

Theology Simply Explained — WSC49 Which Is the Second Commandment

Pastor walks his children through Westminster Shorter Catechism question 49: Which is the second commandment? **The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.**

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

So the shorter catechism questions of the week is, which is the second commandment. And the answer is, The second commandment is thus, shalt not make unto the any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water, under the earth.

Thou shalt not bow down thyself to them nor serve them. For I, the Lord thy God. I'm a jealous God. Visiting the iniquity of the Father's upon the children, unto the third, and fourth generation of them. That hate me and showing mercy unto thousands of them that love me and keep my commandments.

So they long catechism answer and since we're going to deal with what the second commandment requires and what the second commandment forbids, and the a special warning and blessing attached to the end of the second commandment and subsequent questions This week. We're just thinking about The fact that this is the second commandment, and that is where we start.

Because the papists actually don't have this as the second commitment. They match this into the first commandment and then they split the tenth into two and that does have a theological effect upon them because they think the making your use of idols, or the worshiping of God and ways that he is not prescribed, that there's nothing wrong with that whatsoever.

And so, by not recognizing that, this is two different things. The first commandment designating whom we are to worship. And the second commandment designating, by what means we are to worship. And then the third Then what manner and with what mindset and then the fourth at what time to worship and so forth?

They they wriggle out of as it were serious consideration. That God has not only required us to worship him alone but has also required us to worship him in the manner, by the the actions, but he alone has appointed. Now if you consider the first four commandments they all have to do with the right response to who God is and what he has done.

Actually if you remember our recent series through the Ten Commandments, as we're going through, Exodus all 10 do, but these and how we act upon God himself directly and they all have some interaction with what who God is or what he has done. So he says, I am the Lord thy God, so you shall not have any other gods before me.

And then he says, you shall not make unto the any graven images. Because I am a jealous god and then he says, In the third commandment, You shall not take my name in vain for I will not Hold him. Guiltless to take my name in vain. And then in the fourth commandment it's Remember and consecrate.

Remember the Sabbath day to keep the holy because God blessed the Sabbath day and God made it. Holy And so, you see, even in the pattern of the first four commandments, This is truly is the second commandment. It's not 1b as it were. And when we see that, it's the second commandment, we see that it is, then the first of the last nine, which seems mathematically obvious.

But the point being that all the other commandments are ways of not having any other gods before him, if he's God, Then we obey His commandments. And so there's a priority given to this commandment over. The last eight, the sequence matters. And one of the things that we're going to see in the rest of the Old Testament and really the rest of the Bible, because even when you get to Hebrews 12 worshiping, God, and the acceptable way, with the acceptable manner.

Let us worship God acceptably with reverence and awe. That's the second and the third commandment on the sabbatism. The, the Sabbath-keeping that remains from Hebrews chapter 4 and verse 9 when the assembly on earth gathers with the assembling glory. So, second third, fourth commandments are the the bulk of the application in, in the book of Hebrews, only in chapter 13.

Does he go on to to make application to second table of the law there? So it's very important for us to see that God not only tells us repeatedly for the rest of the Old Testament that it was Israel's impure worship. It was Israel's choosing for themselves, how to worship instead of worshiping in the way that God has chosen for them.

That this was the great offense and that everything else are symptomatic and things that he gives them over to things that are offensive in and of themselves. But this was the one that was, that was a great offense. And of course, when we do get to the book of Hebrews and we realize that ultimately, the way of worshiping God is to come through Jesus, that it his son the eternally begotten, beloved one whom he had covenanted with from before the foundation of the world in order to redeem us or that they that they would redeem us.

That God would redeem us that he is the one to whom the way of worshiping is attached. So it would be bad enough. If God says as he does and will hear, you know, the way that I tell you to worship, you should worship, you saw no form. You only heard a voice, don't make any images.

If you prefer me as you like, to think of me, over me, as I really am, then you are one who hates me. And we're gonna get to that in this commandment that he punishes or visits the iniquity of the fathers upon the children, to the third and fourth generation of.

Then that hate me. All of that would be bad enough, but we really come to realize the offensiveness of worshiping God through any other action that he hasn't designated as a way that comes through Jesus. When we discover that it's the beloved son to whom all the sacrifices pointed that's the beloved Son.

Who is the Word through whom God has commanded to be worth to be worshiped. But then, the flip side for us, is that, as we learn to love the sun as the Holy Spirit, who, with the Father, and the Son has lived and reigned from all eternity in perfect.

Divine fellowship and mutual adoration as the Holy Spirit, trains us to know Christ as our Savior. And to know God as our Father He makes us to love the Son and

the more he does that and the more we understand how the manner of worship connects to coming, only only through Jesus and the exclusive place of Jesus and the glorious place of Jesus.

The more we want than to be second commandment keepers. The way we become amazed that when we do these actions because God said, so as led by and mediated by the Lord Jesus, who now sits on the throne of heaven as our mediator that that is that he is much glorified as being the one in whom.

The only way in whom we come to him and suddenly when someone says, oh well, you know what about dancing in worship? Or what about painting in worshiper? What about musical performance and worship instead of congregational song or what about drama or a video instead of a sermon or etc?

Etc, etc. What's ringing in. Our ears is on the one hand, then that hate me. And on the other hand, to try to come to God, this way, would be to come to God through something that Jesus is not leading from heaven. And and so, the place of this commandment as the second commandment is vindicated.

And that's why this one is the second.