

## 1<sup>st</sup> Commandment: Clowney, 11-22

### 1A. On the mountain with Moses, twice (*Transforms*, 12)

God gave the 10 on Mt. Sinai (Ex. 19.1; 20.1-17) by speaking to Moses and through him to Israel. In the NT, on another mountain, God spoke again to Moses, and through that word to him, He spoke to the new Israel (to you and me). This time He gave only one commandment: **He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him"** (Mat. 17.5).

1) What is the single commandment?

2) How can we connect this single command to the 10 in light of Matthew 5.17 and 28.20 (in more than one way: we can draw out a number of implications)? [Mat 5:17, **Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them; Mat 28:19-20, Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age]**

*We obey the Father by teaching the 10 in Christ*

3) Of the different implications regarding fulfillment, what does Clowney stress in this chapter and throughout this book?

### 2A. Regarding the three uses of the law

1) What are the three uses of the law in the history of reformed thought?

*Political (civil); schoolmaster; normative [Note: do not make hard and fast separation]*

2) To what use of the law does this quote from Clowney direct us? [God] starts in history, and defines himself as the one who rescued his people from Egypt, fulfilling his promise to their fathers: "I am the God who brought you out of Egypt" [...out of the house of slavery, Ex. 20.2] (*Transforms*, 12)? *Normative; law as norm or standard for life of the redeemed from slavery*

3) What lesson can we draw for ourselves from this use of the law?

*We/I need the law as a Christian to guide my steps*

4) What encouragement comes to mind when we connect this use of the law with the lesson we get from knowing that we are not under the law in the sense that it increases sin (cf. Rom. 5.20; 6.14)? *It is encouraging to know that we have guidelines of freedom; we can make progress, as difficult as that may seem at times.*

### 3A. Who then do we worship?

Clowney makes the point that having no other gods (1<sup>st</sup> C) is fulfilled in our Lord Jesus; we honor the 1<sup>st</sup> C when we "hear" Jesus "for in worshipping him we worship the one and only true God" and thus he wonders if there is a danger of placing too much honor on Christ (T, 21). This suggests some Qs:

1) How does "hearing" Jesus dovetail with the primacy of preaching in the gathered church? *When we give primacy to preaching we sit, as it were, at the feet of Jesus: risen-present.*

2) Are we in danger of honoring Jesus too little (cf. "Worship Him," Heb. 1.6) as when we pray we do not pray to Jesus but in His name to the Father [Our Father...in Jesus name])?

*a) by praying in His name we honor Him as mediator (God-incarnate), b) we worship Him by listening to His word in the preaching, c) we worship Him when we worship the triune God, and d) we may at times pray to Him as to the Father and to the Spirit; but it is always in terms of His work as God incarnate: PPK.*

3) In light of Deuteronomy 6.4 (**Hear, O Israel: The LORD our God, the LORD is one**), what huge doctrine of the NT does Clowney omit in his discussion as he rightly focuses attention on Jesus as God with us, God incarnate, as one with the Father, and so forth? *Trinity*

4) In light of the answer to 3, how might we "improve" on Clowney's point that in worshipping Jesus we honor the one and only true God? *cf. 2) above and New Name, Mat. 28*

5) To what paradox does NT fulfillment of the 1<sup>st</sup> C bring us for both deeply profound theology and richly practical worship? *3 & 1 cf. the heresies of Mormons and Jehovah Witnesses*