

Lo ta'oseh lekha Fesel (No you shall make for you a carved image)

By Yochanan Zaqantov

In Shemot/Exodus 20, the ten sayings or some call the commandments which are the basis of the covenant with Benei Yisrael. Thus, they give us the things spoken by Elohim to them directly. So we should be very familiar with what they say as our fathers before us agreed to them.

Shemot/Exodus 20:15-20

15 Now all of the people were seeing the thunder-sounds, the flashing-torches, the shofar sound, and the mountain smoking; when the people saw, they faltered and stood far off. 16 They said to Moshe: You speak with us, and we will hearken, but let not God speak with us, lest we die! 17 Moshe said to the people: Do not be afraid! For it is to test you that God has come, to have awe of him be upon you, so that you do not sin. 18 The people stood far off, and Moshe approached the fog where God was. 19 Yehovah said to Moshe: Say thus to the Children of Israel: You yourselves have seen that it was from the heavens that I spoke with you. 20 You are not to make beside me gods of silver, gods of gold you are not to make for yourselves!

Here we see that after hearing the words of Yehovah Eloheynu, we asked Moshe to intercede for us and hear the words and speak them to us. Thus, we also communicated to Moshe to follow these things. Verse 20 is very interesting in that of all the sayings this one is repeated to them. It is like he knew they would be tempted to create an Elohim of metal and wood. Thus one of the sayings we are going to focus on today is the one in verses 4-6.

Shemot/Exodus 20:4-6

4 You are not to make yourself a carved-image or any figure that is in the heavens above, that is on the earth beneath, that is in the waters beneath the earth; 5 you are not to bow down to them, you are not to serve them, for I, Yehovah Eloheykha, am a jealous Elohim, calling-to-account the iniquity of the fathers upon the sons, to the third and the fourth (generation) of those that hate me, 6 but showing loyalty to the thousandth of those that love me, of those that keep my commandments.

Here we see that the image that was not to be created was anything in the heavens above like a sun, moon, or stars. Remember, they heard the voice from the sky but no image was seen. Thus, to make one of the skies would be like the belief and practice in Egypt which was Ra the Sun god. Therefore, they were not to try to make Yehovah like those other Elohim around them. They were also not to make an elohim of anything that walked the earth like Ba'al or Asherah. Nor, were they to make an el of anything that is

from the sea like Dagon the man-fish god. The point was for them was here you heard Elohim and lived and therefore, don't make an image and call it by my name. The second part was that one that one should not bow down to it. In other word, don't worship it. This command is not a restriction of all imagery that one may make of anything in the sky, land or sea but those things one label as gods (elohim) and worship. That is what is being restricted here.

So what was this carved image called and what does Tanakh tell us about it and how they were used.

Shemot 20:4
<p>לֹא תַעֲשֶׂה לְךָ פֶסֶל וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ  מִתַּחַת וְאֲשֶׁר בַּיַּם מִתַּחַת לְאֶרֶץ</p>
<p>Lo ta'oseh-lekha fesel vekal-temunah asher bashamayim mima'al vaasher ba'aretz mitachata vaasher bamayim mitachata la'aretz.</p>
<p>Not you shall make for you carved image (fesel) and all image/form which in heavens from above and which in the land from under and which in the waters from under for land.</p>

Fesel (פֶּסֶל) is the word in Hebrew used often for idol but more specifically as a carved Image. Why do I say that? If you look at Shemot Exodus 34;1 Moshe is commanded to carve two new tablets. The word translated as carved is Pesal (פֶּסַל). Pesal is the verb form Pasal which is reference number 6458.

Shemot/Exodus 34:1

Then Yehovah said to Moshe: **Carve yourself (pesal-lekha פֶּסַל־לְךָ)** two tablets of stone like the first-ones, and I will write on the tablets the words that were on the first tablets which you smashed.

While the vowel pointing is different slightly it is the same word as it is root verb pasal. In the following verses, we examine the usage of the verb to show both carved objects and idols.

Devarim/Deuteronomy 10:1, 3 (1-3)

1 At that time Yehovah said to me: **Carve yourself (Pesal-lekha פִּסַּלְ-לְךָ)** two tablets of stone, like the first-ones, and come up to me, on the mountain, and make yourself a coffer of wood. 2 I will write on the tablets the words that were on the tablets, the first-ones, that you smashed, and you are to put them in the coffer. 3 So I made a coffer of acacia wood, **I carved (va'ef'sil וַאֲפַסַּל)** out two tablets of stone, like the first-ones, and I went up, on the mountain, the two tablets in my arms.

Here Moshe repeats what he did in Shemot to remind the Benei Yisrael of what came before they got to the edge of the Land which was promised to them. Here we see he carved the image of two tablets. Thus, making images is not forbidden in and of itself. Only when we make them to worship and offer up offerings to them or call them Yehovah Eloheyenu.

Habaquq/Habbakkak 2:18

**18** What has the **carved image (fesel פִּסַּל)** availed, That he who fashioned it has **carved it (fesalo פִּסַּלוֹ)** For an image and a false oracle—That he who fashioned his product has trusted in it, Making dumb idols? **19** Ah, you who say, “Wake up” to wood, “Awaken,” to inert stone! Can that give an oracle? Why, it is encased in gold and silver, But there is no breath inside it.

Here we see the verb used specifically for the making of a fesel or carved image. This shows that the act of carving is used to make the fesel.

The word Pesel is reference number 6459. It is a masculine Noun. This is like saying literally the carved one of fashioned one. This is definitely something which one makes.

Devarim/Deuteronomy 4:16 (15-19)

15 Now you are to take exceeding care for your selves- for you did not see any form on the day that Yehovah spoke to you at Horev from the midst of the fire- 16 lest you wreak-ruin by making yourselves **a carved form (fesel פִּסַּל)** of any figure, 17 (in the) pattern of male or female, the pattern of any animal that is on earth, the pattern of any winged bird that flies in the heavens, 18 the pattern of any crawling-thing on the soil, the pattern of any fish that is in the waters beneath the earth- 19 or lest you lift up your eyes toward the heavens and see the sun and the moon and the stars, all the forces of the

heavens, and be lured-away to prostrate yourselves to them and serve them, whom Yehovah has apportioned for all the (other) peoples beneath all the heavens.

Here we see that Yehovah commands us not to make an image or form for him since we did not see an image of him speaking. It make little sense to make an image of a man or other creature to represent Yehovah Eloheynu since all they saw that day was clouds and fire upon the mountain top. Also, notice that the nations are allowed to worship and make all forms of images and worship them if they choose not to follow Yehovah. We on the other hand are to destroy them upon entering the land.

Devarim/Deuteronomy 4:23, 25 ( 23-25)

23 Take you care, lest you forget the covenant of Yehovah Eloheykha which he cut with you, and you make yourselves **a carved-image (fesel פֶּסֶל)**, the form of anything about which Yehovah Eloheykha commanded you! 24 For Yehovah Eloheykha-he is a consuming fire, a jealous EI! 25 When you beget children and children's children and you grow old in the land: should you wreak-ruin by making **a carved-image (fesel פֶּסֶל)** in the form of anything, thus doing what is ill in the eyes of Yehovah Eloheykha, vexing him:

When we make an carved image and refer to is as Yehovah Eloheynu we vex or stir to anger by our actions. Thus, he acts against us.

Devarim/Deuteronomy 5:8 (8-9)

8 You are not to make yourself **a carved-image (fesel פֶּסֶל)** of any form that is in the heavens above, that is on the earth beneath, that is in the waters beneath the earth. 9 You are not to prostrate yourselves to them, you are not to serve them, for I, Yehovah Eloheykha, am a jealous EI, calling-to-account the iniquity of the fathers upon the sons to the third and to the fourth (generation) of those that hate me,

He calls us to account for our actions in making, worshipping and bowing down to the carved image no matter who it is to or which elohim it is for whether Ba'al or Asherah.

Devarim/Deuteronomy 27:15

Deut. 27:15 Damned be the man who makes **a carved-image (fesel פֶּסֶל)** or molten-thing, an abomination to Yehovah, made by the hands of an engraver, and sets (it) up in secret! And all the people are to speak up and say: Amen!

Cursed is the man who makes the carved image. He sets it up in secret not to be seen but makes it for his own worship. We will see an example of this in Shofetim/Judges. The point here was to remind the people not to do this. Yet, as Moshe said, some will feel in their heart they can do it and escape punishment. Yet, we know that Eloheynu see all.

Shofetim/Judges 17:3, 4 (whole Chapter)

**1** There was a man in the hill country of Ephraim whose name was Micah. **2** He said to his mother, “The eleven hundred shekels of silver that were taken from you, so that you uttered an imprecation which you repeated in my hearing—I have that silver; I took it.” “Blessed of Yehovah be my son,” said his mother. **3** He returned the eleven hundred shekels of silver to his mother; but his mother said, “I herewith consecrate the silver to Yehovah, transferring it to my son to make **a sculptured image (fesel פֶּסֶל)** and a molten image. I now return it to you.” **4** So when he gave the silver back to his mother, his mother took two hundred shekels of silver and gave it to a smith. He made of it **a sculptured image (fesel פֶּסֶל)** and a molten image, which were kept in the house of Micah.

**5** Now the man Micah had a house of elohim; he had made an ephod and teraphim and he had inducted one of his sons to be his priest. **6** In those days there was no king in Israel; every man did as he pleased.

**7** There was a young man from Bethlehem of Judah, from the clan seat of Judah; he was a Levite and had resided there as a sojourner. **8** This man had left the town of Bethlehem of Judah to take up residence wherever he could find a place. On his way, he came to the house of Micah in the hill country of Ephraim. **9** “Where do you come from?” Micah asked him. He replied, “I am a Levite from Bethlehem of Judah, and I am traveling to take up residence wherever I can find a place.” **10** “Stay with me,” Micah said to him, “and be a father and a priest to me, and I will pay you ten shekels of silver a year, an allowance of clothing, and your food.” The Levite went. **11** The Levite agreed to stay with the man, and the youth became like one of his own sons. **12** Micah inducted the Levite, and the young man became his priest and remained in Micah’s shrine. **13** “Now I know,” Micah told himself, “that Yehovah will prosper me, since the Levite has become my priest.”

Here we see the very thing in the time after Yehoshua/Joshua who lead the people after Moshe. Micah mother has the carved image fashioned and Micah has the rest of his own private beit elohim (house of god) and makes his son a Kohen. Later a Levi'im /Levite comes and becomes the Kohen for Micah. This is exactly what was forbidden on 2 counts. 1. A carved image for Yehovah. 2. A establishing as a Kohen a person not of Aharon’s descendant. He was as we will see of the same family of Moshe and Aharon but descended through Moshe’s son Gershom.

Shofetim/Judges 18:18 (Whole Chapter)

**1** In those days there was no king in Israel; and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day there had nothing been allotted unto them among the tribes of Israel for an inheritance.

**2** And the children of Dan sent of their family five men from their whole number, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them: 'Go, search the land'; and they came to the hill-country of Ephraim, unto the house of Micah, and lodged there. **3** When they were by the house of Micah, they knew the voice of the young man the Levite; and they turned aside to that place, and said unto him: 'Who brought you here? and what do you in this place? and what have you here?' **4** And he said unto them: 'This and that have Micah dealings with me, and he has hired me, and I am become his priest.' **5** And they said unto him: 'Ask counsel, we pray you, Be'lohim, that we may know whether our way which we are going shall be prosperous.' **6** And the priest said unto them: 'Go in peace; before Yehovah is your way where you go.'

**7** Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt in security, after the manner of the Zidonians, quiet and secure; for there was none in the land, possessing authority, that might put them to shame in anything, and they were far from the Zidonians, and had no dealings with any man. **8** And they came unto their brethren to Zorah and Eshtaol; and their brethren said unto them: 'What say you?' **9** And they said: 'Arise, and let us go up against them; for we have seen the land, and, behold, it is very good; and are you still? be not slothful to go and to enter in to possess the land. **10** When you go, you shall come unto a people secure, and the land is large; for Elohim has given it into your hand; a place where there is no want; it has everything that is in the earth.' **11** And there set forth from there of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men girt with weapons of war. **12** And they went up, and encamped in Kiriath-jearim, in Judah; wherefore that place was called Mahaneh-dan unto this day; behold, it is behind Kiriath-jearim. **13** And they passed there unto the hill-country of Ephraim, and came unto the house of Micah. **14** Then answered the five men that went to spy out the country of Laish, and said unto their brethren: 'Do you know that there is in these houses an

ephod, and teraphim, **and a graven image (ufesel וּפֶסֶל)**, and a molten image? now therefore consider what you have to do.' **15** And they turned aside there, and came to the house of the young man the Levite, even unto the house of Micah, and asked him of his welfare. **16** And the six hundred men girt with their weapons of war, who were of the children of Dan, stood by the entrance of the gate. **17** And the five men that went to spy out the land went up, and came in there, and took **the graven image (et-hapesel**

**אֶת־הַפֶּסֶל)**, and the ephod, and the teraphim, and the molten image; and the priest

stood by the entrance of the gate with the six hundred men girt with weapons of war. **18** And when these went into Micah's house, and fetched **the graven image (et-pesel אֶת־פֶּסֶל)** of the ephod, and the teraphim, and the molten image, the priest said unto them: 'What are you doing?' **19** And they said unto him: 'Hold your peace, lay your hand upon your mouth, and go with us, and be to us a father and a priest; is it better for you to be priest unto the house of one man, or to be priest unto a tribe and a family in Israel?' **20** And the priest's heart was glad, and he took the ephod, and the teraphim, **and the graven image (v'et-hapasel וְאֶת־הַפֶּסֶל)**, and went in the middle of the people. **21** So they turned and departed, and put the little ones and the cattle and the goods before them. **22** When they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan. **23** And they cried unto the children of Dan. And they turned their faces, and said unto Micah: 'What grieves you that you come with such a company?' **24** And he said: 'You have taken away my El which I made, and the priest, and are gone away, and what have I more? And how then say you unto me: What grieves you?' **25** And the children of Dan said unto him: 'Let not your voice be heard among us, lest angry fellows fall upon you, and you lose your life, with the lives of your household.' **26** And the children of Dan went their way; and when Micah saw that they were too strong for him, he turned and went back unto his house. **27** And they took that which Micah had made, and the priest whom he had, and came unto Laish, unto a people quiet and secure, and smote them with the edge of the sword; and they burnt the city with fire. **28** And there was no deliverer, because it was far from Zidon, and they had no dealings with any man; and it was in the valley that lies by Beth-rehob. And they built the city, and dwelled there. **29** And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel; however, the name of the city was Laish at the first. **30** And the children of Dan set up for themselves **the graven image (et-hapasel אֶת־הַפֶּסֶל)**; and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were **priests( kohanim כֹּהֲנִים)** to the tribe of the Danites until the day of the captivity of the land. **31** So they set them up Micah's **graven image (et-fesel אֶת־פֶּסֶל)** which he made, all the time that the house of Elohim (בֵּית־הָאֱלֹהִים) was in Shiloh.

Here we see that the sin of Micah is now made to the tribe of Dan. As they now take both the fesel and the false Kohen and make them their own in the land to stay until the captivity of the northern tribes.

Melekhim Aleph/2 Kings 21:7 (1-9)

**1** Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem; his mother's name was Hephzibah. **2** He did what was displeasing to Yehovah, following the abhorrent practices of the nations that Yehovah had dispossessed before the Israelites. **3** He rebuilt the shrines that his father Hezekiah had destroyed; he erected altars for Baal and made a sacred post, as King Ahab of Israel had done. He bowed down to all the host of heaven and worshiped them, **4** and he built altars for them in the House of Yehovah, of which Yehovah had said, "I will establish My name in Jerusalem." **5** He built altars for all the hosts of heaven in the two courts of the House of Yehovah. **6** He consigned his son to the fire; he practiced soothsaying and divination, and consulted ghosts and familiar spirits; he did much that was displeasing to Yehovah, to vex Him. **7** **The sculptured image (et-fesel אֶת-פֶּסֶל)** of Asherah that he made he placed in the House concerning which Yehovah had said to David and to his son Solomon, "In this House and in Jerusalem, which I chose out of all the tribes of Israel, I will establish My name forever. **8** And I will not again cause the feet of Israel to wander from the land that I gave to their fathers, if they will but faithfully observe all that I have commanded them—all the Teachings with which My servant Moses charged them." **9** But they did not obey, and Manasseh led them astray to do greater evil than the nations that Yehovah had destroyed before the Israelites.

Ba'al and Asherah were co-deities and Asherah was also known as the queen of heaven. This is exactly what the Benei Yisrael were not to do. It went from applying the ways of other elohim to Yehovah Eloheynu but to open direct worship of the Canaanite deities and other from around them. All this inside the Beit Hamikdash/temple of Yehovah. The sins came to a full measure before he removes them from the land of Israel in the exile of the House of Yehudah.

Yeshayahu/Isaiah 40:20 (19-20)

**19** **The idol? (hafesel הַפֶּסֶל)** A woodworker shaped it, And a smith overlaid it with gold, Forging links of silver. **20** As a gift, he chooses the mulberry—A wood that does not rot—Then seeks a skillful woodworker To make a firm **idol (fesel פֶּסֶל)**, That will not topple.

This makes clear how a carved image is made.

Yeshayahu/Isaiah 44:9, 15 ( 9-19 )

**9** The makers of **idols (fesel פֶּסֶל)** All work to no purpose; And the things they treasure Can do no good, As they themselves can testify. They neither look nor think,



And so they shall be shamed. **10** Who would fashion a **EI Or cast a statue (ufesel**

**וּפְסֵל**) That can do no good? **11** Lo, all its adherents shall be shamed; They are craftsmen, are merely human. Let them all assemble and stand up! They shall be cowed, and they shall be shamed. **12** The craftsman in iron, with his tools, Works it over charcoal And fashions it by hammering, Working with the strength of his arm. Should he go hungry, his strength would ebb; Should he drink no water, he would grow faint.

**13** The craftsman in wood measures with a line And marks out a shape with a stylus; He forms it with scraping tools, Marking it out with a compass. He gives it a human form, The beauty of a man, to dwell in a shrine. **14** For his use he cuts down cedars; He chooses plane trees and oaks. He sets aside trees of the forest; Or plants firs, and the rain makes them grow. **15** All this serves man for fuel: He takes some to warm himself, And he builds a fire and bakes bread. He also makes a EI of it and worships it,

Fashions **an idol (fesel פְּסֵל)** and bows down to it! **16** Part of it he burns in a fire:

On that part he roasts meat, He eats the roast and is sated; He also warms himself and cries, “Ah, I am warm! I can feel the heat!” **17** Of the rest he makes [for] an EI—**his**

**own carving! (lefis’lo לְפִסְלוֹ)** He bows down to it, worships it; He prays to it and cries, “Save me, for you are my EI!” **18** They have no wit or judgment: Their eyes are besmeared, and they see not; Their minds, and they cannot think. **19** They do not give thought, They lack the wit and judgment to say: “Part of it I burned in a fire; I also baked bread on the coals, I roasted meat and ate it—Should I make the rest an abhorrence? Should I bow to a block of wood?”

Here we see even more detail of the actions taking place during Yeshayahu’s time. He is speaking against it to the people who remain.

Yermiyahu/Jeremiah 10:14 (14-15)

**14** Every man is proved dull, without knowledge; Every goldsmith is put to shame **because of the idol (mipasel מִפְּסֵל)**, For his molten image is a deceit—There is no breath in them. **15** They are delusion, a work of mockery; In their hour of doom, they shall perish.

Yermiyahu/Jeremiah 51:17

**17** Every man is proved dull, without knowledge; Every goldsmith is put to shame **because of the idol (mipasel מִפְּסֵל)**, For his molten image is a deceit—There is no breath in them. **18** They are delusion, a work of mockery; In their hour of doom, they shall perish.

Both accounts are exactly the same and Yermiyahu and telling us how a carved image has no power.

Nachum/Nahum 1:14

**14** Yehovah has commanded concerning him: No posterity shall continue your name. I will do away with The carved and **graven images (pesel פֶּסֶל)** In the houses of your elohaykha ; I will make your grave accord with your worthlessness.

Here Nachum tell us that those who worship carved images will be made worthless in the grave.

Tehillim/Psalm 97:7 (6-7)

**6** The heavens proclaim His righteousness and all peoples see His glory. **7** All who worship **images (fesel פֶּסֶל)**, who vaunt their idols, are dismayed; all divine beings bow down to Him.

Those who worship feselim will see how foolish they are when time of trouble comes and they do not act for them.

Divrei HaYamim Bet/2 Chronicles 33:7

**7** He placed a **sculptured image (et-pesal אֶת-פֶּסֶל)** that he made in the House of Elohim, of which Elohim had said to David and to his son Solomon, "In this House and in Jerusalem, which I chose out of all the tribes of Israel, I will establish My name forever.

This is a recount of the earlier reference to the making of Ba'alim and Asherot in the house of Yehovah.

Another word from Pasal is Pasiyl which is also used masculine noun for carved images. Reference number is 6456.

Shofetim/Judges 3:19

**19** But he himself returned from **Pesilim (min-hapesiyim מִן־הַפְּסִיִּלִים)**, near Gilgal, and said, “Your Majesty, I have a secret message for you.” [Eglon] thereupon commanded, “Silence!” So all those in attendance left his presence;

This is a town whose name is Pesiylim or carved images/idols. Was this the place where men/sculpturer’s made them. It gives no indication. It is just very interesting.

Hosea.11:2

**11:1** I fell in love with Israel when he was still a child; And I have called [him] My son ever since Egypt. **2** Thus were they called, but they went their own way; they sacrifice to Baalim **And offer to carved images (v’lap’silim וְלַפְּסִלִים).**

Here we see that the following of carved images was not at first done.

Yermiyahu/Jeremiah 51:47

**47** Assuredly, days are coming, When I will deal with Babylon’s **images (pesiylei פְּסִיִּלֵי)**; Her whole land shall be shamed, And all her slain shall fall in her midst.

Even among the nations Yehovah will deal with the carved images eventually.

Micah 5:12

**12** I will destroy **your idols (pesiyleykha פְּסִיִּלְיָךְ)** And the sacred pillars in your midst; And no more shall you bow down To the work of your hands. **13** I will tear down the sacred posts in your midst and destroy your cities.

This is the result of following carved images when we should follow Yehovah.

Yeshayahu/Isaiah 10:10

**10** Since I was able to seize the insignificant kingdoms, **Whose images (uf’siyleyhem וּפְסִיִּלְיֵהֶם)** exceeded Jerusalem’s and Samaria’s, **11** Shall I not do to Jerusalem and her images what I did to Samaria and her idols?”

This was during the time of King Hezekiah (Melekh Hiz’qiyahu) and the King of Assyria say the idols of the land and felt it was the way of all nations he had conquered. Yet, he did not know of King Hezekiah efforts to restore Yehudah to one place of worship.

Devarim/Deuteronomy 7:5, 25

5 Rather, thus are you to do to them: their slaughter-sites you are to wreck, their standing-pillars you are to smash, their sacred-trees you are to cut-to-shreds, **and their carved-images (uf'siyleihem וּפְסִילֵיהֶם)** you are to burn with fire!

Benei Yisrael was told what to do when entering the land with fesel. They were to utterly destroy them.

25 The carved-images (pesiylei פְּסִילֵי) of their eloheyhem, you are to burn with fire, you are not to come-to-yearn for (the) silver and gold on account of them, and so take it for yourself, less you be ensnared by it for it is an abomination to Yehovah Eloheykha!  
26 You are not to bring an abomination into your house-you would become devoted-for-destruction like it You are to hold-it-in-disgust, yes, disgust, you are to consider-it-abominable, yes, abominable, for it is (something) devoted-for-destruction!

We are not to desire them but to hate them as Yehovah hates them. Not even the gold or silver on them were to be desired. It too was to be destroyed.

Devarim/Deuteronomy 12:3

2 You are to demolish, yes, demolish, all the (sacred) places where the nations that you are dispossessing served eloheyhem, on the high hills and on the mountains and beneath every luxuriant tree; 3 you are to wreck their slaughter-sites, you are to smash their standing-pillars, their Asherot/Sacred-poles you are to burn with fire, and the carved-images (uf'siylei וּפְסִילֵי) of eloheyhem, you are to cut-to-shreds- so that you cause their name to perish from that place! 4 You are not to do thus with Yehovah Eloheykhem;

We are not to apply the ways of follow their elohim to the follow of Eloheyynu.

Yeshayahu/Isaiah 30:22

**22 And you will treat as unclean (v'time'tem וְטִמַּאתֶם)** the silver overlay of **your images (pesiylei פְּסִילֵי)** and the golden plating of your idols. You will cast them away like a menstruous cloth. "Out!" you will call to them

The metal applied to a carved image is to be treated as Tame as a cloth of woman in her niddah. Thus, we are not to possess it but cast it away.

Divrei HaYamim Bet/2 Chronicles 34:7 (4-8)

**4** At his bidding, they demolished the altars of the Baals, and he had the incense stands above them cut down; he smashed the sacred posts (Asherah), the idols, **and the images (v'hapesilim וְהַפְסִלִים)**, ground them into dust, and strewed it onto the graves of those who had sacrificed to them. **5** He burned the bones of priests on their altars and purged Judah and Jerusalem. **6** In the towns of Manasseh and Ephraim and Simeon, as far as Naphtali, [lying] in ruins on every side, **7** he demolished the altars and the sacred posts **and** smashed **the idols (v'hapesilim וְהַפְסִלִים)** and ground them into dust; and he hewed down all the incense stands throughout the land of Israel. Then he returned to Jerusalem. **8** In the eighteenth year of his reign, after purging the land and the House, he commissioned Shaphan son of Azaliah, Maaseiah the governor of the city, and Joah son of Joahaz the recorder to repair the House of Yehovah Elohayv.

This is the account of the other reform King in Yehudah, Melekh Yoshiyahu/Josiah. Here we see the response to the carved images which they were worshipping in his time.

We can see from all these references that one should not possess the elohim in images of other elohim. Even if they look pretty and we are not to bow down and worship them. Nor are we to make our own and apply that worship to Yehovah. We are not forbidden from having a carved image but we must not bow down to them. The command to destroy them was for the time of entering and living in the land. Thus, in our exile we are not commanded to destroy the feselim of the land we are in. We are simply not to possess them. What would an example of some today.

An image of Jesus/Yeshua. A Christian cross. A celtic cross. Chamsa or image that applies it protects or has the power of Yehovah in it to protect it. We therefore must be cautious of what we bring into our homes.