WEAVER STUDY GUIDES

Civil Rulers & Idolatry

Study Guide

Civil Government

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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

Civil Rulers & Idolatry - 1

September 24, 2006

Read Chapter 1 in the companion book, pages 5-25 (October 9, 2026 opening-heading corrected edition).

Major Themes

Broad Definition of Idolatry

Idolatry includes covetousness and any unbiblical thought about God, beginning in the imagination before any physical image.

Lecture support: Weaver cites Colossians 3:5 and Ephesians 5:5 to show covetousness is idolatry, and Romans 1:21-23 to show imagination precedes image.

Sovereignty of God

God alone is the absolute sovereign; denying His sovereignty leads to replacing Him with civil government as a false sovereign.

Lecture support: Weaver states, 'God and God alone is sovereign... there can only be one sovereign,' and explains that denying God's sovereignty elevates government.

Civil Rulers as Primary Instigators of Idolatry

Throughout Scripture, it is kings and civil rulers who introduce and enforce idolatry, not the common people.

Lecture support: Weaver points to 2 Kings 23:5, 1 Kings 15:13, 1 Kings 16:33, 2 Kings 21:7, and other passages showing kings ordained idolatrous priests and placed idols in the temple.

Selfish Motives of Civil Rulers

Rulers lead people into idolatry for personal gain, power, and to maintain their dynasty, not out of sincere religious conviction.

Lecture support: Jeroboam's fear of losing his kingdom (1 Kings 12:27) and Ahaz's adoption of a defeated altar (2 Kings 16) illustrate selfish motives.

Methods of Leading into Idolatry: Force and Seduction

Governments use force (compulsion) or seduction (enticement) to lead people into false worship and away from God.

Lecture support: 2 Kings 17:21 says Jeroboam 'drove' Israel; 2 Kings 21:9 says Manasseh 'seduced' them; both methods are seen today.

Political Correctness as Modern Idolatry

Political correctness functions as a state religion, leading people away from Scripture and toward pleasing government rather than God.

Lecture support: Weaver states, 'political correctness is another religion... It is idolatry. It is a state religion.'

Key Arguments

Idolatry is broader than graven images

Idolatry includes covetousness and any unbiblical thought about God, originating in the imagination.

Lecture support: Colossians 3:5 and Ephesians 5:5 equate covetousness with idolatry; Romans 1:21-23 shows imagination precedes image.

Denial of God's sovereignty leads to state idolatry

When God's absolute sovereignty is denied, people inevitably place sovereignty in civil government, making it an idol.

Lecture support: Weaver argues that clichés like 'you can't fight City Hall' reflect a belief in government sovereignty, which denies God's sovereignty.

Civil rulers, not the people, introduced idolatry in Israel

Biblical evidence consistently shows that kings and queens instituted false worship, idols, and altars in the temple and land.

Lecture support: 2 Kings 23:5 says kings ordained idolatrous priests; 2 Kings 21:7 says Manasseh set an image in the temple; 1 Kings 11:5-7 says Solomon built high places for false gods.

Civil rulers act from selfish motives

Rulers introduce idolatry to preserve their power, position, and dynasty, not from genuine religious devotion.

Lecture support: Jeroboam feared losing his kingdom if people worshiped in Jerusalem (1 Kings 12:27); Ahaz adopted a foreign altar for personal preference (2 Kings 16).

Governments use force and seduction to promote idolatry

Jeroboam drove Israel by force; Manasseh seduced Judah by enticement; both methods are used by modern governments.

Lecture support: 2 Kings 17:21 uses 'drove'; 2 Kings 21:9 uses 'seduced'; Weaver applies this to modern government programs and political correctness.

Political correctness is a state religion

Political correctness demands conformity to government-approved pluralism and multiculturalism, leading people away from Scripture.

Lecture support: Weaver states political correctness 'is idolatry. It is a state religion. It is a seeking to please man and not God.'

Government overreach is usurpation and oppression

When government assumes functions beyond punishing evil and protecting the righteous, it becomes tyrannical and oppressive.

Lecture support: Weaver quotes Alabama Constitution Article 1, Section 35 and references Romans 13 to define legitimate government role.

Scripture References

2 Kings 23:1-15

Read as the primary text showing Josiah's reforms against idolatry introduced by previous kings.

Colossians 3:5

Cited to show covetousness is idolatry, broadening the definition beyond graven images.

Ephesians 5:5

Cited alongside Colossians 3:5 to reinforce that covetousness is idolatry.

Romans 1:21-23

Used to show that vain imaginations precede physical idolatry; idolatry begins in the mind.

Isaiah 33:22

Quoted to assert that the Lord alone is lawgiver, judge, and king, not civil rulers.

James 4:12

Cited to emphasize there is one lawgiver able to save and destroy, meaning God, not government.

Revelation 18:13

Referenced to show civil rulers deal in the 'souls of men,' corrupting people with subsidies.

1 Kings 15:12-13

King Asa removed idols his fathers (civil rulers) had made, and removed his mother for making an idol.

1 Kings 16:33

Ahab made a grove (Asherah), provoking God more than all previous kings.

2 Kings 21:7

Manasseh set a graven image of the grove in the temple, directly violating God's command.

1 Kings 11:5, 7

Solomon built high places for Ashtoreth, Milcom (Molech), and Chemosh, introducing Molech worship.

2 Kings 16:5-16

Ahaz saw an altar in Damascus, sent its pattern to Uriah the priest, and had it built for his own worship.

2 Chronicles 25:14-16

Amaziah brought back the gods of Edom after defeating them and worshiped them, showing stupidity.

2 Kings 21:4-5

Manasseh built altars for all the host of heaven in the two courts of the Lord's house.

1 Kings 12:25-33

Jeroboam made golden calves, appointed non-Levitical priests, and devised his own feast to prevent people from returning to Rehoboam.

2 Kings 17:21

Jeroboam 'drove' Israel from following the Lord, using force to compel idolatry.

2 Kings 21:9

Manasseh 'seduced' Judah to do more evil than the nations, using enticement rather than force.

2 Chronicles 21:11, 13

Jehoram made high places and compelled Judah to commit fornication, forcing them into idolatry.

2 Corinthians 10:5

Cited to contrast political correctness with bringing every thought captive to Christ.

Romans 13

Referenced to define the sole legitimate function of government as punishing evil and protecting the righteous.

Study notes

Discussion Questions

1. How does the biblical definition of idolatry as including covetousness and unbiblical thoughts about God challenge our common understanding?

Consider: Weaver expands idolatry beyond graven images to include covetousness (Col. 3:5) and vain imaginations (Rom. 1:21).

2. In what ways do people today deny God's sovereignty and replace it with trust in civil government?

Consider: Weaver argues that clichés like 'you can't fight City Hall' reflect a practical belief in government sovereignty.

3. Why are civil rulers more prone to idolatry than ordinary individuals, according to the biblical examples given?

Consider: Weaver cites power, law, and money as factors, and shows kings consistently introduced false worship.

4. How did Jeroboam's and Manasseh's methods of leading Israel into idolatry differ, and what modern parallels do you see?

Consider: Jeroboam used force ('drove'), Manasseh used seduction; Weaver applies this to government programs and political correctness.

5. What does it mean that political correctness functions as a 'state religion,' and how should Christians respond?

Consider: Weaver calls political correctness idolatry that leads people away from Scripture to please government.

6. According to Romans 13 and the Alabama Constitution quote, what is the sole legitimate function of government, and what are the implications when it exceeds that role?

Consider: Weaver states government is only to punish evil and protect the righteous; other functions are usurpation.

Applications

Examine your own thoughts about God

Ensure your thoughts about God align with Scripture, as any unbiblical concept is a form of idolatry.

Lecture support: Weaver says, 'to the degree that you think unbiblically toward the one true and the living God... to that degree, you also are an idolater.'

Recognize government's proneness to idolatry

Understand that civil rulers historically and biblically lead people into false worship for selfish reasons.

Lecture support: Weaver states, 'the usual culprits in leading the people into idolatry are their civil rulers.'

Reject political correctness as idolatry

Political correctness is a state religion that demands conformity to pluralism over obedience to Scripture.

Lecture support: Weaver says political correctness 'is idolatry. It is a state religion. It is a seeking to please man and not God.'

Limit government to its biblical role

Government is ordained only to punish evil and protect the righteous; any other function is usurpation and oppression.

Lecture support: Weaver quotes Alabama Constitution and references Romans 13 to define legitimate government.

Do not vacillate under government seduction

Resist the temptation to compromise biblical convictions for government favor, subsidies, or fear of suffering.

Lecture support: Weaver describes how Manasseh 'seduced' people, causing them to waver between pleasing God and fearing government.

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

Civil Rulers & Idolatry - 2

October 01, 2006

Read Chapter 2 in the companion book, pages 27-50 (October 9, 2026 opening-heading corrected edition).

Major Themes

The Necessity of God's Law

The law of God is essential for conviction of sin and leading to Christ. Its loss in church and government leads to antinomianism and moral decay.

Lecture support: Weaver states, 'the law of God had been lost in the temple, in the house of God, and in government' and 'the law is our school teacher to bring us to Christ.'

Civil Government as a Divine Institution

God created civil government to be His deacon, public worship, and exactor of righteousness. Rulers are accountable to God and must govern according to His law.

Lecture support: Weaver explains Romans 13: 'God created civil government as His ordinance to be His power... that they might be His deacon, that they might be His public worship, and that they might exact His righteousness.'

Evidence of Genuine Faith

True faith is demonstrated by obedience to God's commandments. Those who profess faith but live in disobedience are liars.

Lecture support: Weaver cites 1 John 2:4: 'He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.'

The Religious Nature of All Government

Government is inherently religious because it deals with right and wrong. It cannot be neutral; it will promote either Christianity or humanism.

Lecture support: Weaver asserts, 'All government is religious. Government is a theological issue. It has to be because God ordained it.'

Josiah as a Model Godly Ruler

Josiah demonstrated godly leadership by proclaiming God's Word, making a public covenant, destroying idolatry, and opposing immorality.

Lecture support: Weaver highlights Josiah's actions: 'Josiah made known the Word of God to his cabinet... publicly entered into a covenant... destroyed and put down all foreign and idolatrous religions.'

The Covenantal Nature of Government

Government is based on covenants, such as the U.S. Constitution, which limits federal power. Modern government has violated this covenant.

Lecture support: Weaver states, 'government is still covenantal. Even in our United States of America, government is a covenantal issue... the covenant that we have with the federal government is called the Constitution.'

Opposition to Immorality

A nation cannot stand while immorality is rampant. Government should declare what is right and oppose sin, not legalize it.

Lecture support: Weaver says, 'No kingdom or country can stand while immorality is rampant and is the norm' and 'government may not have the power to make men do right. But they do have the power to declare what is right.'

The Need for Courageous Christian Leaders

Christians should support leaders who will put Christ first, stand against wickedness, and expose corruption, even if it costs them politically.

Lecture support: Weaver urges, 'We must seek for and pray and support men with character and convictions who are going to put Christ first... He can be a thorn in their side... expose their wickedness.'

Key Arguments

The law of God is essential for conviction and conversion.

Without the law, there is no knowledge of sin. The law acts as a schoolmaster to bring sinners to Christ, so its neglect hinders true conversion.

Lecture support: Weaver quotes Romans 3:20 and Galatians 3:24, and states, 'One of the greatest reasons that we no longer see deep conviction of sin and conversion of sinners in this country is because the law of God is not preached.'

Civil rulers are God's ministers and must govern accordingly.

Romans 13 describes rulers as God's deacons and public worship, meaning they are servants accountable to Him and must exact His righteousness.

Lecture support: Weaver explains the Greek words diakonos and leitourgos, concluding, 'God created civil government as His ordinance to be His power... that they might be His deacon, that they might be His public worship, and that they might exact His righteousness.'

Profession of faith without obedience is false.

True Christians keep God's commandments. Those who claim to know God but live in disobedience are liars, regardless of their position.

Lecture support: Weaver cites 1 John 2:4 and John 14:21, applying it to rulers: 'If you profess to know God, but you live a life of constant disobedience, God says you're a liar and the truth's not in you.'

Government cannot be neutral; it is inherently religious.

All government deals with morality and is based on some religious foundation. Attempts to remove Christianity make way for a rival religion.

Lecture support: Weaver argues, 'All government is religious... The only reason Christianity is denied, denigrated, and denounced in governmental circles is to make way for another religion.'

Josiah's reforms provide a biblical pattern for rulers.

Josiah proclaimed God's Word, covenanted to obey, destroyed idolatry, and opposed immorality, showing what a godly ruler should do.

Lecture support: Weaver outlines Josiah's actions from 2 Kings 23:1-15, emphasizing his public reading of the law and destruction of false worship.

Government is covenantal, and the U.S. Constitution is a covenant.

The Constitution limits federal power to delegated authority. Modern government has broken this covenant by assuming undelegated powers.

Lecture support: Weaver states, 'the covenant that we have with the federal government is called the Constitution... the only thing the federal government has as to its power is what the states gave it.'

Legalizing sin is framing mischief by law.

When government makes sin legal, it acts as a throne of iniquity and cannot have fellowship with God. No one has a right to violate God's law.

Lecture support: Weaver cites Psalm 94:20 and argues, 'No one has the right to violate the law of God... Claiming that you have a right to violate God's law is mocking God.'

Modern leaders have failed to uphold Christianity.

Examples like the Moon coronation and Bush's silence on chaplains show government's promotion of false religion and compromise.

Lecture support: Weaver reads an article about Sun Myung Moon's coronation in a Senate building and criticizes Bush's response to the chaplain issue.

Scripture References

2 Kings 23:1-3

Josiah gathers the elders and reads the book of the covenant to all the people, then makes a covenant to follow the Lord.

2 Kings 23:4-7

Josiah commands the removal of idolatrous vessels and priests, and destroys the grove and houses of the Sodomites.

2 Kings 23:8-9

Josiah defiles the high places and brings the priests out of the cities, but the priests of the high places do not come to the altar in Jerusalem.

2 Kings 23:10-14

Josiah defiles Topheth, removes the horses and chariots of the sun, and destroys altars and high places built by Solomon and others.

2 Kings 23:15

Josiah breaks down the altar at Bethel and the high place made by Jeroboam, burning and stamping it to powder.

Deuteronomy 17:18-20

The law required the king to have his own personal copy of the law, which Josiah lacked because it was lost.

Romans 3:20

By the law is the knowledge of sin; no flesh is justified by the deeds of the law.

1 John 3:4

Sin is the transgression of the law.

Romans 4:15

Where there is no law, there is no sin.

Galatians 3:24

The law is our schoolmaster to bring us to Christ.

1 Kings 13:1-2

A prophecy foretells Josiah by name, who would destroy the false altar at Bethel.

Romans 13:4,6

Civil rulers are called ministers of God (diakonos and leitourgos) and a revenger (ekdikos) to execute wrath.

Matthew 7:16,20

You shall know them by their fruits; a good tree cannot bring forth evil fruit.

1 Samuel 15:11

Saul turned back from following God by not performing His commandments.

John 14:21,24

He who has and keeps Christ's commandments loves Him; he who does not keep them does not love Him.

1 John 2:3-4

We know we know Him if we keep His commandments; whoever says 'I know Him' and does not keep His commandments is a liar.

1 John 5:3

This is the love of God, that we keep His commandments, and His commandments are not grievous.

Psalm 116:10

I believed, therefore have I spoken.

Jeremiah 20:9

Jeremiah could not hold in God's word; it was like a burning fire in his bones.

2 Kings 11:17

Jehoiada made a covenant between the Lord, the king, and the people, and between the king and the people.

Study notes

Discussion Questions

1. In what ways has the law of God been 'lost' in our churches and government today, and what are the consequences?

Consider: Weaver argues that the law is essential for conviction of sin and that its neglect leads to antinomianism.

2. How does the biblical description of civil rulers as God's deacons and public worship challenge modern views of government neutrality?

Consider: Weaver explains the Greek terms in Romans 13 to show government's divine accountability.

3. According to 1 John 2:4, what is the relationship between professing faith and keeping God's commandments? How should this affect our evaluation of political leaders?

Consider: Weaver applies this verse to rulers who claim Christianity but live in disobedience.

4. Why does Weaver insist that all government is religious? Do you agree or disagree, and what are the implications?

Consider: Weaver argues that government deals with morality and is based on some ultimate authority.

5. What can we learn from Josiah's example about the role of a godly ruler in promoting true religion and opposing false worship?

Consider: Weaver outlines Josiah's actions in 2 Kings 23 as a pattern for Christian civil rulers.

6. How does the concept of covenant apply to the U.S. Constitution, and what happens when government exceeds its delegated powers?

Consider: Weaver describes the Constitution as a covenant and notes modern violations.

7. What does Psalm 94:20 teach about governments that legalize sin? How should Christians respond to such laws?

Consider: Weaver uses this verse to argue that legalizing immorality makes government a 'throne of iniquity.'

8. In light of the examples given (Moon coronation, chaplain controversy), how can Christians support leaders who will stand for Christ without compromising?

Consider: Weaver calls for prayer and support for courageous leaders who will expose wickedness.

Applications

Restore the preaching and teaching of God's law

Churches must recover the law's role in convicting sin and leading to Christ, rejecting antinomianism.

Lecture support: Weaver states, 'One of the greatest reasons that we no longer see deep conviction of sin and conversion of sinners in this country is because the law of God is not preached.'

Evaluate leaders by their fruit, not their profession

Christians should judge rulers by their obedience to God's commandments, not by their claimed faith.

Lecture support: Weaver cites Matthew 7:16,20 and 1 John 2:4, applying them to politicians who live ungodly lives.

Recognize the religious nature of government

Understand that all government promotes some religion; Christians should work to ensure it promotes Christianity, not humanism.

Lecture support: Weaver argues, 'All government is religious... It will promote Christianity or it will promote humanism.'

Support covenantal faithfulness in government

Hold government accountable to its constitutional limits and oppose its assumption of undelegated powers.

Lecture support: Weaver explains the covenantal nature of the Constitution and the violation of the 9th and 10th Amendments.

Oppose the legalization of sin

Christians should resist laws that frame mischief by making sin legal, recognizing that no one has a right to violate God's law.

Lecture support: Weaver cites Psalm 94:20 and argues that legalizing adultery and sodomy is rebellion against God.

Pray for and support courageous Christian leaders

Seek leaders who will put Christ first, stand against wickedness, and expose corruption, even at personal cost.

Lecture support: Weaver urges, 'We must seek for and pray and support men with character and convictions who are going to put Christ first.'

Personally covenant to obey God

Like Josiah, believers should publicly commit to follow the Lord and keep His commandments, inviting accountability.

Lecture support: Weaver highlights Josiah's public covenant in 2 Kings 23:3 as an example for all.

Expose and oppose false religions in the public square

Christians should not remain silent while pagan religions are promoted and Christianity is suppressed.

Lecture support: Weaver contrasts Josiah's destruction of idolatry with modern government's promotion of false religion like Moon's coronation.

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: Civil Rulers & Idolatry - 1

Lecture JW00913

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00913&transcript=ai&pc_view=formatted

Lesson 2: Civil Rulers & Idolatry - 2

Lecture JW00912

Open the formatted lecture online



https://weaverbiblecollege.com/transcript.php?library=weaverbiblecollege&lecture=JW00912&transcript=ai&pc_view=formatted

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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.

Layout upgraded September 30, 2026. Original manuscripts, study-guide data, and previous PDFs have not been changed.