

The wicked refuse to acknowledge God due to pride.

Pride makes God a disagreeable object; the wicked hate the knowledge of God because it reveals a superior authority they cannot escape.

Lecture support: Psalm 10:4 and the extended quote from Edward Payson explaining how pride renders God an enemy to the proud heart.

The wicked imagine they are self-sufficient and will never face adversity.

They boast in their own abilities, saying 'I shall not be moved,' and reject God's lordship, as seen in Pharaoh and the poem 'Invictus.'

Lecture support: Psalm 10:6 'He hath said in his heart, I shall not be moved: for I shall never be in adversity' and Psalm 12:4 'With our tongue will we prevail.'

The wicked think God does not see or forgets their sins.

They believe they can hide their deeds, but God's omniscience ensures He sees all and will set their sins in order before them.

Lecture support: Psalm 10:11, Isaiah 29:15, Psalm 50:21, and Amos 8:7 'Surely I will never forget any of their works.'

The wicked vainly hope God will not judge them.

They quiet their conscience by assuming God will not require an account, but the resurrection of Christ guarantees judgment.

Lecture support: Psalm 10:13 'Thou wilt not require it' and Acts 17:31 'he hath given assurance unto all men, in that he hath raised him from the dead.'

God's judgment is swift and complete.

God makes an utter end; He does not need a second blow, as illustrated by the burning of dry stubble.

Lecture support: Nahum 1:9-10 'He will make an utter end... they shall be devoured as stubble fully dry.'

Believers must submit to God's Word as the only source of truth.

We must be epistemologically self-conscious, recognizing that reality is determined by God, not man's vain imaginations.

Lecture support: Application section: 'Reality is determined by God and not by man's wishful thinking and vain desires.'

Scripture References

Nahum 1:7-13

Primary text read at the beginning, focusing on God's goodness, judgment, and the question 'What do you imagine against the Lord?'

Psalms 10:4

Key verse showing the wicked do not seek God and God is not in their thoughts, due to pride.

Psalms 10:5

The wicked puff at their enemies, imitating God's judgment, revealing their arrogance.

Psalms 10:6

The wicked say they will never be moved or in adversity, showing self-sufficiency.

Psalms 10:11

The wicked think God has forgotten and hides His face, not seeing their sins.

Psalms 10:13

The wicked condemn God, saying He will not require an account for their sins.

Psalms 10:14

God does see mischief and spite and will requite it with His hand.

Psalms 2:1

The heathen rage and the people imagine a vain thing, paralleling Nahum 1:9.

Jeremiah 4:14

God asks how long vain thoughts shall lodge within, showing He knows thoughts.

Isaiah 66:18

God declares He knows their works and thoughts, affirming omniscience.

Psalms 139:2-4

David acknowledges God knows his thoughts and words, illustrating omniscience.

James 4:13-15

Example of practical atheism: planning without acknowledging God's will.

Romans 3:11

There is none that seeketh after God, describing the unregenerate.

Proverbs 21:4

Even the plowing of the wicked is sin because it is not done in faith.

Philippians 2:10-11

Every knee shall bow and every tongue confess Christ, either in salvation or judgment.

Psalms 12:1-4

The wicked boast 'With our tongue we will prevail; our lips are our own: who is lord over us?'

Exodus 5:2

Pharaoh says 'I know not the Lord, neither will I let Israel go,' refusing to acknowledge God.

Isaiah 29:15

Woe to those who try to hide their counsel from the Lord, thinking He does not see.

Psalms 50:21

God will reprove the wicked and set their sins in order before them, showing He does not forget.

Psalms 94:4-11

The wicked say the Lord does not see, but God who made the eye and ear sees and hears all.

Discussion Questions

1. What are some ways that even professing Christians can live as practical atheists, and how can we guard against this?

Consider: Weaver distinguishes theoretical and practical atheism, using James 4:13-15 as an example of planning without God.

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2. How does pride prevent people from seeking God, and what are the consequences of this pride according to Edward Payson's exposition?

Consider: Weaver reads Payson's explanation of Psalm 10:4, detailing how pride makes God an enemy to the proud heart.

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3. In what ways do people today express the attitude 'I shall not be moved' or 'I am the master of my fate'?

Consider: Weaver cites Psalm 10:6 and the poem 'Invictus' to illustrate self-sufficiency and rejection of God's sovereignty.

4. Why do the wicked think God does not see or forgets their sins, and how does Scripture refute this?

Consider: Weaver references Psalm 10:11, Isaiah 29:15, Psalm 50:21, and Amos 8:7 to show God's omniscience and memory.

5. How does the resurrection of Christ serve as assurance of future judgment, and what implications does this have for unbelievers?

Consider: Weaver explains Acts 17:31, linking the certainty of judgment to the historical fact of the resurrection.

6. What does it mean to be 'epistemologically self-conscious,' and why is it important for believers to recognize God's Word as their source of truth?

Consider: Weaver applies the message by urging believers to reject vain imaginations and submit to God's revelation.

Applications

Reject vain imaginations and submit to God's Word

Believers must not entertain wicked thoughts against God but instead recognize Scripture as the only source of truth and reality.

Lecture support: Weaver states, 'It is useless to imagine vainly against the Lord and His Word... We need to think righteously and truthfully about God.'

Trust in Christ as the stronghold against judgment

In light of certain judgment, believers find refuge in God's goodness and Christ's righteousness, not in their own works.

Lecture support: Nahum 1:7 'The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him.'

Live with conscious dependence on God

Avoid practical atheism by acknowledging God in all plans and actions, saying 'If the Lord will,' as James 4:15 instructs.

Lecture support: James 4:13-15 example of planning without God, contrasted with the godly attitude of seeking God's will.

Warn others of the certainty of judgment

We must endeavor to bring men to an awareness of their vain imaginations and point them to the truth of God's coming judgment and salvation in Christ.

Lecture support: Weaver says, 'We must endeavor to bring men into an epistemological self-consciousness... reality is determined by God.'

Study notes

Personal Application and Notes

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

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

Additional notes or questions to discuss

LESSON 4

The Wrath of God - 4 of 5

April 15, 2007

Read Chapter 4 in the companion book, pages 59-75.

Major Themes

God's Active Opposition to Sinners

God is not passively displeased with sin; He is actively against sinners, moving toward them in judgment and war.

Lecture support: Weaver states, 'God is indeed against all of his enemies... God declares, "Behold, I am against thee."' and explains the word 'against' signifies enmity, motion toward with evil intent, and a state of war.

Refutation of 'God Hates the Sin but Loves the Sinner'

The popular dichotomy is unbiblical; Scripture teaches that God hates sinners themselves, not just their sin.

Lecture support: Weaver says, 'It is an unbiblical dichotomy, and it is patently untrue,' and cites Psalm 5:5: 'Thou hatest all workers of iniquity.'

The Holiness and Justice of God

God's hatred of sinners stems from His absolute holiness and justice; He cannot delight in or dwell with wickedness.

Lecture support: Weaver argues, 'How could God hold sinners or sin in any other light than extreme detestation since God is absolutely holy?' and references Revelation 15:4 and 1 Samuel 2:2.

The Certainty of Divine Judgment

God will surely destroy the wicked; His wrath abides on them, and they will reap what they have sown.

Lecture support: Weaver cites Psalm 5:6, 'Thou shalt destroy them that speak leasing,' and details Nineveh's coming destruction as recompense for her atrocities.

Repentance and Reconciliation through Christ

Sinners must repent because they are the source of sin; only through Christ can they be reconciled to God and escape His wrath.

Lecture support: Weaver says, 'God demands in scripture that sinners repent... the only safe place for anyone is under the protection and blood of Jesus Christ.'

Key Arguments

Sin cannot exist without sinners; therefore God's judgment targets sinners.

Weaver argues that sin is not an abstract entity but is committed by sinners, so God's opposition must be against the persons who sin.

Lecture support: Weaver states, 'One cannot have sin without sinners. It is sinners who sin.'

The doctrine of God's love is for His people, not a universal promise of immunity from judgment.

Weaver contends that the wicked pervert the doctrine of God's love to assume He will not punish them, but Scripture reserves that comfort for believers.

Lecture support: Weaver says, 'The doctrine of the love of God is a doctrine that is concerned with God's people. It is a comfort and consolation to the people of God alone.'

Psalm 5 explicitly teaches God's hatred of sinners.

Weaver exegetes Psalm 5:4-6 to show six truths, including that God hates all workers of iniquity and will destroy them.

Lecture support: Weaver reads Psalm 5:5, 'Thou hatest all workers of iniquity,' and emphasizes, 'sinners are hated by God.'

The word 'against' implies active warfare by God.

Weaver defines the Hebrew term as signifying enmity, motion toward with evil intent, and a state of war, supported by multiple Old Testament uses.

Lecture support: Weaver explains, 'First, the word "against" signifies a state of enmity and ill will. Secondly, the word "against" signifies motion toward with an evil intent... And thirdly, it denotes a state of war.'

Nineveh's judgment exemplifies the principle of sowing and reaping.

Weaver demonstrates that every atrocity Nineveh committed would be inflicted upon her, proving God's just retribution.

Lecture support: Weaver lists parallels: 'She has taken kings captive. Now... her king shall be taken captive... She has destroyed people, and now she shall be destroyed.'

Scripture References

Nahum 2:1-13

Weaver reads the entire chapter, which describes the coming destruction of Nineveh and includes the phrase 'Behold, I am against thee.'

Nahum 3:5

Weaver quotes this verse where God repeats 'Behold, I am against thee' and threatens to expose Nineveh's shame.

Psalms 5:4-6

Weaver exegetes these verses to prove God hates sinners, not just sin, listing six truths about God's opposition to the wicked.

Psalms 7:11-12

Weaver cites this to show God is angry with the wicked every day and has prepared His weapons of judgment.

Psalms 11:5

Weaver quotes this verse to reinforce that God's soul hates the wicked and those who love violence.

Proverbs 3:33

Weaver uses this to show the curse of the Lord is on the house of the wicked, contrasting with blessing on the just.

Proverbs 15:29

Weaver cites this to demonstrate the Lord is far from the wicked but hears the prayer of the righteous.

Proverbs 22:14

Weaver references this to show that those abhorred by the Lord fall into the pit of the strange woman.

John 3:18, 36

Weaver quotes these verses to show that unbelievers are condemned already and the wrath of God abides on them.

Psalm 73:1-20

Weaver reads this psalm to illustrate that the wicked's prosperity is temporary and God will despise their image when He awakes.

Genesis 4:8

Weaver uses Cain rising up against Abel as an example of the word 'against' implying ill will, motion toward, and war.

Jeremiah 21:13-14

Weaver quotes God's declaration 'Behold, I am against thee' to the inhabitant of the valley, with promised punishment.

Jeremiah 50:31-32

Weaver cites God's words against the proud, promising a day of visitation and destruction.

Jeremiah 51:25-26

Weaver quotes God's declaration against the destroying mountain, promising to make it desolate forever.

Ezekiel 5:8-9

Weaver references God saying 'Behold, I, even I, am against thee' and executing unprecedented judgments.

Ezekiel 13:8, 20

Weaver cites these verses where God is against false prophets and their deceptive practices.

Ezekiel 28:22

Weaver quotes God's declaration against Zidon, promising to be glorified through executed judgments.

1 Peter 5:5

Weaver uses this verse to show God resists (fights against) the proud, paralleling the concept of being 'against' them.

Galatians 6:7-8

Weaver quotes this to support the principle that individuals and nations reap what they sow.

Mark 1:15

Weaver references Jesus' preaching of repentance as the required response for sinners.

Discussion Questions

1. How does the phrase 'Behold, I am against thee' challenge common assumptions about God's love?

Consider: Weaver argues that most people have heard a perverted doctrine of God's love that makes sinners feel secure, but God's direct statement shows His active opposition.

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2. Why is the saying 'God hates the sin but loves the sinner' unbiblical according to Weaver?

Consider: Weaver contends that sin cannot exist without sinners, and Psalm 5:5 explicitly says God hates all workers of iniquity.

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3. What does it mean that God's love and hate are acts of His will?

Consider: Weaver explains that love and hate are choices of the will, not merely emotions, and this applies to God's disposition toward the righteous and the wicked.

4. How does Psalm 73 resolve the apparent prosperity of the wicked?

Consider: Weaver uses Asaph's experience to show that understanding the end of the wicked - divine contempt and destruction - provides perspective on their temporary success.

5. In what ways does Nineveh's judgment illustrate the principle of sowing and reaping?

Consider: Weaver details how every atrocity Nineveh committed would be inflicted upon her, demonstrating God's just retribution.

6. Why is repentance necessary for sinners, and how does it relate to reconciliation with God?

Consider: Weaver emphasizes that sinners must repent because they are the source of sin, and only through Christ can enmity with God be removed.

Applications

Recognize that God is against unrepentant sinners

Believers should abandon the false comfort of 'God hates the sin but loves the sinner' and understand that God actively opposes those outside of Christ.

Lecture support: Weaver states, 'God is indeed against all of his enemies... God declares, "Behold, I am against thee."'

Flee to Christ as the only refuge from God's wrath

Sinners must repent and trust in Jesus Christ, for only under His blood is there safety from the wrath of God.

Lecture support: Weaver says, 'The only safe place for anyone is under the protection and blood of Jesus Christ.'

Understand that individuals and nations reap what they sow

Weaver applies the principle of sowing and reaping to warn that God will justly repay wickedness, as seen in Nineveh's destruction.

Lecture support: Weaver quotes Galatians 6:7 and details Nineveh's recompense: 'Nineveh is going to be made to reap what she has sown.'

Do not presume upon God's love while living in rebellion

The wicked pervert the doctrine of God's love to assume immunity from judgment; instead, they should heed God's declaration of opposition.

Lecture support: Weaver warns, 'The wicked pervert the doctrine of God's love, and they interpret it to always mean that if God loves me, He will not judge me.'

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 Wrath of God - 5 of 5

April 22, 2007

Read Chapter 5 in the companion book, pages 77-92.

Major Themes

The Severity and Wrath of God

God's wrath is not passive but active, moving against His enemies with all His attributes to satisfy His justice.

Lecture support: Weaver states, 'the wrath of God then is moving to satisfy His righteousness... the power of God is flexing its muscles to do its worst.'

The Vileness of Sin and Sinners

Scripture likens sinners to detestable things such as dung, open graves, and putrefying sores, showing God's abhorrence.

Lecture support: Weaver lists eight analogies, including 'the scum of a boiling pot wherein is a detestable carcass' and 'dung.'

Idolatry as Dung Worship

The Hebrew word for idols, 'gilulim,' means dung balls, and worshipers become like what they worship - worthless and vile.

Lecture support: Weaver explains, 'the word actually means... dung balls, dung pellets' and cites Psalm 115:8.

Hell as God's Outhouse

Gehenna, the valley of Hinnom, was Jerusalem's sewer and garbage dump, symbolizing hell as the place for the wicked.

Lecture support: Weaver says, 'What is hell? It is God's outhouse for the dung balls of this life.'

Salvation by Grace Alone

Believers are lifted from the dunghill by God's sovereign grace, not by their own merit, fostering humility.

Lecture support: Weaver cites Psalm 113:7-8: 'He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill.'

Key Arguments

God's judgment on Nineveh typifies His judgment on all rebels

The declaration 'I will make thy grave; for thou art vile' applies not only to Sennacherib but to all who oppose God.

Lecture support: Weaver says, 'this not only applies to Sennacherib and the whole Assyrian Empire, but it also points to all of those who are in rebellion against God.'

All God's attributes are actively against the wicked

When God is against someone, His righteousness, wisdom, power, faithfulness, and even love work for their destruction.

Lecture support: Weaver details how each attribute operates against the wicked, e.g., 'the love of God admires His holiness in the infliction of His wrath.'

The word 'vile' in Nahum 1:14 means excrement-like

The Hebrew 'gilulim' used for idols means dung balls, indicating God views the wicked as excrement to be buried.

Lecture support: Weaver cites Calvin and lexicons: 'the word actually means... dung balls, dung pellets.'

Gehenna is the biblical type of hell as a place of filth and fire

The valley of Hinnom was Jerusalem's dump and sewer, with perpetual fire, making it a fitting symbol of hell.

Lecture support: Weaver notes, 'the sewers of Jerusalem emptied into the valley... a perpetual fire that raged there to consume the filth.'

You become what you worship

Idol worshipers become vain and worthless like their idols; worshipers of the holy God become holy.

Lecture support: Weaver cites Jeremiah 2:5 and Psalm 115:8, then applies to believers in 1 Peter 1:15-16.

Scripture References

Nahum 1:14

The primary text: God commands that no more of Nineveh's name be sown and declares He will make their grave because they are vile.

Nahum 1:3

Key verse: 'The Lord is slow to anger, and great in power, and will not at all acquit the wicked.'

Nahum 1:2

God reserves wrath for His enemies.

Nahum 1:6

Who can stand before His indignation?

Nahum 1:9

What do ye imagine against the Lord?

Nahum 2:13

Behold, I am against thee.

Psalms 50:21

God rebukes the wicked who thought He was like them.

Ezekiel 24:3-12

Sin likened to the scum of a boiling pot with a detestable carcass.

Ezekiel 16:1-6

Sin likened to the blood and pollution of a newborn child.

Isaiah 1:5-6

Sin likened to putrefying sores.

Isaiah 30:22; 64:6; Lamentations 1:17; Ezekiel 36:17

Sin likened to filthy rags.

Matthew 23:27

Sin likened to open graves.

Romans 7:24

Paul cries out for deliverance from the body of death.

2 Peter 2:22

Sin likened to a dog's vomit and a sow's wallowing.

Philippians 3:8

Paul counts all things but dung to win Christ.

Deuteronomy 23:12-14

Law requiring soldiers to bury excrement outside the camp because God walks in the camp and demands holiness.

Ezekiel 6:4

God will cast down slain men before their idols (gilulim).

Psalms 115:3-8

Idols are worthless, and those who make them become like them.

Jeremiah 2:5

Those who walk after vanity become vain.

Matthew 5:29-30; 10:28; 23:33

Jesus warns of hell (Gehenna).

Study notes

Discussion Questions

1. How does the imagery of dung and outhouses in Scripture shape our understanding of God's view of sin?

Consider: Weaver argues that God likens sinners to excrement and hell to an outhouse.

2. In what ways do people today imagine that God is 'altogether such an one as thyself' (Psalm 50:21)?

Consider: Weaver warns against the pride of thinking God serves us or is like us.

3. What does it mean that all of God's attributes are against the wicked? How should this affect our evangelism?

Consider: Weaver details how God's righteousness, power, faithfulness, etc., actively oppose rebels.

- 4.** How does the principle 'you are what you worship' apply to both idolaters and true worshipers of God?

Consider: Weaver cites Psalm 115 and Jeremiah 2 to show that worship transforms the worshiper.

- 5.** Why is Gehenna a fitting symbol for hell? What does this teach about the nature of eternal punishment?

Consider: Weaver describes Gehenna as a place of filth, fire, and perpetual destruction.

- 6.** How does the truth that God lifts us from the dunghill foster humility rather than pride?

Consider: Weaver uses Psalm 113 to show salvation is entirely by grace.

Applications

Humility in salvation

Recognize that we are saved only because God lifted us from the dunghill; we have no ground for boasting.

Lecture support: Weaver says, 'The only reason we will not be in God's outhouse is because God humbly reached in and took us out.'

Urgency in evangelism

Understanding the vileness of sin and the reality of hell should motivate us to warn the lost.

Lecture support: Weaver states, 'it ought to give you a proper motivation for evangelism... without Christ, you have no hope.'

Valuing Christ above all

Like Paul, count everything as dung compared to knowing Christ, making Him your supreme treasure.

Lecture support: Weaver cites Philippians 3:8 and says, 'the saved is willing to count everything in this world... nothing but dung.'

Pursuing holiness

As worshipers of a holy God, we are called to be holy in all our conduct.

Lecture support: Weaver applies 1 Peter 1:15-16: 'If you worship the one true and the living God who is holy, what will you become? Holy?'

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

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 Wrath of God - 1 of 5

Lecture JW00885

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Lesson 2: The Wrath of God - 2 of 5

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Lesson 3: The Wrath of God - 3 of 5

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Lesson 4: The Wrath of God - 4 of 5

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Lesson 5: The Wrath of God - 5 of 5

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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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