

Idolatry

by J.C. Philpot

Idolatry is the sin of giving something other than God the place and affection due to Him alone, and it can be overcome by seeking God's help, searching our heart, and repenting of our sin.

Scripture: Judges 18:14, Psalm 115:4, Isaiah 44:9, Colossians 3:5, 1 John 5:21

Topics: "Idolatry", "Heart Examination"

Description

J.C. Philpot, in his sermon 'The History of an Idol, its Rise, Reign and Progress,' delves into the deep-rooted sin of idolatry in the human heart, tracing its prevalence from ancient times to the present day. He highlights how even God's chosen people repeatedly fell into idol worship despite witnessing His miraculous works, emphasizing that idolatry is a disease inherent in fallen humanity. Philpot explains that idolatry goes beyond physical images to include anything that takes the place of God in our hearts, such as material possessions, relationships, achievements, or even self. He urges believers to examine their hearts honestly to identify and uproot any idols that may be hidden within, emphasizing the importance of keeping oneself from idols as instructed in 1 John 5:21.

Transcript

The History of an Idol, its Rise, Reign and Progress

J. C. Philpot, October, 1855

"Dear children, keep yourselves from idols." 1 John 5:21

Idolatry is a sin very deeply rooted in the human heart. We need not go very far to find of this the most convincing proofs. Besides the experience of every age and every climate, we find it where we would least expect it--the prevailing sin of a people who had the greatest possible proofs of its wickedness and folly, and the strongest evidences of the being, greatness, and power of God.

It amazes us sometimes in reading the history of God's ancient people, as recorded in the inspired page, that, after such wondrous and repeated displays of his presence, glory, and majesty, they should again and again bow down before stocks and stones. That those who had witnessed all the plagues of Egypt had passed through the Red Sea by an explicit miracle, were daily living on manna that fell from heaven and water that gushed out of the rock, who had but to look upward by day to behold the pillar of the cloud, and by night the pillar of fire to manifest the presence of Jehovah in their midst--that this people, because

Moses delayed coming down from the Mount, should fall down before a golden calf, and say, "These are your gods, O Israel, which brought you up out of the land of Egypt," does indeed strike our minds with astonishment.

And that this sin should break forth in them again and again through their whole history down to the period of the Babylonish captivity, in spite of all the warnings of their prophets, all the terrible judgments of God, all their repeated captivities, and, what would be far more likely to cure it, all their repeated deliverances, does indeed show, if other proof were lacking, that it is a disease deeply rooted in the very constitution of fallen man.

If this be the case, unless human nature has undergone a change, of which neither scripture nor experience affords any evidence, the disease must be in the heart of man now as much as ever; and if it exists it must manifest itself, for a constitutional malady can no more be in the soul and not show itself, than there can be a sickness in the body without evident symptoms of illness.

It is true that the disease does not break out exactly in the same form. It is true that golden calves are not now worshiped, at least the calf is not, if the gold be, nor do Protestants adore images of wood, brass, or stone. But that rank; property, fashion, honor, the opinion of the world, with everything which feeds the lust of the flesh, the lust of the eyes, and the pride of life, are as much idolized now as Baal and Moloch were once in Judea, and Juggernaut now is in the plains of Hindostan, is true beyond all contradiction.

But what is idolatry? To answer this question, let us ask another. What is an idol? Is not this the essence of the idea conveyed by the word, that an idol occupies that place in our esteem and affections, in our thoughts, words and ways, in our dependence and reliance, in our worship and devotedness, which is due to God only? Whatever is to us what the Lord alone should be, that is to us an idol. It is true that these idols differ almost as widely as the peculiar propensities of different individuals. But as both in ancient and modern times the grosser idols of wood and stone were and are beyond all calculation in number, variety, shape, and size, so is it in these inner idols of which the outer are mere symbols and representations.

Nothing has been too base or too brutal, too great or too little, too noble or too vile, from the sun walking in its brightness to a snake, a monkey, an onion, a bit of rag, which man has not worshiped. And these intended representations of Divinity were but the outward symbols of what man inwardly worshiped--for the inward idol preceded the outward, and the fingers merely carved what the imagination had previously devised. The gross material idol, then, whether an Apollo, "the statue which enchants the world," or a negro fetish, is but a symbol of the inner mind of man.

In that inner mind there are certain feelings and affections, as well as traditional recollections, which sin has perverted and debased, but not extinguished. Such are, a sense of a divine Creator, a dread of his anger and justice, a dim belief in a state after death of happiness or misery, an accountability to him for our actions, and a duty of religious worship. From this natural religion in the mind of man, a relic of the fall, sprang the first idea of idolatry--for the original knowledge of God being lost, the mind of man sought a substitute, and that substitute is an idol--the word, like the similar term "image," signifying a shape or figure, a representation or likeness of God.

Against this therefore, the second commandment in the Decalogue is directed. Now, this idea of representing God by some visible image being once established by the combined force of depraved intellect and conscience, the debased mind of man soon sought out channels for its lusts and passions to run in, which religion might consecrate; and thus the devilish idea was conceived and carried out, to make

a god of SIN. Thus bloodshed, lust, theft, with every other crime, were virtually turned into gods named Mars, Venus, Mercury, and so on; and then came the horrible conclusion, that the more sin there was committed, the more these gods were honored. Need we wonder at the horrible debasement of the heathen world, and the utter prostration of moral principles produced by the worship of idols--or at the just abhorrence and wrath of God against idolatry?

But we need not dwell on this part of the subject. There is another form of idolatry much nearer home; the idolatry not of an ancient Pagan or a modern Hindoo, but that of a Christian.

Idolatry is the very breath of the carnal mind. All that "the old man which is corrupt according to the deceitful lusts," desires, thirsts after, is gratified by, or occupied with, is its idol--and so far as a Christian is under the influence of this carnal mind, this old man, this evil heart of unbelief, this fallen Adam-nature, this body of sin and death--all which are Scripture terms to express one and the same thing--he bows down to the idol set up in the chambers of imagery.

There is an old Latin proverb, that "love and a cough are two things impossible to be concealed;" and thus, though an idol may be hidden in the heart as carefully as Laban's teraphim in the camel's saddle, or the ephod and molten image in the House of Micah, (Judges 18:14), yet it will be discovered by the love shown to it, as surely as the suppressed cough of the consumptive patient cannot escape the ear of the physician.

Nor need we go far, if we would but be honest with ourselves, to find out each our own idol--what it is, and how deep it lies, what worship it obtains, what honor it receives, and what affection it engrosses. Let me ask myself, "What do I most love?" If I hardly know how to answer that question, let me put to myself another, "What do I most think upon? In what channel do I usually find my thoughts flow when unrestrained?" for thoughts flow to the idol as water to the lowest spot in a field.

If, then, the thoughts flow continually to the farm, the shop, the business, the investment, to the husband, wife, or child; to that which feeds lust or pride, worldliness or covetousness, self-conceit or self-admiration--that is the idol which, as a magnet, attracts the thoughts of the mind towards it.

Your idol may not be mine, nor mine yours; and yet we may both be idolaters. You may despise or even hate my idol, and wonder how I can be such a fool or such a sinner as to hug it to my bosom; and I may wonder how a partaker of grace can be so inconsistent as to love such a silly idol as yours. You may condemn me, and I condemn you; and the word of God's grace and the verdict of a living conscience condemn us both.

O how various and how innumerable those idols are! One man may possess a refined taste and educated mind. Books, learning, literature, languages, general information, shall be his idol. Music, vocal and instrumental, may be the idol of a second; so sweet to his ears, such inward feelings of delight are kindled by the melodious strains of voice or instrument, that music is in all his thoughts, and hours are spent in producing those harmonious sounds which perish in their utterance. Painting, statuary, architecture, the fine arts generally, may be the Baal, the dominating passion of a third. Poetry, with its glowing thoughts, burning words, passionate utterances, vivid pictures, melodious cadence, and sustained flow of all that is beautiful in language and expression, may be the delight of a fourth. Science, mathematical or mechanical, the eager pursuit of a fifth. These are the highest flights of the human mind; these are not the base idols of the drunken feast, the low jest, the mirthful supper, or even that less debasing but enervating idol--sleep and indolence, as if life's highest enjoyments were those of the swine in the sty.

An idol is not to be admired for its beauty or loathed for its ugliness, but to be hated because it is an idol. You middle-class people, who despise art and science, language and learning, as you despise the ale-house, and ballfield, may still have an idol. Your garden, your beautiful roses, your verbenas, fuchsias, needing all the care and attention of a babe in arms, may be your idol. Or your pretty children, so admired as they walk in the street; or your new house and all the new furniture; or your son who is getting on so well in business; or your daughter so comfortably settled in life; or your dear husband so generally respected, and just now doing so nicely in the farm. Or your own still dearer SELF that needs so much feeding, and dressing and attending to--who shall count the thousands of idols which draw to themselves those thoughts, and engross those affections which are due to the Lord alone?

You may not be found out. Your idol may be so hidden, or so peculiar, that all our attempts to touch it, have left you and it unscathed. Will you therefore conclude that you have none? Search deeper, look closer; it is not too deep for the eye of God, nor too hidden for the eyes of a tender conscience anointed with divine eye-salve. Hidden love is the deepest of all love; hidden diseases the most incurable of all diseases. Search every fold of your heart until you find it. It may not be so big nor so ugly as your neighbor's; but an idol is still an idol, and an image still an image, whether so small as to be carried in the coat pocket, or as large as a gigantic statue.

Every man has his idol; but it is not every man who sees it. Few groan under it.

"Dear children, keep yourselves from idols." 1 John 5:21

"The dearest idol I have known,

Whatever that idol be,

Help me to tear it from my heart,

And worship only Thee."

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