

04 - The Second Commandment Part 1: The Sins of Jeroboam - Exodus 20:4-6 - 2014-02-16

Call to Worship: John 4:23-24

Scripture Reading: 1 Corinthians 10:1-14

Sermon: "The Second Commandment - Part 1" Exodus 20:4-6; 1 Kings 12:26-33

Benediction: 1 Corinthians 15:56-57

INTRODUCTION

By God's grace and with His help, we are engaged in a study of His Ten Commandments.

We have learned together from 1 John chapter 5 that

-a study of the Ten Commandments is a study of love for God, even as the Lord Jesus said, "If you love Me, keep my commandments."

-a study of the Ten Commandments is a study of the new birth, in that obedience to the Ten Commandments is not burdensome to those who have been born again from above

-a study of the Ten Commandments is a study of faith in Jesus Christ, because it is the believers in Christ who have victory over everything in this world that would tempt us to be disobedient to God's commandments

We have learned together from the verses in Exodus 20 just before the Ten Commandments

-that God helps us understand the Ten Commandments by how He gave them, in that He spoke them not through a prophet but with His own voice, and wrote them not by His Spirit with a human hand and pen, but with His own hand in two stone tablets

-that God helps us understand the Ten Commandments by how He identified Himself in giving them, in that He identified Himself as your God, your creator, and also YAHWEH, Jehovah, who redeems His people from slavery and graciously makes covenant with them

Last week, we considered the First Commandment

-which prohibits our worshiping anything or anyone else, or giving to anyone or anything else the honor that is due to God alone

-and requires us to worship God only, and be devoted to Him in everything to the highest degree

-we read of how we have no hope to escape God's all-seeing eye regarding our disobedience

-but we can have sure hope of forgiveness from God through trusting in Jesus Christ the righteous

Today, then, God helping us, we begin to consider together the Second Commandment. It is longer and more complex than the first commandment, so I plan to work with you on it in two sermons, the one today, and the second next week. The Second Commandment seems to divide itself into two halves: the first half tells us what God commands; the second half helps understand something about God, that we may be moved to obedience. So, today, the first half, what God commands us in the Second Commandment.

BODY

Read the text: Exodus 20:4-5a

There was a certain king who badly broke this second commandment. The history of how he broke the commandment is given briefly in the bible. It seems to me that a look at his sad story will help us greatly in understanding this second commandment. So let's look at the sins of Jeroboam in 1 Kings 12:26-33

(Explain about King Jeroboam's situation as people find their place in 1 Kings 12:26)

1 Kings 12:26-33 And Jeroboam said in his heart, "Now the kingdom may return to the house of David: (27) If these people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah." (28) Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" (29) And he set up one in Bethel, and the other he put in Dan. (30) Now this thing became a sin, for the people went to worship before the one as far as Dan. (31) He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi. (32) Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah, and offered sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made. (33) So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.

So, see with me how this story of the sins of Jeroboam explain to us what God commands in the Second Commandment.

In the second commandment, God requires you to worship how He has told you to worship, forbidding you to worship Him in any ways of human invention

I. In the second commandment, God requires you to worship how He has told you to worship, forbidding you to decide for yourself, within your own heart, how you will worship (26-27)

- A. perhaps out of a desire to build your power rather than lose it
- B. perhaps out of a desire to be loved by people rather than despised

II. In the second commandment, God requires you to worship how He has told you to worship, forbidding you to decide based on a consensus with other people, how you will worship (28a)

- A. here we don't mean, of course, matters of just the circumstances of worship; you would do well to consult with other people and reach a consensus regarding:
 - 1. who will clean the bathrooms?

2. how will we serve the lunch?
3. when do we need to turn on the heat or the air conditioning?
4. do we need to replace the carpet?
5. what time should our meeting be?

we don't mean the circumstances of worship, we mean

B. the elements of worship; what are we going to do in worship?

1. are we going to show videos? Let's talk it over and decide for ourselves
2. are we going to have skits? Let's talk it over and decide for ourselves
3. are we going to have scripture reading?
4. are we going to have feats of strength---karate chopping boards and breaking cinder blocks? Let's talk it over and decide for ourselves
5. are we going to light candles as we sing?
6. are we going to have preaching every time, or sometimes put on a musical instead?
7. are we going to have puppet shows? Let's talk it over and decide for ourselves!

C. Of course it is wise to discuss such questions with other people, but only so as to arrive at the right understanding of what the bible tells us is God's command, and so to obey; not to build a consensus and then do whatever we agreed on

III. In the second commandment, God requires you to worship how He has told you to worship, forbidding you to say that what God has commanded for worship is too difficult (28c)

A. Indeed it was hard for the people up in the northern parts of Israel to make pilgrimage to Jerusalem to worship several times per year as God commanded. But the it was sin for Jeroboam to say that it was too difficult, therefore it shouldn't be done.

B. it is too hard to pray earnestly, fervently, according to God's will

1. let's just let someone else pray
2. let's just have real quick, easy prayers
3. let's just have liturgical prayers, in the prayer book, that we can just read
4. let's just talk about what's going on rather than praying
5. let's just pray listing whatever physical things we want God to do for our enjoyment

C. it is hard to devote yourself to the apostles' doctrine

1. listening to the scriptures read
2. listening to the scriptures expounded

D. it is hard to sing psalms, hymns, and spiritual songs with the profound truths of faith in Jesus Christ expressed in poetic language, and set to the best kinds of music

E. it is hard to speak to one another not whatever idle chatter comes to mind, but that which is helpful for building others up according to their needs

F. it is hard to give such a portion of our income in the offerings that all expenses of the meeting place, the preacher's family, and other necessary things can be met

but dare we say that these things God has commanded us for worship are too difficult,

so that we don't do them? God requires us to do them, and forbids us saying they are too hard.

G. it is hard to preach to sinners, pray for them, and then wait for them to believe in Jesus Christ before baptizing them; sometimes the preaching, praying, and waiting takes years and years; but dare we say that it is too difficult, we shouldn't do it? Let's just sprinkle them when they're babies and call it good; let's just get them to agree they're sinners and pray the required prayer, and then dunk them; that will be easier than all that preaching and praying and waiting

IV. In the second commandment, God requires you to worship how He has told you to worship, forbidding you to use some man-made thing to represent God in worship (28-29a)

NOTE: It is not an acceptable excuse to say that your images represent not false gods, but the true God. This is the very thing the commandment prohibits!

-since the dark ages, the corrupt Roman Catholic church has pretended that the second commandment is not there; the Pope teaches that the first and second commandments are one commandment, forbidding the worship of false gods, especially through worshipping idols. (To maintain ten commandments, that system divides the tenth commandment about coveting into two commandments.)

-but the right understanding of the second commandment, recovered, by God's grace, in the Reformation, is that it forbids the making and using of images in worship period. There is no exception if you are using images to worship the true God. That is the very thing the Lord God prohibits!

So, to say again,

In the second commandment, God requires you to worship how He has told you to worship, forbidding you to use some man-made thing to represent God in worship (28-29a)

- A. to put up a crucifix, a likeness of the Lord Jesus on the cross
- B. to put up a painting of God, as Michaelangelo's in the Sistine Chapel
- C. to install stained glass with likenesses of God
- D. to put up banners with symbols to represent God's attributes
- E. to set up a manger scene, with a plastic baby doll to represent the Lord Jesus
- F. to show a drama, whether live or on video, with an actor portraying Jesus

NOTE: God's commandment is not made void by very ancient traditions in violating it, or by very important people violating it. (28b) Here Jeroboam cited a very ancient religious practice from five hundred years before, laid down by no less a personage than Aaron, the brother of Moses.

-so it doesn't matter for how long some practice in the churches has violated this commandment; it is still sin

-it doesn't matter whether Augustine or Saint Francis or Martin Luther said it or did it; if it breaks the second commandment, it is still sin

V. In the second commandment, God requires you to worship how He has told you to worship, forbidding you to worship just wherever you please rather than in God's temple (29-31a)

A. the Lord Jesus has ordained that on the first day of the week, the day He rose from the dead, you assemble with His church to worship Him

B. you are forbidden, therefore, to decide for yourself that you will worship wherever you want to worship

C. of course I don't mean worship in the sense that the whole life of the Christian is to be lived as worship of the Lord; I mean those special times the Lord has set for us to gather with the saints and worship Him

D. of course I don't mean a church building; the Lord's churches meet in every kind of building, including people's houses, also in caves, in tunnels, and outdoors; I mean the assembly of the saints, God's church

E. "I don't want to worship God in His assembly; I want to worship on a mountain top this week; I want to worship in the boat out on the lake this time. I just want to stay home and worship this week."

VI. In the second commandment, God requires you to worship how He has told you to worship, forbidding you worship through a priest who is made a priest only by men, not by God (31b)

A. in the Old Covenant, God ordained that only the tribe of Levi would be the priests, and not even all of them; even within the tribe of Levi, only the family of Aaron would be the priests

1. they would kill the sacrificial animals, shedding their blood

2. the high priest would take the blood one day a year into the holiest place in the temple, into the very presence of God, and sprinkle it on the atonement cover of the ark of the covenant

3. this did not take away sin, but only showed that taking away sin was needed, and would come one day in the Christ

4. this was to be done in worship only by those God appointed to be priests; but Jeroboam appointed as priests whomever he pleased

B. in the New Covenant, God has ordained that the Lord Jesus Christ is our one and only priest

1. He is the altar

2. He is the sacrificial lamb

3. His is the blood shed

4. He is the way into the holy of holies, into the presence of God

5. He Himself is the golden cover on the ark of the covenant

6. He is the way a sinfull person like you or like me can come into the presence of God and be reconciled to Him, be adopted as His Son, and worship acceptably

C. yet consider the detestable practice of the Roman Catholics

1. they make men priests

2. in the mass, the priests supposedly offer the body and blood of Christ as a sacrifice

D. Oh, my dear ones, no Roman Catholic priest is really a priest; there is One and only One Mediator between God and men, the man Jesus Christ

NOTE: It is sin for you to do all these kinds of things even when they are imposed on you by those in authority over you. (28a)

- if they are commanded by King Jeroboam, Queen Mary, or the Supreme Court
 - think how many faithful Christians, from common farmers to archbishops, preferred to burn at the stake rather than to take the profane eucharist offered by the Roman Catholic priests, even though Queen Mary commanded it; they understood it to be sin, even if it was commanded by the monarch
- if they are commanded by the Pope of Rome, whether Pope Leo X or Pope Francis
- if they are commanded by leaders in your denomination of churches
- if they are commanded by your local church pastors

To do such things in violation of God's second commandment is sin for you even if someone in authority over you commands you to do them.

VII. In the second commandment, God requires you to worship how He has told you to worship, forbidding you to substitute holy days devised in your own heart for the days He has made holy (32a, 33b)

(the real feast of tabernacles was on the fifteenth day of the *seventh* month)

- A. this is why your church's pastors lead the church to observe the first day of the week as the Lord's day, and do not lead the church to any other holy day observance
- B. we don't try to turn the Lord's Day into Mother's Day, Father's Day, Veterans' Day, so-and-so's birthday, or anybody else's day
- C. we don't add to the church's calendar of holy days any man-made holidays

VIII. In the second commandment, God requires you to worship how He has told you to worship, forbidding you to do for yourself what only the priest may do on your behalf (33b)

I talked earlier about how Jeroboam ordained just anyone to be a priest; here we see how he went even beyond that, and burned incense and offered sacrifices Himself! But God forbids you to try doing for yourself in worship what only the Lord Jesus Christ the only high priest can do for you

A. pray to God

1. many times we have heard someone trying to convince himself or us that he is good with God because he prays, even prays every day or all the time
2. but no one's prayers are acceptable to God without the mediating priesthood of Jesus Christ; He is the necessary mediator between us and God in our praying; our prayers are acceptable to God because offered in Jesus Christ

B. offer an acceptable sacrifice

1. you decide you will offer something to God, and that offering will make things

right between you and God

- a. I'll go to church
- b. I'll give money
- c. I'll be a good person

2. nothing you can sacrifice will be acceptable, because you are not a priest; you cannot make a sacrifice to God without it being presented by a proper priest, and there is no proper priest but the Lord Jesus Himself

3. therefore, do not trust to any sacrifice or offering you yourself can make, but to the sacrifice offered on your behalf by the Lord Jesus Christ

- a. He is the true priest
- b. His own blood is the acceptable sacrifice to atone for your sins

CONCLUSION

In the second commandment, God requires you to worship how He has told you to worship,

forbidding you to decide for yourself, within your own heart, how you will worship

forbidding you to decide based on a consensus with other people, how you will worship

forbidding you to say that what God has commanded for worship is too difficult

forbidding you to use some man-made thing to represent God in worship

forbidding you to worship just wherever you please rather than in God's temple

forbidding you worship through a priest who is made a priest only by men, not by God

forbidding you to substitute holy days devised in your own heart for the days He has made holy

forbidding you to try doing for yourself what only Jesus Christ the one priest may do on your behalf

Therefore, obey the Lord's second commandment---worship the Lord God according to His Word, doing only what He has commanded you to do as worship, and doing it all through faith in Jesus Christ.

II. In the second commandment, God teaches us of His jealousy regarding worship (5b)

III. In the second commandment, God warns us of the grave seriousness of corruption in worship (5)

In the case of Israel in the Old Covenant, the Old Testament, what did God require of them in worship?

- to have priests---priests only from among the descendents of Aaron
- to assemble on certain days of the week, month, and year for worship
- to go up to the temple in Jerusalem certain days of the year
- to bring certain sacrifices to the priests, to offer them on the altar in the temple
- to bring the tithe for the support of the priests and the poor

In the case of God's church

God Pronounced Judgment Against the Sins of Jeroboam

1 Kings 14:7-10 Go, tell Jeroboam, 'Thus says the LORD God of Israel: "Because I exalted you from among the people, and made you ruler over My people Israel, (8) and tore the kingdom away from the house of David, and gave it to you; and yet you have not been as My servant David, who kept My commandments and who followed Me with all his heart, to do only what was right in My eyes; (9) but you have done more evil than all who were before you, for you have gone and made for yourself other gods and molded images to provoke Me to anger, and have cast Me behind your back-- (10) therefore behold! I will bring disaster on the house of Jeroboam, and will cut off from Jeroboam every male in Israel, bond and free; I will take away the remnant of the house of Jeroboam, as one takes away refuse until it is all gone.

Ahab Added to the Sins of Jeroboam Worship of Baal

1 Kings 16:25-33 Omri did evil in the eyes of the LORD, and did worse than all who were before him. (26) For he walked in all the ways of Jeroboam the son of Nebat, and in his sin by which he had made Israel sin, provoking the LORD God of Israel to anger with their idols. (27) Now the rest of the acts of Omri which he did, and the might that he showed, are they not written in the book of the chronicles of the kings of Israel? (28) So Omri rested with his fathers and was buried in Samaria. Then Ahab his son reigned in his place. (29) In the thirty-eighth year of Asa king of Judah, Ahab the son of Omri became king over Israel; and Ahab the son of Omri reigned over Israel in Samaria twenty-two years. (30) Now Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him. (31) And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him. (32) Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria. (33) And Ahab made a wooden image. Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him.

Jehoram Put Away Baal Worship But Persisted in the Sins of Jeroboam

2 Kings 3:1-3 Now Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years. (2) And he did evil in the sight of the LORD, but not like his father and mother; for he put away the sacred pillar of Baal that his father had made. (3) Nevertheless he persisted in the sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them.

Jehu Destroyed the Worship of Baal but Did Not Depart from the Sins of Jeroboam

2 Kings 10:23-31 Then Jehu and Jehonadab the son of Rechab went into the temple of Baal, and said to the worshipers of Baal, "Search and see that no servants of the LORD are here with you, but only the worshipers of Baal." (24) So they went in to offer sacrifices and burnt offerings. Now Jehu had appointed for himself eighty men on the outside, and had said, "If any of the men whom I have brought into your hands escapes, whoever lets him escape, it shall be his life for the life of the other." (25) Now it happened, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, "Go in and kill them; let no one come out!" And they killed them with the edge of the sword; then the guards and the officers threw them out, and went into the inner room of the temple of Baal. (26) And they brought the sacred pillars out of the temple of Baal and burned them. (27) Then they broke down the sacred pillar of Baal, and tore down the temple of Baal and made it a refuse dump to this day. (28) Thus Jehu destroyed Baal from Israel. (29) However Jehu did not turn away from the sins of Jeroboam the son of Nebat, who had made Israel sin, that is, from the golden calves that were at Bethel and Dan. (30) And the LORD said to Jehu, "Because you have done well in doing what is right in My sight, and have done to the house of Ahab all that was in My heart, your sons shall sit on the throne of Israel to the fourth generation." (31) But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart; for he did not depart from the sins of Jeroboam, who had made Israel sin.

The Anger of the Lord was Aroused Because of the Sins of Jeroboam

2 Kings 13:1-3 In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu became king over Israel in Samaria, and reigned seventeen years. (2) And he did evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, who had made Israel sin. He did not depart from them. (3) Then the anger of the LORD was aroused against Israel, and He delivered them into the hand of Hazael king of Syria, and into the hand of Ben-Hadad the son of Hazael, all their days.

The Lord Destroyed Israel Because of All the Evil Resulting from the Sins of Jeroboam

2 Kings 17:5-23 Now the king of Assyria went throughout all the land, and went up to Samaria and besieged it for three years. (6) In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away to Assyria, and placed them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes. (7) For so it was that the children of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt; and they had feared other gods, (8) and had walked in the

statutes of the nations whom the LORD had cast out from before the children of Israel, and of the kings of Israel, which they had made. (9) Also the children of Israel secretly did against the LORD their God things that were not right, and they built for themselves high places in all their cities, from watchtower to fortified city. (10) They set up for themselves sacred pillars and wooden images on every high hill and under every green tree. (11) There they burned incense on all the high places, like the nations whom the LORD had carried away before them; and they did wicked things to provoke the LORD to anger, (12) for they served idols, of which the LORD had said to them, "You shall not do this thing." (13) Yet the LORD testified against Israel and against Judah, by all of His prophets, every seer, saying, "Turn from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets." (14) Nevertheless they would not hear, but stiffened their necks, like the necks of their fathers, who did not believe in the LORD their God. (15) And they rejected His statutes and His covenant that He had made with their fathers, and His testimonies which He had testified against them; they followed idols, became idolaters, and went after the nations who were all around them, concerning whom the LORD had charged them that they should not do like them. (16) So they left all the commandments of the LORD their God, made for themselves a molded image and two calves, made a wooden image and worshiped all the host of heaven, and served Baal. (17) And they caused their sons and daughters to pass through the fire, practiced witchcraft and soothsaying, and sold themselves to do evil in the sight of the LORD, to provoke Him to anger. (18) Therefore the LORD was very angry with Israel, and removed them from His sight; there was none left but the tribe of Judah alone. (19) Also Judah did not keep the commandments of the LORD their God, but walked in the statutes of Israel which they made. (20) And the LORD rejected all the descendants of Israel, afflicted them, and delivered them into the hand of plunderers, until He had cast them from His sight. (21) For He tore Israel from the house of David, and they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the LORD, and made them commit a great sin. (22) For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, (23) until the LORD removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day.

Henry:

He intended, no doubt, by these to represent, or rather make present, not any false god, as Moloch or Chemosh, but the true God only, the God of Israel, the God that brought them up out of the land of Egypt, as he declares, 1Ki_12:28. So that it was no violation of the first commandment, but the second.

Savastio (working from Packer):

The essence of idolatry is having false notions of God and interacting with God as if those notions were true.

False notions of God are the very essence of idolatry.

In the second commandment, God is dealing with worship of the true God by false means.

The commandment in its most narrow focus . . . we must not worship God with the use of visual aids. We do not need to have anything before our eyes to help us in the worship of our God.

Having in my mind the Sistine Chapel image of God is idolatry.

or to have a crucifix (which has "Jesus" on it)

Why is it wrong? What harm is there?

We are used to dealing with matters of worship by questions of personal taste, temperament, preference, etc.

But God says, "You shall not"! It is an absolute prohibition.

The second commandment forbids the usage of any image of the tri-une God in our worship.

We ought not use pictures of Jesus in worship or instruction.

This is not a matter of indifference to God.

-Images dishonor God because they obscure His glory.

-They convey false ideas about God

-Thinking of God in extra-biblical terms

-Maybe you don't worship the God of the bible, but a god of your own making.

Packer:

we are not to make use of visual or pictorial representations of the Triune God, or of any person of the Trinity, for the purposes of Christian worship. The commandment thus deals, not with the object of our worship, but with the manner of it

It (the commandment's text "any thing") also rules out the use of pictures and statues of Jesus Christ as a man, although Jesus Himself was and remains Man

These lines of thought relate, not to the real or supposed helpfulness of images, but to the truth of them.

it is certain that if you habitually focus your thoughts on an image or picture of the One to

whom you are going to pray, you will come to think of Him, and prayer to Him, as the image represents Him. Thus you will in this sense bow down and worship your image; and to the extent to which the image fails to tell the truth about God, to that extent you will fail to worship God in truth.

[the commandment] is a summons to

JRY:

Any image of Jesus is necessarily false.

-That's not what He looked like even then.

-That's definitely not what He looks like now.

Silversides:

They don't help anyone worship. They just feed the imagination.

Hopkins:

Two parts: the precept itself, and the sanction of the precept, each twofold

Precept

-one part forbidding images to be made

-the other forbidding them to be worshipped

Sanction

-a severe commination or threatening against those that shall presume to violate

-a gracious promise for the encouragement of obedience

The meaning is, thou shalt not make any thing with an intention of worship; and thou shalt not worship any thing which thou or others have made

in this second command, where he forbids the worshipping of images, by consequence he requires us to worship him according to the rules he hath prescribed us

As to the sins forbidden by it, they are two:

-contempt of the worship of God, and

-superstition in performing it (a needless and erroneous fear in matters of religion)

-negative: when men fearfully abstain from and abhor those things as wicked and abominable which God hath not forbidden

-positive: when men do fearfully observe and perform those things which either are forbidden or at least nowhere commanded by God; a restless fear of the mind, putting men upon acts of religion which are not due or not convenient

-idolatry (the blackest kind of superstition)

-will-worship

who may be justly condemned of idolatry

1. he that prays to any saint or angel

2. entering into league with the devil

3. whosoever bows down his body in religious adoration of any image

-here is but a vain refuge, to which the Papists betake themselves . . . although they worship images, yet they worship the true God by them. For, in fact, they worship the images of very many creatures . . . they pretend to worship the true God by an image, we reply, that it is most impious to attempt to represent God by any visible resemblance

-To worship the true and only God by an image, is gross idolatry.

Will-worship is nothing else but the inventing and ascribing any other worship to God besides what he hath been pleased to command and institute. God will not be worshipped according to our fancies, but according to his own appointment

This jealousy is not to be ascribed to God, as if there were properly any such weak and disturbing passion in him; but only by way of accommodation and similitude, speaking after the manner of men. So is it to be understood, when God is said to be angry, to be grieved, to repent, etc. that is, his actions towards us are like the actions of one that is angry, or grieved, or repents: although the infinite serenity of the Divine essence is not liable to be discomposed or ruffled by the tempests of any such like passions as are incident to us mutable creatures.

God is pleased to style himself a jealous God to express the heat of his wrath and indignation against sinners.

Watson:

Superstition is bringing any ceremony, fancy, or innovation into God's worship, which he never appointed. It is provoking God, because it reflects much upon his honour, as if he were not wise enough to appoint the manner of his own worship. He hates all strange fire to be offered in his temple. Lev_10:1.

SEE DEUT 4 !!!

1 Kings 12:26-33 And Jeroboam said in his heart, "Now the kingdom may return to the house of David: (27) If these people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah." (28) Therefore the king asked advice, made two calves of gold, and said to the people, "It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!" (29) And he set up one in Bethel, and the other he put in Dan. (30) Now this thing became a sin, for the people went to worship before the one as far as Dan. (31) He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi. (32) Jeroboam ordained a feast on the fifteenth day of the eighth month, like the feast that was in Judah, and offered

sacrifices on the altar. So he did at Bethel, sacrificing to the calves that he had made. And at Bethel he installed the priests of the high places which he had made. (33) So he made offerings on the altar which he had made at Bethel on the fifteenth day of the eighth month, in the month which he had devised in his own heart. And he ordained a feast for the children of Israel, and offered sacrifices on the altar and burned incense.

Deuteronomy 4:15-19 Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: (16) Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, (17) The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, (18) The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: (19) And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

Hodgins:

There is a distinction to be made between the first and second not so much about worshiping false gods, but worshiping the true God in false ways the worst-case scenario would be an actual image carved out of wood or stone

see how many times the sin of Jeroboam is referenced in 1 & 2 Kings

Forbids:

1. material representations of deity
2. superstitions or imaginations about God
3. inventions of men in public worship "In vain do they worship me . . . "
Wouldn't it be nice if we had a candle-lighting ceremony?
4. contextualization of public worship "just like the Egyptians"
5. addition to or subtractions from God-ordained worship

Rick Warren:

"I've seen most of the films about Jesus produced in the past 50 years, and Son of God is the best," Warren said in a statement. "We're excited Jesus is back on the big screen, and we're going to fill the theaters. I want every other faith leader in America to do the same. Whether you can buy out a whole theater, or just one screen, now is the time to show up. This is a rare opportunity to bring the story of Christ into our mainstream culture. We want to see Jesus in movie theaters where sight and sound can open up our senses and let grace come in. The message of the Gospel deserves to be on the big screen – and this is our chance to see it there."

INTRODUCTION

Comfort for believers

Accusation for unbelievers

BODY

- I. What does the commandment prohibit verbatim---twofold
 - A. making any image to represent God; not making an image to represent a false god
 1. which would not make sense in light of the first commandment already having been given
 2. which is shown in the Old Testament stories
 - a. Aaron and the golden calf
 - b. Jeroboam and the two golden calves
 - i. 1 Kings 12:26-33
 - ii. 1 Kings 14:7-10
 - iii. 1 Kings 7:26
 - iv. 1 Kings 16:31
 - B. bowing down to or serving an image
- II. What other things does the commandment prohibit
 - A. If this is the worst sin against God in a certain category, what is the category?

worship of God by false means

What duties does the commandment require

The sinner's inability to hide

Salvation in Jesus Christ

CONCLUSION