WEAVER STUDY GUIDES

How God Destroys Nations

Study Guide

Covenant Theology

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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.

LESSON 1

How God Destroys Nations

Part One

May 01, 2005

Read Chapter 1 in the companion book, pages 5-21 (October 9, 2026 opening-heading corrected edition).

Major Themes

Slow Judgment

God's judgments are often gradual and imperceptible, not always cataclysmic, yet they result in complete destruction.

Lecture support: Weaver cites Adam's 930-year life, Saul's 20-year reign after judgment, and the frog-in-boiling-water analogy to illustrate slow judgment.

Religious Destruction as First Judgment

When God judges a nation, He first destroys its religion by removing truth and sending delusion, leading to idolatry and error.

Lecture support: Isaiah 19:1-3 shows God moving Egypt's idols and destroying its counsel; Romans 1 and 2 Thessalonians 2 describe God giving people over to lies.

Rejection of God's Word

A nation's rejection of biblical truth results in God removing His Word and prophets, leaving the people without counsel and vulnerable to deception.

Lecture support: 2 Chronicles 36:15-16 shows God sending prophets whom the people mocked; Mark 4:23-25 teaches that those who reject truth lose even what they have.

America's Apostasy

America has abandoned its Christian heritage for pluralism and political correctness, evidencing religious judgment.

Lecture support: Weaver contrasts the founding fathers' Christian convictions with modern tolerance of all religions, citing John Adams and Justice Story.

False Reliance and Idolatry

God destroys false refuges and idols to bring His people back to repentance and faith in Him alone.

Lecture support: Egypt was a false reliance for Judah (2 Kings 18:21); God's plagues targeted Egypt's gods, culminating in Pharaoh's defeat.

Key Arguments

Judgment is not always cataclysmic

Most of God's judgments are slow and natural-looking, but they are still divine judgment leading to destruction.

Lecture support: Weaver states, 'most of God's judgments are indeed slow judgments' and gives examples like Adam and Saul.

Religious judgment precedes national collapse

God first destroys a nation's religion - its idols, counsel, and truth - before other forms of judgment.

Lecture support: Isaiah 19:1-3 shows God moving idols and destroying counsel; 'the heart of Egypt shall melt.'

Rejecting truth leads to believing a lie

When people refuse God's Word, He sends strong delusion so they believe falsehood and are damned.

Lecture support: 2 Thessalonians 2:10-12 says God sends delusion to those who did not love the truth.

America has been destroyed religiously

The nation has shifted from biblical Christianity to pluralism, evidencing God's judgment on its religious foundation.

Lecture support: Weaver cites founding fathers' statements and contrasts them with modern ecumenism and political correctness.

Two tests reveal religious judgment

A nation is under religious judgment if its basis for truth is not God's Word and if people do not care about having truth.

Lecture support: Jeremiah 7:28 says truth has perished; Jeremiah 5:31 says people love false prophets.

Scripture References

Isaiah 19:1-17

Primary text for the sermon; describes God's burden against Egypt, including religious and economic judgment.

2 Peter 2:4-6

Used to show cataclysmic judgments (angels, Flood, Sodom) as examples but not the only pattern.

Isaiah 42:22-25

Illustrates slow judgment: Israel robbed, burned, yet not perceiving it.

Revelation 11:8

Jerusalem spiritually called Sodom and Egypt, showing Egypt's symbolic wickedness.

2 Kings 18:21

Egypt is a bruised reed; trusting it brings harm, showing it as a false reliance.

Psalm 9:17

The wicked and nations that forget God shall be turned into hell, including temporal judgments.

Proverbs 11:14

Where no counsel is, the people fall; used to explain destruction of counsel.

Proverbs 24:6

By wise counsel you make war; safety in multitude of counselors.

Romans 1:21-28

People knew God but rejected Him; God gave them over to a reprobate mind and vile affections.

Mark 4:23-25

Take heed what you hear; to him who has, more will be given; from him who has not, even what he has will be taken.

2 Chronicles 36:15-16

God sent prophets, but people mocked them until wrath came with no remedy.

Isaiah 66:1-4

God will choose their delusions because they did not answer when He called.

2 Thessalonians 2:10-12

God sends strong delusion to those who did not love the truth, that they might be damned.

Psalm 11:3

If the foundations be destroyed, what can the righteous do?

1 Kings 12

Jeroboam set up golden calves in Dan and Bethel, starting a false religion.

Isaiah 42:8

God will not give His glory to another or praise to graven images.

Jeremiah 7:28

Truth has perished and is cut off from their mouth because they did not obey God.

Jeremiah 5:31

Prophets prophesy falsely, priests rule by their means, and people love to have it so.

2 Kings 17:26-34

Samaritans feared the Lord but served their own gods, a picture of syncretism and false religion.

John 8:32

You shall know the truth, and the truth shall make you free.

Discussion Questions

1. How does the concept of slow judgment challenge our typical expectations of divine punishment?

Consider: Weaver argues that most judgments are gradual, like Adam's 930-year life or the frog in boiling water.

2. In what ways might God be destroying a nation religiously today, and how can we discern it?

Consider: The sermon describes religious destruction as removing truth and sending delusion; the two tests are basis for truth and concern for truth.

3. Why does God target a nation's religion first when bringing judgment?

Consider: Weaver explains that religion is the unifying foundation; destroying it removes false refuges and idols.

4. How should Christians respond when they see their nation embracing pluralism and rejecting biblical truth?

Consider: The sermon ends with a call to hold to truth without compromise, but does not prescribe political action.

5. What is the relationship between rejecting God's Word and believing a lie, according to 2 Thessalonians 2?

Consider: God sends strong delusion to those who did not love the truth, resulting in damnation.

Applications

Examine your basis for truth

Believers must ensure their foundation for truth is God's Word, not cultural or political correctness.

Lecture support: Weaver asks, 'What is a nation's basis for truth?' and applies it personally by urging commitment to Scripture.

Hold to truth without compromise

In a nation under religious judgment, Christians must remain faithful to biblical truth regardless of societal pressure.

Lecture support: Weaver prays, 'Help us, Lord, at all times to hold to Thy truth without compromise, without fear of man.'

Recognize slow judgment in personal and national life

Believers should be alert to gradual spiritual decline and not assume God's patience means approval.

Lecture support: The frog-in-water analogy warns against imperceptible destruction; Isaiah 42:25 says 'he knew it not.'

Reject false refuges and trust God alone

Just as Egypt was a false reliance for Judah, believers must identify and abandon any substitute for God.

Lecture support: Weaver states God destroys false props to bring people to repentance and faith.

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

How God Destroys Nations

Part Two

May 08, 2005

Read Chapter 2 in the companion book, pages 23-39 (October 9, 2026 opening-heading corrected edition).

Major Themes

Slow Judgment Can Be More Severe Than Cataclysmic Judgment

God's judgments are not always instantaneous; slow judgments, like the siege of Jerusalem, can bring greater suffering than quick destruction.

Lecture support: Weaver contrasts Sodom's instant overthrow with Jerusalem's prolonged siege, famine, and cannibalism, citing Lamentations 4:6-10.

God Actively Causes Societal Strife as Judgment

Isaiah 19:2 shows God saying 'I will set the Egyptians against the Egyptians,' indicating that internal conflict is a direct act of divine judgment.

Lecture support: Weaver expounds Isaiah 19:2 and Amos 3:6 to argue that social upheaval is from the Lord.

Rejection of God's Law Leads to Anarchy

When a nation abandons biblical absolutes and embraces relativism, the inevitable result is societal breakdown, violence, and self-destruction.

Lecture support: Weaver states that if there are no absolutes, 'why not steal? Why not murder?' and cites Hosea 8:7 about reaping the whirlwind.

God's Restraining Grace Holds Society Together

The only thing preventing total anarchy and racial warfare is God's restraining hand; if He withdraws it, society will devour itself.

Lecture support: Weaver says, 'the only thing that's holding this country together is the grace of God,' and references Galatians 5:15.

Biblical Love is Obedience, Not Sentimental Feelings

Love is defined as keeping God's commandments, not emotional affection; treating others justly and honestly is the biblical way to prevent societal breakdown.

Lecture support: Weaver cites 1 John 5:2-3 and Leviticus 19:33-36 to show that love is the fulfilling of the law through righteous actions.

Key Arguments

Slow judgments can be more destructive than instant ones

Jerusalem's slow destruction caused greater suffering than Sodom's instant overthrow, proving that God's judgments are not limited to cataclysmic events.

Lecture support: Lamentations 4:6 says Jerusalem's punishment was greater than Sodom's; verses 7-10 describe starvation and cannibalism.

God directly causes internal societal conflict

Isaiah 19:2 explicitly states God will set Egyptians against each other, showing that civil strife is a divine judgment, not merely human failure.

Lecture support: Weaver emphasizes the phrase 'I will set' and connects it to Amos 3:6, where evil in a city is attributed to the Lord.

Societal peace is a sign of God's blessing

Proverbs 16:7 teaches that when a man's ways please the Lord, even his enemies are at peace; thus, widespread dissension indicates God's disfavor.

Lecture support: Weaver quotes Proverbs 16:7 and argues that peace among neighbors is a blessing, while strife is judgment.

National sin leads to national reaping

The principle of sowing and reaping applies nationally; America's rejection of absolutes and biblical law is producing a harvest of violence and division.

Lecture support: Weaver cites Galatians 6:7-8 and Hosea 8:7, applying them to the nation's moral relativism.

God uses human sin to execute judgment

While God is not the author of sin, He permits and uses human lusts and animosities to bring about national destruction, as seen in Egypt and Israel.

Lecture support: Weaver references James 1:13-15 and Hosea 13:9 ('O Israel, thou hast destroyed thyself') to show God's permissive use of sin.

Racial and ethnic tension is a sign of God's judgment

The multicultural fragmentation of America and rising racial hostilities are evidence that God is withdrawing His restraining grace, leading to potential civil war.

Lecture support: Weaver describes racial divisions and references Thomas Chittum's book 'Civil War II' as a secular confirmation of biblical principles.

Biblical love requires just treatment, not emotional affection

Loving the stranger means dealing honestly in economic matters and having one law for all, not embracing sentimental feelings or intermarriage.

Lecture support: Weaver expounds Leviticus 19:33-36 and 1 John 5:2-3 to define love as obedience to God's commandments.

Division among Christians is often due to sin, not truth

Much of the strife in churches and among believers stems from pride and lack of grace, not from standing for righteousness, indicating God's judgment.

Lecture support: Weaver laments the fighting among preachers and churches, contrasting division for truth with division from sin.

Scripture References

Isaiah 19:1-17

The primary text of the sermon, describing God's burden against Egypt and the five ways He will destroy the nation.

Isaiah 19:2

Key verse showing God will set Egyptians against each other, causing brother to fight brother, neighbor against neighbor, city against city, kingdom against kingdom.

Lamentations 4:6-10

Used to demonstrate that slow judgment (Jerusalem's siege) brought greater suffering than Sodom's instant destruction, including cannibalism.

Proverbs 16:7

When a man's ways please the Lord, He makes even his enemies to be at peace with him; peace is a sign of God's blessing.

Amos 3:6

Shall there be evil in a city, and the Lord hath not done it? God brings evil as judgment upon a city.

James 1:13-15

God does not tempt anyone; sin comes from human lust, but God permits it for punishment.

Galatians 6:7-8

Sowing and reaping principle applied nationally: sowing to the flesh reaps corruption.

Hosea 8:7

They have sown the wind, and they shall reap the whirlwind; applied to America's moral decay.

Leviticus 26:25,31,33

God's covenant curses include sending the sword, making cities waste, and scattering the people for disobedience.

Isaiah 49:26

God will feed oppressors with their own flesh and make them drunk with their own blood, turning them against themselves.

2 Chronicles 20:21-25

God set ambushments so that Moab, Ammon, and Edom destroyed each other, illustrating divine orchestration of self-destruction.

Exodus 12:49

One law shall be for the homeborn and for the stranger; God commands equal justice.

Leviticus 24:22

Ye shall have one manner of law for the stranger and for your own country.

Numbers 15:16

One law and one manner shall be for you and for the stranger.

Leviticus 19:33-36

Love the stranger as yourself; do no unrighteousness in judgment, weights, or measures; love is shown through just economic dealings.

Deuteronomy 10:19

Love ye therefore the stranger, for ye were strangers in Egypt.

Romans 13:10

Love is the fulfilling of the law; love is defined by obedience, not feelings.

1 John 5:2-3

We know we love the children of God when we love God and keep His commandments; this is the love of God.

Galatians 5:15

If ye bite and devour one another, take heed that ye be not consumed one of another.

Proverbs 8:36

All they that hate me love death; rejecting Christ and His law is a love of death.

Study notes

Discussion Questions

1. How does the concept of slow judgment challenge our typical expectations of how God punishes nations?

Consider: Weaver contrasts cataclysmic judgments like Sodom with the prolonged suffering of Jerusalem, arguing that slow judgments can be more severe.

2. In what ways do we see 'brother against brother' and 'neighbor against neighbor' in our own society today?

Consider: The sermon applies Isaiah 19:2 to modern racial, political, and familial divisions as evidence of God's judgment.

3. How should Christians respond to the increasing racial and ethnic tensions in America according to biblical principles?

Consider: Weaver argues that biblical love means treating all people justly and obeying God's law, not embracing sentimentalism or intermarriage.

4. What is the difference between division over truth and division caused by personal sin, and how can we discern between them?

Consider: Weaver laments that much church division stems from pride and lack of grace rather than standing for righteousness.

5. How does the principle of sowing and reaping apply to national sins like relativism and rejection of God's law?

Consider: The sermon applies Galatians 6:7-8 nationally, arguing that America's moral decay is a direct result of its choices.

6. What role does God's restraining grace play in holding society together, and what happens when it is withdrawn?

Consider: Weaver states that the only thing preventing total anarchy is God's grace, and if He removes it, society will devour itself.

7. How can we practically love strangers and neighbors in a biblical way without compromising our convictions?

Consider: The sermon defines love as obedience to God's commandments, including just economic dealings and equal treatment under the law.

8. What evidence do you see that America has 'sown the wind' and is now 'reaping the whirlwind'?

Consider: Weaver cites Hosea 8:7 to describe the escalating consequences of national sin, such as violence and moral chaos.

Applications

Recognize societal strife as God's judgment

Instead of merely blaming political or social factors, believers should see internal divisions and racial tensions as signs of God's judgment on a nation that has forsaken Him.

Lecture support: Weaver expounds Isaiah 19:2 and Amos 3:6 to show that God actively causes societal conflict as punishment.

Treat all people biblically, not sentimentally

Love is defined by obedience to God's law, not feelings; therefore, Christians should deal honestly and justly with everyone, regardless of race or status, as an act of obedience.

Lecture support: Weaver uses Leviticus 19:33-36 and 1 John 5:2-3 to define love as keeping God's commandments in economic and social dealings.

Examine personal and church divisions for sinful roots

Much division among Christians is due to pride and lack of grace, not truth; believers should examine whether their conflicts stem from sin rather than righteousness.

Lecture support: Weaver laments the fighting among preachers and churches, contrasting division for truth with division from sin.

Repent of national and personal sins

The only hope for avoiding destruction is repentance and a return to God's law; individuals must determine to do right regardless of what others do.

Lecture support: Weaver concludes with a prayer for repentance and revival, urging personal commitment to obedience.

Trust in God's sovereignty over societal peace

Peace among neighbors and enemies is a gift from God; believers should pray for His restraining grace rather than relying on human efforts to fix societal problems.

Lecture support: Weaver cites Proverbs 16:7 and the example of Jehoshaphat to show that God alone can bring peace or cause strife.

Reject relativism and uphold biblical absolutes

The rejection of absolute truth leads to anarchy; Christians must stand firmly on God's Word as the only foundation for morality and justice.

Lecture support: Weaver argues that relativism logically leads to murder and theft, and that America's moral chaos is a result of abandoning absolutes.

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

How God Destroys Nations

Part Three

May 22, 2005

Read Chapter 3 in the companion book, pages 41-58 (October 9, 2026 opening-heading corrected edition).

Major Themes

God's Sovereignty in Judgment

God is absolutely sovereign over nations and rulers, using various means to judge rebellious nations according to His righteous justice.

Lecture support: Weaver states, 'God is the sovereign. God is the one who controls everything in this world... He removeth kings, and setteth up kings' (Daniel 2:21).

Governmental Destruction as Divine Punishment

God destroys nations governmentally through tyrannical corruption, political imbecility, moral turpitude, blatant idolatry, and social anarchy as consequences of national sin.

Lecture support: Weaver outlines five ways God destroys nations governmentally, each drawn from Isaiah 19 and other scriptures.

The Curse of Corrupt Leadership

When a nation rejects God, He gives them rulers who are cruel, foolish, immoral, idolatrous, or absent, leading to societal collapse.

Lecture support: Weaver says, 'God can, in His infinite justice, curse a nation and curse a people by giving them a tyrannically corrupt government as just punishment for their sin.'

The Necessity of Godly Government

Civil government is ordained by God for good, but when it deviates from His purposes, it becomes a curse rather than a blessing.

Lecture support: Weaver explains, 'Civil government, according to Romans 13 and verse 4, was ordained for our good... it also can turn to be a curse when it becomes anything and everything other than that which God has ordained.'

The Call to Repentance and Wisdom

Believers must recognize God's hand in national decline and respond with repentance, prayer, and reliance on God's Word to navigate judgment.

Lecture support: Weaver concludes, 'As we see that happening in this country, it ought to bring us to our knees, crying out for mercy and wisdom and help and discernment.'

Key Arguments

God's judgments are often slow, not instantaneous.

Weaver argues that most divine judgments are gradual, using Adam's 939-year life under judgment and Saul's 20-year reign as examples.

Lecture support: Weaver says, 'Most of God's judgments are not instantaneous, cataclysmic judgments; they are slow judgments.'

God destroys nations governmentally as part of His judgment.

Weaver contends that after religious and social destruction, God targets the government, using five specific methods outlined in Isaiah 19.

Lecture support: Weaver states, 'God will destroy nations governmentally... I want to show you basically some of the ways that God destroys nations governmentally.'

Tyranny is a tool of divine punishment, not a God-ordained form of government.

Weaver distinguishes between God's ideal for government and His use of tyranny to judge sin, citing Hosea 13:11 and 1 Samuel 8.

Lecture support: Weaver explains, 'Tyranny has never been a God-ordained form of government... But God can, in His infinite justice, curse a nation... by giving them a tyrannically corrupt government.'

Political imbecility leads to national ruin.

Weaver argues that God makes leaders foolish, causing them to reject wisdom and enact destructive policies, as seen in Isaiah 19:11-13.

Lecture support: Weaver says, 'God may destroy a nation governmentally by turning the leaders into absolute fools.'

Moral turpitude among rulers corrupts the entire nation.

Weaver asserts that when leaders are immoral, they encourage wickedness in the people, and vice versa, leading to societal decay.

Lecture support: Weaver states, 'Wicked rulers are the delight of a wicked people, and a wicked people are the delight of wicked rulers.'

Choosing rulers contrary to God's Word is idolatry.

Weaver argues that elevating ungodly leaders is a form of idolatry, as it rejects God's reign and law, referencing Hosea 8:4 and 1 Samuel 8.

Lecture support: Weaver says, 'When you make people rulers in rebellion to God, it is idolatry.'

Social anarchy results when God removes all rulers.

Weaver explains that God may destroy a nation by leaving it without leadership, leading to chaos as described in Judges 17:6.

Lecture support: Weaver says, 'God can destroy us as a nation just simply by destroying our rulers, even if they were tyrants... every man did that which was right in his own eyes.'

God's people must respond with repentance and unity.

Weaver concludes that believers should recognize these judgments, repent, and trust God to protect and use them for rebuilding.

Lecture support: Weaver says, 'When God destroys His enemies, He always has a way of protecting His people.'

Scripture References

Isaiah 19:1-17

The primary text for the sermon, describing God's judgment on Egypt through religious, social, and governmental destruction.

Isaiah 42:8

God's glory will not be given to another, used to explain why God destroys nations religiously first.

Lamentations 3:33

God does not afflict willingly, emphasizing that His judgments are just, not capricious.

Romans 13:4

Civil government is ordained by God for good, to punish evil and protect the righteous.

Malachi 2:2

God curses blessings when people disobey, applied to family, church, and government.

Proverbs 18:22

Finding a wife is a good thing, used to illustrate how marriage can become a curse through disobedience.

1 Timothy 3:15

The church is the pillar and ground of truth, but can become a synagogue of Satan when truth is abandoned.

Hosea 13:11

God gave a king in anger and took him away in wrath, illustrating tyrannical corruption as judgment.

1 Samuel 8

Israel's demand for a king was a rejection of God, leading to Saul's reign as judgment.

Daniel 2:21

God changes times and seasons, removes and sets up kings, affirming His sovereignty over rulers.

Psalm 75:6-7

Promotion comes from God, who puts down one and sets up another.

Psalm 105:14

God reproved kings for the sake of His obedient people.

Proverbs 21:1

The king's heart is in the Lord's hand, He turns it as He wills.

Jeremiah 6:10

Rulers' ears are uncircumcised, they cannot hearken to God's word, illustrating political imbecility.

Psalm 82:5

Judges know not, neither will they understand; they walk in darkness.

Jeremiah 8:9

Wise men are ashamed, they have rejected the word of the Lord, so what wisdom is in them?

Proverbs 17:16

A fool has no heart for wisdom, even if he has the price to get it.

Ecclesiastes 4:13

Better a poor wise child than an old foolish king who will no more be admonished.

Hosea 7:3-5

Wicked people make the king glad with their wickedness, illustrating moral turpitude.

Hosea 8:4

They set up kings but not by God, making idols of them, illustrating blatant idolatry.

Study notes

Discussion Questions

1. How does understanding God's judgments as often slow and gradual change our perspective on current events?

Consider: Weaver emphasizes that most judgments are not instantaneous but unfold over time.

2. In what ways have we seen the five forms of governmental destruction (tyrannical corruption, political imbecility, moral turpitude, blatant idolatry, social anarchy) in modern nations?

Consider: Weaver outlines these five methods from Isaiah 19 and applies them to contemporary America.

3. How can Christians discern whether a ruler is given by God in grace or in judgment?

Consider: Weaver contrasts David (given for good) and Saul (given in anger) as examples.

4. What does it mean for government to become an idol, and how can believers avoid participating in that idolatry?

Consider: Weaver explains that choosing rulers contrary to God's Word is idolatry, referencing Hosea 8:4.

5. How should the church respond when it sees political imbecility and moral turpitude among leaders?

Consider: Weaver calls for repentance, prayer, and wisdom rather than despair or passive acceptance.

6. What practical steps can believers take to prepare for potential social anarchy or national collapse?

Consider: Weaver suggests that God's people would have insight and character to rebuild based on biblical principles.

Applications

Recognize God's hand in national decline

Believers should see the deterioration in government as part of God's judgment and not merely political or social trends.

Lecture support: Weaver says, 'When you see the hand of God, you better remember, God may use tyrannical corruption, or political imbecility... Any one of those five things will bring a nation to its knees.'

Respond with repentance and prayer

The appropriate response to national judgment is to cry out to God for mercy, wisdom, and discernment.

Lecture support: Weaver urges, 'As we see that happening in this country, it ought to bring us to our knees, crying out for mercy and wisdom and help and discernment.'

Trust in God's sovereignty and protection

Even in judgment, God preserves His people and can use them to rebuild according to His Word.

Lecture support: Weaver assures, 'When God destroys His enemies, He always has a way of protecting His people.'

Submit to God's Word in all areas of life

To avoid the curse on institutions, believers must honor God in family, church, and civil matters.

Lecture support: Weaver prays, 'Give us, Lord, grace that we may submit to Your Word and understand Your principles and apply them.'

Maintain unity among God's people

In light of coming judgment, it is crucial for believers to group together and stay together.

Lecture support: Weaver states, 'How important it is in light of this for God's people to group together and to stay together.'

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

How God Destroys Nations

Part Four

May 29, 2005

Read Chapter 4 in the companion book, pages 59-76 (October 9, 2026 opening-heading corrected edition).

Major Themes

God's Sovereignty Over Nature and Economy

God controls all natural phenomena and uses them as instruments of judgment to destroy a nation's economy.

Lecture support: Weaver cites Amos 3:6, Job 38:22-23, and Nahum 1:3-6 to show God's control over weather, hail, and earthquakes.

Economic Judgment as Divine Punishment

Economic collapse is a direct result of national disobedience and idolatry, as seen in Egypt's reliance on the Nile.

Lecture support: Weaver explains that God dried up the Nile to destroy Egypt's commerce because they idolized the river.

The Deception of Fiat Currency

Paper money is inherently worthless; the government deceives people into accepting it as valuable, leading to economic enslavement.

Lecture support: Weaver states, 'The trick is to deceive people into believing that something that is inherently worthless is valuable.'

Government as a Source of Economic Destruction

Governments destroy economies through debasement of money, inflation, taxation, and perpetual debt.

Lecture support: Weaver quotes Thomas Jefferson on perpetual debt and Alan Greenspan on the gold standard as a protector of property rights.

The Illusion of Wealth in Modern Society

Most Americans have no real savings; their wealth is in vulnerable paper assets, electronic digits, or property subject to confiscation.

Lecture support: Weaver notes that the average American cannot miss one week of work and has no savings.

Unawareness of Judgment

God's judgment can be slow and unrecognized; people are being destroyed economically without realizing it.

Lecture support: Weaver reads Isaiah 42:22-25: 'It hath set him on fire round about, yet he knew it not.'

Key Arguments

Natural Disasters Are Divine Judgments

God uses weather, pests, and crop failures to destroy economies as punishment for sin.

Lecture support: Weaver cites Amos 4:6-9, where God sends famine, drought, blasting, mildew, and palmerworms.

Economic Interdependence Magnifies Destruction

The collapse of one industry (e.g., fishing) leads to the ruin of related occupations, showing how God can dismantle an entire economy.

Lecture support: Weaver points to Isaiah 19:8-10, where fishers, flax workers, and fish-pond makers all suffer.

Fiat Money Is a Tool of Theft

Paper currency and the Federal Reserve system enable hidden confiscation of wealth through inflation.

Lecture support: Weaver quotes Franklin Sanders: 'The Fed is inflation,' and explains how printing money devalues existing currency.

The Gold Standard Prevents Government Overreach

Gold and silver money would end deficit spending and limit government power, which is why it is opposed.

Lecture support: Weaver quotes Alan Greenspan's 1966 statement that gold stands in the way of the 'hidden confiscation of wealth.'

Government Cannot Create Real Jobs

Government job creation merely redistributes existing wealth through taxation or inflation, providing no net gain.

Lecture support: Weaver illustrates with a hypothetical scenario of 20 people, showing that government 'jobs' are paid for by taxing others or printing money.

Property Is Not Safe from Government Confiscation

Taxes, eminent domain, and inheritance taxes can strip people of their land, as happened with English castles.

Lecture support: Weaver explains how the English government taxed castle owners until they had to give up their properties.

Scripture References

Isaiah 19:1-17

The primary text for the sermon series; read at the beginning.

Isaiah 19:2

God sets Egyptians against each other, illustrating social destruction.

Isaiah 19:4

God gives Egypt over to a cruel lord, showing governmental destruction.

Isaiah 19:11

The princes of Zoan are fools, indicating political imbecility.

Isaiah 19:14

God mingles a perverse spirit, causing moral turpitude.

Isaiah 19:5-10

The passage detailing economic destruction through natural means.

Amos 3:6

Shows that no evil comes upon a city without the Lord's doing.

Jeremiah 14:22

Only God can cause rain; idols cannot.

Amos 4:6-9

God sends famine, drought, blasting, mildew, and palmerworms as judgment.

Job 38:22-23

God reserves snow and hail for the time of trouble and battle.

Nahum 1:3-6

God has His way in the whirlwind, storm, and earthquakes.

Leviticus 26

Blessings and curses tied to obedience, including rain.

Deuteronomy 28:12, 24

Rain given or withheld based on obedience.

Numbers 11:5

Israelites remembered the fish they ate freely in Egypt.

Isaiah 1:22

Silver become dross, wine mixed with water - debasement of money.

Proverbs 25:4

Take away the dross from silver for a vessel for the finer.

Proverbs 26:23

Burning lips and a wicked heart are like a potsherd covered with silver dross.

Isaiah 42:22-25

A people robbed and spoiled, on fire but not knowing it.

Judges 17:25

No king in Israel; every man did what was right in his own eyes.

1 Kings 10:28

Solomon traded for fine linen from Egypt.

Discussion Questions

1. How does the biblical view of natural disasters as divine judgment challenge or align with your current understanding?

Consider: Weaver argues that God uses weather and natural phenomena to judge nations economically.

2. In what ways might the modern American economy resemble the economic destruction described in Isaiah 19:5-10?

Consider: Weaver draws parallels between Egypt's collapsed industries and potential American vulnerabilities.

3. What are the moral and spiritual implications of a nation using fiat currency instead of gold and silver?

Consider: Weaver contends that paper money is inherently dishonest and a tool of theft.

4. How should Christians respond to the reality of inflation and government debt as forms of hidden confiscation?

Consider: Weaver cites Jefferson and Greenspan to show that deficit spending steals wealth.

5. What practical steps can individuals take to protect themselves from economic destruction, according to biblical principles?

Consider: Weaver mentions the prudent man foreseeing evil and hiding himself, but does not give detailed steps.

6. Why do you think people are often unaware of gradual economic judgment, as described in Isaiah 42:22-25?

Consider: Weaver emphasizes that America is 'on fire' but does not know it.

7. How does the interdependence of industries (fishing, flax, transportation) illustrate the fragility of a nation's economy?

Consider: Weaver points out that the collapse of one sector can trigger widespread ruin.

8. What role does obedience to God's law play in a nation's economic health, based on Leviticus 26 and Deuteronomy 28?

Consider: Weaver ties rain and prosperity to national obedience.

Applications

Recognize God's Hand in Economic Events

Believers should see natural disasters and economic downturns as potential acts of divine judgment, not mere chance.

Lecture support: Weaver states, 'We must see God's hand of judgment in every natural catastrophe that exists.'

Understand the Nature of Real Money

Christians should educate themselves on biblical and historical definitions of money (gold and silver) to avoid deception.

Lecture support: Weaver explains that silver and gold have always been biblical and historical money.

Be Wary of Government Debt and Inflation

Recognize that deficit spending and fiat currency are forms of hidden theft and lead to economic servitude.

Lecture support: Weaver quotes Jefferson: 'We must not let our rulers load us with perpetual debt.'

Prepare for Economic Hardship

The prudent man foresees evil and hides himself; believers should take practical steps to protect their families.

Lecture support: Weaver references Proverbs 22:3 in his closing prayer.

Reject the Illusion of Paper Wealth

Do not trust in bank deposits, stocks, or electronic digits, which can become worthless overnight.

Lecture support: Weaver warns that paper assets are 'basically worthless and can be made worthless overnight.'

Obey God's Law for Economic Blessing

National and personal obedience to God's commands is tied to economic prosperity and rain in due season.

Lecture support: Weaver cites Leviticus 26 and Deuteronomy 28 on blessings for obedience.

Work Diligently and Avoid Freeloading

God commands that those unwilling to work should not eat; Christians should model a strong work ethic.

Lecture support: Weaver states, 'If any man will not work, neither should he eat.'

Call Government to Account

Citizens should hold rulers accountable for economic mismanagement, though Weaver notes this becomes difficult under tyranny.

Lecture support: Weaver quotes Jefferson on having 'no means of calling the mismanagers to account.'

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

How God Destroys Nations

Part Five

June 12, 2005

Read Chapter 5 in the companion book, pages 77-97 (October 9, 2026 opening-heading corrected edition).

Major Themes

God's Sovereignty in Military Destruction

God uses the military strength of other nations as instruments of His judgment against wicked nations.

Lecture support: Weaver states, 'God has often used the military strength of other nations to defeat and destroy those nations whom he was judging.'

The Futility of Human Military Might

No amount of armaments can protect a nation if God does not defend it; safety is of the Lord.

Lecture support: Weaver quotes Proverbs 21:31: 'The horse is prepared for the day of battle, but safety is of the Lord.'

Fear Induced by God's Threatening Hand

God can terrify a nation merely by shaking His hand or sending a rumor, making them as fearful as women.

Lecture support: Weaver explains Isaiah 19:16: 'In that day shall Egypt be likened to women, and it shall be afraid and fear because of the shaking of the hand of the Lord of hosts.'

Greater Light Brings Greater Judgment

America's sins are worse than those of ancient nations because we sin against the full revelation of Christ, deserving sorer punishment.

Lecture support: Weaver cites Hebrews 10:28-29 to argue that those who sin against greater light deserve 'how much sore or worse punishment.'

God as a Man of War

Scripture explicitly calls God a man of war, and He has repeatedly used war to deliver and to destroy nations.

Lecture support: Weaver quotes Exodus 15:3: 'The Lord is a man of war: the Lord is his name.'

Repentance as the Only Aversion to Judgment

The only way to avert God's judgment is through repentance at the individual, familial, ecclesiastical, and national levels.

Lecture support: Weaver says, 'What can we do to avert the judgment of God? And here's the simple answer. Repent.'

Key Arguments

God's protection is essential for national security

Without God's sovereign protection, no amount of military strength can keep a nation safe.

Lecture support: Weaver quotes Psalm 127:1: 'Except the Lord keep the city, the watchman waketh but in vain.'

God can destroy a nation through rumors alone

God does not need to send an army; a rumor from the Lord can cause terror and collapse.

Lecture support: Weaver references Obadiah 1:1: 'We have heard a rumor from the Lord, and an ambassador is sent among the heathen.'

America's sins are more heinous due to greater revelation

Because America has the full light of the gospel, its rebellion is more culpable than that of Old Testament nations.

Lecture support: Weaver argues from Hebrews 10:29 that those who trample the Son of God deserve worse punishment.

God is not too loving to judge

The idea that God is too loving to send war is humanistic; the God of the Bible is a man of war.

Lecture support: Weaver states, 'When people say, well, the God that I serve is too loving to send judgment like that... the God you're serving is a figment of your imagination.'

God actively uses war as a judgment tool

Throughout Scripture, God raises up adversaries and strengthens the arms of enemy nations to punish His people.

Lecture support: Weaver cites 1 Chronicles 5:25-26 where God stirred up the spirit of the king of Assyria to carry Israel captive.

No nation can stand when God fights against it

When God decrees judgment, even the mightiest military cannot resist; He breaks their power.

Lecture support: Weaver quotes Jeremiah 46:15: 'Why are thy valiant men swept away? they stood not, because the Lord did drive them.'

Greater accountability principle applies to nations

Nations with more light and blessings will receive greater judgment than those with less, even if the latter seem more wicked.

Lecture support: Weaver explains Luke 12:48: 'For unto whomsoever much is given, of him shall be much required.'

Repentance must start with individuals

National repentance is impossible without individual repentance, as nations are composed of individuals.

Lecture support: Weaver says, 'You do not ever expect a nation to repent if the church won't repent. And you don't need to expect a church to repent if the families won't repent.'

Scripture References

Isaiah 19:1-17

The primary text of the sermon, describing the burden of Egypt and God's judgment through fear and military destruction.

Psalm 127:1

Used to show that unless the Lord builds and keeps the city, human efforts are in vain.

Psalm 147:10-11

God does not delight in military strength but in those who fear Him.

Proverbs 21:31

The horse is prepared for battle, but safety is of the Lord.

Psalm 33:17

A horse is a vain thing for safety; neither shall he deliver any by his great strength.

Obadiah 1:1

A rumor from the Lord is sent among the heathen to stir up battle.

Isaiah 37:7

God sends a rumor to the king of Assyria, causing him to return to his own land and fall by the sword.

Jeremiah 51:46

Rumors will come year after year, causing fear and violence.

Revelation 6:15-17

When God actually fights, kings and mighty men hide in terror, calling for mountains to fall on them.

John 1:17

The law came by Moses, but grace and truth came by Jesus Christ, indicating fuller revelation.

Hebrews 10:28-29

Those who sin against greater light deserve sorer punishment than those under Moses' law.

Exodus 15:3

The Lord is a man of war; the Lord is his name.

Deuteronomy 4:34

God delivered Israel out of Egypt by war, signs, and wonders.

Judges 3:7-8, 12; 4:1-2; 6:1

God sold Israel into the hands of enemies because of their evil, using war as judgment.

1 Chronicles 5:25-26

God stirred up the spirit of the king of Assyria to carry Israel captive.

Jeremiah 46:14-15

Egypt's valiant men are swept away because the Lord drove them.

1 Kings 11:11-25

God stirred up adversaries against Solomon because of his idolatry.

Jeremiah 50:25

The Lord has opened his armory and brought forth weapons of indignation.

Ezekiel 14:21

God's four sore judgments: sword, famine, noisome beast, and pestilence.

Luke 12:47-48

The servant who knows his master's will and does not do it will be beaten with many stripes; to whom much is given, much is required.

Study notes

Discussion Questions

1. How does the principle 'safety is of the Lord' challenge our typical trust in military and national security?

Consider: Weaver emphasizes that no amount of armaments can protect a nation if God withdraws His hand.

2. In what ways can a 'rumor from the Lord' be more destructive than an actual army?

Consider: Weaver explains that God can send terror and collapse through rumors, as seen in Isaiah 19 and Obadiah.

3. Why does Weaver argue that America's sins are worse than those of Old Testament nations? Do you agree?

Consider: He bases this on the greater light of the gospel and the principle in Hebrews 10:28-29.

4. How should the truth that 'the Lord is a man of war' affect our view of God's character and His dealings with nations?

Consider: Weaver counters the idea that God is too loving to judge, citing Exodus 15:3.

5. What does it mean for God to 'break the arms' of a nation He is judging, and how might this apply today?

Consider: Weaver explains from Ezekiel 30 that God weakens the judged nation and strengthens the instrument of judgment.

6. How does the principle of Luke 12:48 ('to whom much is given, much is required') apply to nations as well as individuals?

Consider: Weaver uses this to explain why seemingly worse nations may receive less judgment than America.

7. What is the relationship between hearing God's word and experiencing the rod of judgment?

Consider: Weaver quotes Micah 6:9 to show that heeding God's word can avert the rod.

8. Why must repentance begin with individuals before it can affect families, churches, and the nation?

Consider: Weaver argues that institutions are made up of individuals, so personal repentance is foundational.

Applications

Fear God, not nations

Instead of fearing military powers like China or Russia, we should fear God, who controls all nations and their destinies.

Lecture support: Weaver says, 'I'm not afraid of China. I'm not afraid of Russia. I'm not afraid of Cuba. I'm afraid of God.'

Heed God's word to avoid the rod

If we listen to God's word, we may not need the rod of judgment; disobedience invites the rod.

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

Recognize the danger of rumors

God can use rumors to destabilize a nation; we should be aware that fear and panic can be instruments of judgment.

Lecture support: Weaver explains that a rumor from the Lord can cause the stock market to crash and hearts to turn like water.

Repent personally and corporately

To avert national judgment, individuals must repent of all sin, leading to repentance in families, churches, and the nation.

Lecture support: Weaver states, 'Repentance not only is personal, it is familial, it is ecclesiastical, it is national.'

Trust God in all circumstances

Even if national judgment comes and all material blessings fail, we must trust God and rejoice in Him.

Lecture support: Weaver references Habakkuk 3:17-19, where the prophet resolves to rejoice in the Lord despite total loss.

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: How God Destroys Nations - Part One

Lecture JW00976

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Lesson 2: How God Destroys Nations - Part Two

Lecture JW00975

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Lesson 3: How God Destroys Nations - Part Three

Lecture JW00974

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Lesson 4: How God Destroys Nations - Part Four

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Lesson 5: How God Destroys Nations - Part Five

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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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