

THE WESTMINSTER STANDARDS

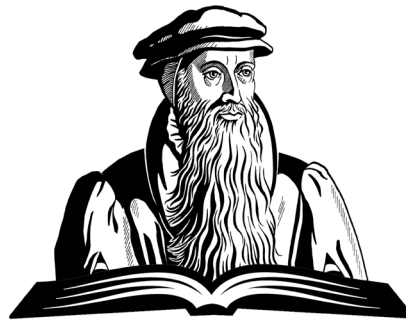
*Shorter*  
**CATECHISM**

VIDEO LECTURE SERIES

*by Rev. Jonathan Mattull*

Lecture #33

**The Ten Commandments:  
Love for God's Worship**  
*Catechism Questions 49 thru 52*



**The John Knox Institute**  
of Higher Education

**John Knox Institute of Higher Education**

*Entrusting our Reformed Inheritance to the Church Worldwide*

© 2023 by John Knox Institute of Higher Education

All rights reserved. No part of this publication may be reproduced in any form or by any means for profit, except in brief quotations for the purposes of review, comment, or scholarship, without written permission from the publisher, John Knox Institute, P.O. Box 19398, Kalamazoo, MI 49019-19398, USA.

Unless otherwise indicated, all Scripture quotations are from the Authorized King James Version.

Visit our website: [www.johnknoxinstitute.org](http://www.johnknoxinstitute.org)

Rev. Jonathan Mattull is minister of the gospel at Sovereign Grace Presbyterian Church, in St. Louis, Missouri, a congregation of the Free Church of Scotland (Continuing), Presbytery of the United States of America.

[stlpresbyterian.org](http://stlpresbyterian.org)

# *The Shorter CATECHISM*

## VIDEO LECTURE SERIES

*by Rev. Jonathan Mattull*

1. The Chief End of Man—*Question 1*
2. God's Word and Its Teaching—*Questions 2 & 3*
3. What God Is—*Question 4*
4. One Triune God—*Questions 5 & 6*
5. The Decrees of God—*Questions 7 & 8*
6. God's Work of Creation—*Question 9*
7. God's Creation of Man—*Question 10*
8. God's Works of Providence—*Question 11*
9. God's Special Providence Towards Man—*Question 12*
10. The Fall of Man—*Questions 13 & 15*
11. What Sin Is—*Question 14*
12. The Fall's Effect on All Mankind—*Questions 16 & 17*
13. The Sinfulness & Misery of Man's Fallen State—*Questions 18 & 19*
14. The Covenant of Grace—*Question 20*
15. Jesus Christ, the Redeemer of God's Elect—*Question 21*
16. The Incarnation—*Question 22*
17. Christ's Office of Prophet—*Questions 23 & 24*
18. Christ's Office of Priest—*Question 25*
19. Christ's Office of King—*Question 26*
20. The Humiliation of Christ—*Question 27*

# *The Shorter CATECHISM*

## VIDEO LECTURE SERIES

*by Rev. Jonathan Mattull*

21. Christ's Exaltation—*Question 28*
22. Redemption Applied—*Questions 29 & 30*
23. Effectual Calling—*Questions 31 & 32*
24. Justification—*Question 33*
25. Adoption—*Question 34*
26. Sanctification—*Question 35*
27. Blessings of Salvation in this Life—*Question 36*
28. Blessings of Salvation at Death—*Question 37*
29. Blessings of Salvation at the Resurrection—*Question 38*
30. The Duty Required of Man—*Questions 39 through 42*
31. The Ten Commandments: A Preface of Grace—*Questions 43 & 44*
32. The Ten Commandments: Love for God—*Questions 45 thru 48*
- 33. The Ten Commandments: Love for God's Worship—*Q 49 thru 52***
34. The Ten Commandments: Love for God's Name—*Questions 53 thru 56*
35. The Ten Commandments: A Day for Holy Love—*Questions 57 thru 59*
36. The Ten Commandments: Love for God's Day—*Questions 60–62*
37. The Ten Commandments: Love within Our Relationships—*Questions 63–66*
38. The Ten Commandments: Love for Life—*Questions 67–69*
39. The Ten Commandments: Love for Purity—*Questions 70–72*
40. The Ten Commandments: Love for the Lord's Allotment—*QQ 73–75*

# *The Shorter CATECHISM*

## VIDEO LECTURE SERIES

*by Rev. Jonathan Mattull*

41. The Ten Commandments - Love for the Truth—*Questions 76 thru 78*
42. The Ten Commandments - Love from Within—*Questions 79 thru 81*
43. Understanding Our Sin—*Questions 82 thru 84*
44. Escaping God’s Wrath and Curse: Saving Faith—*Questions 85 and 86*
45. Escaping God’s Wrath and Curse: Repentance unto Life—*Question 87*
46. Escaping God’s Wrath and Curse: Means of Grace—*Question 88*
47. Means of Grace: The Word of God—*Questions 89 and 90*
48. Means of Grace: The Sacraments—*Questions 91 thru 93*
49. Means of Grace: Christian Baptism—*Questions 94 and 95*
50. Means of Grace: The Lord’s Supper—*Question 96*
51. Means of Grace: Receiving the Lord’s Supper—*Question 97*
52. Means of Grace: Prayer—*Questions 98 and 99*
53. The Lord’s Prayer: The Preface—*Question 100*
54. The Lord’s Prayer: The First Petition—*Question 101*
55. The Lord’s Prayer: The Second Petition—*Question 102*
56. The Lord’s Prayer: The Third Petition—*Question 103*
57. The Lord’s Prayer: The Fourth Petition—*Question 104*
58. The Lord’s Prayer: The Fifth Petition—*Question 105*
59. The Lord’s Prayer: The Sixth Petition—*Question 106*
60. The Lord’s Prayer: The Conclusion—*Question 107*

# *The Shorter CATECHISM*

## VIDEO LECTURE SERIES

by Rev. Jonathan Mattull

### Lecture #33

## The Ten Commandments: Love for God's Worship

**Question 49:** *Which is the second commandment?*

**Answer:** *The second commandment is, "Thou shalt not make unto thee any graven image, or any likeness of any thing 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."*

**Question 50:** *What is required in the second commandment?*

**Answer:** *The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.*

**Question 51:** *What is forbidden in the second commandment?*

**Answer:** *The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.*

**Question 52:** *What are the reasons annexed to the second commandment?*

**Answer** *The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.*

In this lesson, we give our attention to the second commandment. The first commandment tells us whom we are to love and worship—the one true God. The second commandment tells us how we are to worship him—only in the way he has commanded us. As with the first commandment, we will look at four Questions from our Catechism. The first identifies the commandment; the second explains what is required; the third explains what is forbidden; and the fourth explains the reasons God gave for us to remember. Here are the Questions:

Question #49: “Which is the second commandment?”—“The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing 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.” We find these words in Exodus chapter 20, verses 4 through 6. It’s paralleled in Deuteronomy chapter 5, verses 8 through 10.

And our next Question, #50, explains what this commandment requires: “What is required in the second commandment?”—“The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.”

Well, now Question #51 looks to what is forbidden. “What is forbidden in the second commandment?”—“The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.”

And our last Question, #52, expresses the reasons: “What are the reasons annexed to the second commandment?”—“The reasons annexed to the second commandment are, God’s sovereignty over us, his propriety in us, and the zeal he hath to his own worship.”

Well, clearly, there’s a lot before us in this lesson with these Questions, and we don’t have time to look at every detail. But we do what to touch on the main things by looking at three points. The first is, Pure Worship; the second is, Corrupt Worship; and the third is, God’s Worship.

So first, Pure Worship—this commandment, as we’ll see, is fundamentally about the right way of worshipping the Lord. We first consider the positive idea in this commandment, when we consider pure worship, or what is required. You’ll notice the commandment is worded negatively, that is, “thou shalt not”—don’t do these things. But as we know, if we are to avoid doing something, we must be engaged positively in doing something else. The commandment is focused on how we worship God. It tells us, don’t use images; don’t use graven images.

Well, what then are we supposed to use? God has himself revealed to us how we are to worship him, what things we are to do in his worship. And these are called his religious worship and ordinances. The word “ordinance” refers to something put in order, or an authorized order, something that one who has authority has said, “This needs to be done.” Well, God, the one we worship, has instructed us how we are to worship him. He’s done so in his Word. And under the New Testament, we find that God has commanded us to pray, to read and to hear his Word preached, to sing his Psalms, to administer baptism and the Lord’s supper, to give and receive the benediction, as well as there are times when discipline needs to be administered in the church, and other times when we are to swear by God, and to vow to God. We see this on occasion at baptisms. And there are also occasional days of fasting and humiliation, as well as thanksgiving, as God’s providence guides us. These are the things that God, in his Word, has commanded us to do.

Now notice, the Biblical requirement for pure worship is that these things he’s commanded us should then be done by us. And let’s be very clear. These things, that is, only what God has commanded us to do, these are the things that are to be offered to him in worship. Let’s look at just one example—Deuteronomy chapter 12, verses 31 and 32. God is warning his people against idolatry. However, he’s not merely warning them against worshipping other gods. That would be a sin against the first commandment, “Thou shalt have no other gods before me.” He’s actually warning them against worshipping him, the true God, in the wrong way. Listen: “Thou shalt not

do so unto the LORD thy God; for every abomination to the LORD, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” So do you see? Do not do so unto the Lord thy God. He’s saying, “These things are not acceptable in my worship.” We’re not to take the things they do towards their gods, and say, “Well, they’re just giving to the wrong god. We’re going to incorporate that in the true God’s worship.” God says, “No! I’ve not commanded this for you to do. The only things you are to do is what I have commanded.” You see the principle he gives in the last verse, “What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” Well this is telling us that the only things we’re to do in God’s worship are those things he commands us.

Everyone would agree that whatever God has forbidden in his worship should not be done. If God says, “Don’t do this” or “Don’t do that,” of course we’re not supposed to do that. However, God is telling us in his Word that the only things we are to do in God’s worship are those things he has commanded us. Everything else corrupts his worship. This is why the Answer to Question #50 says, “The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.” We are to receive and observe, not to make up an event. We are to take what God has given us, and offer that to him in worship.

These religious ordinances, this worship, is to be done as God has appointed in his Word. To do that, we must be limited to what he has commanded. This simplifies our worship, because now we no longer have to study all of what others are doing, and so on, or to think, What does our culture think would work? But we simply take up God’s worship as his Word has told us, and we offer his worship in accordance to it. To keep his worship and ordinances pure and entire, means that we must not add to or take away from them. Someone may say, “God hasn’t forbidden us to do something, therefore I’m going to do it.” Well, it’s true, God may not have forbidden us strictly. But to keep God’s worship pure, we must only do what he has commanded us to do. We’re not to add to it. Think of it this way. The Word of God is the only authoritative declaration and instruction as to what God wants. As soon as we start adding to his worship, we’re founding that upon, at best, a fallen man’s understanding.

It is not only far safer to stick to God’s Word, it’s actually what God demands of us. We see that in Deuteronomy, but notice how Christ himself instructs the apostles, in Matthew 28, verses 19 and 20, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” Now this is a very rich passage, and we’ll revisit again when we come to baptism. But notice, as he commissions his apostles, he lays this clear charge upon them that they are teach all the nations “to observe...whatsoever I have commanded you.” He did not give his apostles the power to invent new doctrines, and he didn’t give his apostles the power to invent new approaches to worship. He didn’t say, “As you go to these nations and you observe how they do their things, well, just make sure you incorporate that now to the true God and his worship.” No, only do what I have commanded you.

In 1 Corinthians 11, when Paul is addressing the corruptions of the Lord’s supper that were taking place in Corinth, he expresses this to them by saying, as “I have received of the Lord that which also I delivered unto you.” That’s the model. We don’t add to what we’ve received. But rather, in God’s worship, particularly even the Lord’s supper, this wondrous testimony of God’s



grace, we aren't to say, "Well, God is gracious, so we're going to add to it." No, "God is gracious, so we're going to hold fast to what he's give us to do. We're not going to add to, or take away from these things." Christ's apostles were to hand down to others exactly what Christ commanded them to do.

People who love God want to keep God's worship pure according to his commandments. They don't want to do something in worship or use something in worship just because their parents have done so, or their grandparents, or their great grandparents. They don't want to bring something into worship just because they've discovered that some church down in the ages past have done so. They want to do what God has commanded, because they love God, and they love his worship.

Well, second, Corrupt Worship—notice the Answer to Question #51: "The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word." We are forbidden from corrupting his worship by the use of images, and, as it says, any other way that he has not appointed. The commandment itself specifically focuses on the use of images. You'll notice, it not only rejects using them in worship, it forbids the making of graven images: thou shalt not make; thou shalt not bow down; thou shalt not serve. We certainly know that God did not forbid art in general. He's not saying, "Never make an image," but rather, in context, an image of God—an image that would indeed evoke devotion. We see examples of the right use of imagery, for instance, in the temple. God gave a commandment, make these curtains this way, make the cherubims that way. But interestingly, there is never an image there that represented God. Never in the Scripture is their one image given of God, and never in Scripture is there any example of an image being used of God in a way that his honorable. In other words, God forbids us to make or to use images of himself.

Well, sadly, even Protestant churches today have been using images, not only in literature and other things for instruction, but in worship, which is most grievous. Here, God clearly forbids such things. We should not make use of images, because God forbids it. And why should we avoid it? Well, first, as noted, God specifically commands us not to make any image of him. We see here and in other places the same thing. If people would simply do this, many other sins would be prevented.

But there's another reason—it's based on what God is. Remember the moral law—which of course this is a commandment which is helping us understand the moral law—the moral law is founded upon the nature of things, what is. God is, and he is a Spirit. He is one who is infinite, eternal, and unchangeable. Well, think of this, God transcends every image. No one has ever seen God as he truly and fully is. No image can capture all that he truly and fully is. So soon as an artist, however skilled, tries to make an image to represent God, that artist fails miserably, and actually corrupts the idea of who he is. It's not just that the artist says, "Well, it's not perfect." But actually the image is a corrupting of the truth of God. Notice how God forbids the making of images clearly in Deuteronomy 4, verses 15 through 18: "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: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth." How clearly does God need to state it? No image whatsoever is to be used to represent God.

And yet, someone may say, "Jesus Christ is God, and people saw Jesus," and this is certainly true. It's a glorious truth, the incarnation of the eternal Son of God. But two things should be noted. First, no authentic representation of Christ exists. Certainly, photography was not around.

Moreover, Christ did not tell anyone to draw him or paint his image. In addition, there's no physical description of him. But second, no image, statue, or portrayal of any sort can represent Christ as the incarnate Son of God. He is not just his humanity. He is also divine. No image can convey to us the reality that Jesus is the Son of God. So soon as the artist tries to do this, perhaps with that halo over his head, or a light shining down, is so quickly to explicitly transgress the commandment and try to capture some image of God. What's the point? No image can accurately express to us the truth of God, whether God the Father, God the Son, or God the Holy Spirit. They all fall infinitely short. Some may say, "But they're moving! And they are quite amazing and spectacles of great art." Well, perhaps all that's true, but if we're governed by his Word, we would say, however well executed those pieces of art are, however moving and beautiful they are, they are a corruption of the representing of God, and so are to be abhorred and set aside. We want to worship God. We want our hearts stirred in devotion in the ways and by the things that he's given us in his Word.

Think back to Exodus 32 and the golden calf. What was the sin? It was not worshipping a different god. Notice the words in Exodus 32, verses 5 and 6. After having made the golden calf, we read, "And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play." To whom was the feast? To whom were the offerings? To whom were the sacrifices?—to Jehovah. The people were using the image to try and represent and worship the true God. This was an attempt to worship the true God in a way he had not commanded, and God, of course, saw this as a great sin.

But notice that the commandment is not only concerned with images. As we read, "The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word." To use an image in worship is to contribute something to God's worship that he's not commanded. It is but one instance—a very prominent instance—but one instance of a more general sin, the sin of offering to God what he's not commanded. It is corrupting his pure worship in that God has not said, "Make an image of me." Using images is a way of corrupting his worship, however, the principle behind this is that we must not invent ways of worshipping God.

At the end of Leviticus chapter 9, God's people were rejoicing in the great blessings of God. There was a benediction pronounced upon the people of God, and God was manifesting his nearness to his people. And two priests, Nadab and Abihu, Aaron's sons, were moved to worship God. And they were right to worship God, but what did they do? Leviticus 10:1 tells us, "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not." What's this saying? Those two parts, "strange fire," and "which he commanded them not." The word "strange" comes from an idea "to turn"—instead of going straight on, "to come off," or "to turn away."

In other words, fire was offered that was not according to what was right, what was "straight on." The phrase "which he commanded them not" means "which he did not command them to offer." It's not saying, which he had forbidden them from offering. It's rather saying, they offered something that he never gave them a command to offer. He never gave them a commandment. He never said, "Do this," and yet they did it. They may have wanted to offer it to him. They may have felt great joy in thinking, We're doing to give him something that he's never asked for. They may have thought, This is going to be in addition to it, and oh, the joy and gladness of worshipping God. But they had no right to offer it, because he never commanded them to do it.

Was it a serious sin? Was it a significant thing? Here are two priest who had been ordained to

offer offering of praise and thanksgiving, and were going about their work, and they simply added something to God's worship, which he had never forbidden them. He had never said, "Don't offer that." He had only said, "Offer this," and they were not offering the "this" that he commanded. Was it so serious a sin? Well, Leviticus 10, verses 2 and 3 tells us, "There went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." Oh, there is much here, but simply note, Moses' words to his brother Aaron—of course, Moses was the uncle of Nadab and Abihu—his words point out that those who draw near to him in worship are to sanctify him, to remember he is God. We're to offer him what he's commanded. He is the one who tells us how we are to worship him. It's a lesson we must learn today.

Well, third, and quickly, God's Worship—the Answer to Question #52 explains, "The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship." We see these reasons in Exodus 20, verse 5 and 6. God says, "For I the LORD thy God am a jealous God." And then he testifies of his punishing of those who depart from his ways, and his mercy towards those who love and keep his commandments. Well, notice, he is the sovereign one in worship: "I the LORD, Jehovah, the self-possessed one, I who possess all. I am commanding these things." And it is his right that he governs our worship of him. "I the LORD thy God"—we're not gods unto ourselves, but rather, God governs us and instructs us in the way. This is what the words "his propriety in us" mean. It's his right to govern us, and particularly his right to govern how we will worship him. He's our God.

Moreover, he is zealous for his worship. Notice, "I...am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Well, there's more here than we can fully treat in this lesson. But notice two things. First, worship is God's worship. It's not something that's the church's. We might say, "The church is worshipping God," or we might say, "The worship of that church." But fundamentally, worship belongs to God. It's his. And so, it's not only offered to him, it's governed by him. He's the one that tells us, "Do this." And only when he tells us "Do this," are we then to go and do it. He is the LORD our God, sovereign over us and rightly directing us.

But second notice, God is zealous for his worship. We see this in the words that he is a jealous God. Now we can be sinfully jealous over our own possessions, and we wish to keep them to ourselves. But that's not what's being said of God. There is a right kind of jealousy that one may have. A parent would rightly be jealous for his children, to protect them, and care for them, and nurture them. This is what God is, when he is jealous for his worship. He is serious and earnest about his worship. It's a good thing, a pure thing, and he desires it to be kept and treated and such. So he's giving us clear commands that he desires us to take it seriously. And oh, the warning that he is against those who turn from his ways, and those descendents who continue in the profaning of his worship, his judgment will fall against them; and all the riches of his mercy toward those who hold fast.

Well, we must close this lesson. It is certainly true that we must love the Lord we worship. When we hear his Word or sing his praise, our hearts must be engaged. If our hearts despise God, we may sing the right words, we may hear the most faithful preaching, but God is not honored. We must worship him with a delight. However, this is not the only way that one corrupts God's worship. The second commandment actually directs us to consider the means we use to worship him—his religious worship and ordinances. We must ask ourselves when we worship God, "Is

what I'm using, is what I'm employing to worship God actually and clearly commanded by him?" Oh, if it's not, we should not hesitate to abandon those things, because God says only what is commanded is to be done. We should stick to what God has commanded, and be encouraged to know that, as we do, he is glorified by it.

While we see there are clear dangers to those who corrupt God's worship, we shouldn't miss this fact that there are great encouragements for those who would worship God as he has commanded, "Shewing mercy unto thousands of them that love me, and keep my commandments." Well, let us remember that God is delighted when we worship him. As we exercise our faith and love to him by means of the ordinances he has given, this is how we love him in our worship of him. So the next time you approach God in his worship, be sure that you're using only what he's commanded, but as you do so, be sure that you draw near to him by faith in Christ, and give him the glory that is due unto his name.