

Theology Simply Explained — WSC52 The Reasons Annexed to the Second Commandment

Pastor walks his children through Westminster Shorter Catechism question 52: What are the reasons annexed to the second commandment? **The second commandment forbiddeth the worshiping of God by images, or any other way not appointed in His Word.**

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Catechism custom. This week is Number 52. What are the reasons next to the second commandment? The answer is that the reasons and next to the second commandment are God's sovereignty. Over us, his propriety in us and the zeal. He hath to his own worship.

So first God's sovereignty, over us, the scripture says You should not make for yourself. It carved image and he likeness of anything that is in heaven above or that is in the earth beneath or that is in the water, under the earth. You shall not bow down to them nor serve them.

For I Yahweh your God and a jealous God. Visiting the iniquity of the fathers upon the children to the third, and fourth generation of those who hate me, but showing mercy to thousands to those who love me and keep my commandments. And so just for the part. So in verse 5, which says for I Yahweh or for I am Yahweh even before you get to your God goddess.

Sovereign he is, he is, he has existence and himself. Here's the only self-existent being goal, creatures depend upon him as creator. And all creatures depend upon him in his sovereign providence. And so he rules and overrules all things. He cannot be figured or imagined by anything in the creation and he alone can bridge the gap between us.

So we are unable to come to him by our ideas. He alone the sovereign God can bring us to Himself which means that if we come up with a way of coming, then it's not to him that we come. It's to an idea of our own making. So the first reason and x to the second commandment is God's sovereignty.

Over us. If we are going to worship Him like the first commandment says, then we have to worship his way. It's just impossible to worship the actual God in any other way. Than he has said simply because he has sovereign but not only because he has sovereign but because he is ours and we are His.

So he says, 4i Yahweh your God. He has joined himself to us and joined us to himself in a particular way and we now know, of course, that that way is the Lord Jesus Christ. And all of the all of the ways by which the actions, by which he had commanded his people to worship him were actions that looked forward to Christ.

And now that Christ has come all of the ways by which all of the actions by which he commands us to worship him. Our ways that are led by Christ that come through faith and Him and union with him. And so, he has a propriety in us propriety, meaning that we are his very own.

And since he has made Jesus the way of coming to him, not so much, just the actions that he commands. But Jesus himself. Remember all of the commandments have in them, not just the outward but the heart that we are to come. Not just performing actions or saying words, but recognizing from the heart who our God is and and coming to him with the heart and if he commands singing, then we sing from the heart.

And if you commands pray, then we offer our our souls up to him. Our thoughts up to him, or desire, is up to him from the heart. And if he commands reading and hearing and preaching and hearing preaching, then we come and offer our heart. In those things, he has made us his very own in Christ and we are to offer ourselves by Christ in Christ.

Come through Christ to offer ourselves to God. And we cannot do that through any other way because this is how he has bound himself to us. So it's not just that he has commanded it and made it the only possible way as the sovereign Lord. But because this is the way he has bound himself to us in Jesus In Jesus's blood and Jesus is righteousness.

This is what is lost in. So many of the worship discussions and worship arguments and that the great difference between the normative principle. The regulative principle is in the regulative principle. God is God, and God has made us His, and we come reveling in. The fact rejoicing in the fact that he has given us a way to come and that he has made us his very own in Jesus and that we would hate even to try to come in any other way.

And when we find our flesh desiring, that worship would be different. We we hate what we find from our flesh. So, so far, the reason X to the second commandment are God's sovereignty. Over us, his propriety in us and the zeal. He hath to his own worship. Meaning God's commitment to and actions on behalf of it has worship.

Receive the whole intensity of his being the way. The text describes it. As I always your God. Am a jealous God. Meaning that he is committed to and cares with all that he is in his infinite being about his proper worship. And therefore, we are to not just observe the regular principle receive observing keep, but we are to care the way that he cares when, when he says he's jealous, he means that he will not a passover or

Let's say, wink at treat, as a light thing, the wrong worshiping of him, just like a husband should not treat it as a light thing. If his wife has desires for, or intimacy with close relationship with another man, Notice, right? For a husband to be jealous of the affections of his wife that they be for him alone.

And it's right for God to be jealous of our worship, that would be for him alone, and his way alone because that is the only way it can be for him alone. And so he doesn't just call himself a jealous. God, he tells us what kind of people we are that, if we are not jealous for his right worship, Then where the people who hate him, and if we are jealous for his right worship or rather jealousy, for his right worship will be a consequence of loving him.

And so God sets it before us in. Not just in terms of the the actions he takes in behalf of his worship, visiting the iniquity of the father's upon the children of the third, and fourth generation of those who hate me but showing mercy to thousands to those who love me and keep my commandments.

So he doesn't just talk about visiting the iniquity, or showing mercy. He doesn't just talk about the actions that he takes and response to either worship. That is through the God commanded actions that come through Jesus, or that is through other actions, that therefore do not come through Jesus.

But He also talks about what kind of people. We are calls himself a jawless, God and he calls us either. Those who love him or those who hate him and think about our God, who made us? And who redeemed, us by his own blood, who loved us and committed to redeeming us by giving himself for us.

And then he did that. And now he has given us his spirit and made us to know him as Father. And brought us to himself, through faith in the Son and adopted us as his own. Dear children in Jesus, and Jesus isn't ashamed to call us as brethren. And so we see what kind of love.

God has shown us that while we were still sinners, Christ died for us and what kind of love God has shown us that we should be called the children of God and all we not to love him. Who is so loved us. And if he defines it and he must be the one who defines it.

Right? What love for him is If he defines normative principle worship as hating him and regulative principle of worship as loving him then surely we want to worship in the way that he has commanded because we love him and we want to love him in the way that he has defined.

So that when we read the description here that we cry out, oh Lord do not. Let me be one of those. Who hate you do not make me one of those who loves you and oh, Lord my children. These dear ones whom you have given to me and whom you care about even more than I do.

Although from my heart, I can't imagine loving them anymore than I already do. Do not visit upon them. My hating you Oh God have mercy and give me your spirit and grant to me to come not just with the actions that are commanded but with the heart that corresponds to the actions so that you would show mercy to my children and not visit my iniquity upon them and make them despisers of God, pretenders and worship those who worship according to their own imaginations.

Do not do that. O God, do not let them be those who hate you and do. Not let them be those upon whom you visit my iniquity. So those are the, the three things. But they are, of course, big things. The reasons Annex to the second commandment are got sovereignty over us, his propriety in us and the zeal, he have to his own worship.