

## Biblical Theology by Dr. Chuck Baynard

### Lesson 32 (HCLD 13)<sup>1</sup>

**Preparation:** Begin and end each study time with prayer. Pay particular attention to the background reading and pray over each passage asking God to reveal Himself to you.

**Background Reading:** Read all the Scripture verses in footnote # 1 & 2.

**Question:** What is the preface to the Ten Commandments?

**Answer:** The preface to the ten commandments is contained in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.[a] Wherein God manifests his sovereignty, as being JEHOVAH, the eternal, immutable, and almighty God;[b] having his being in and of himself,[c] and giving being to all his words [d] and works:[e] and that he is a God in covenant, as with Israel of old, so with all his people;[f] who, as he brought them out of their bondage in Egypt, so he delivers us from our spiritual slavery;[g] and that therefore we are bound to take him for our God alone, and to keep all his commandments.[h]<sup>2</sup>

Like all of God's word, the Ten Commandments are eternal and as such are addressed to all men in all ages. However I think we must use care and not read back into the original Scripture. The law was given to the nation of Israel in her infancy, and when God wrote that He was the God that brought them out of slavery, He was speaking to the very people who had walked through the sea unharmed. To us it may be calling attention to the "ancient" nation, but was given first hand to the very participants, which in no way diminishes the statement of the Westminster Divines<sup>3</sup>, but we need be careful we do not cover the original context. The word spoken then was to the very people, the same generation God delivered from slavery. Likewise, since the incarnation of Christ God speaks to the new generation that was delivered even as the first from the spiritual bondage of the flesh. This is not a new revelation as God said to Cain you have power over sin. However, it is given a new and manifest significance in the person of Christ.

Wherein God manifests his sovereignty is not in view at this point to me. I do not think this was the purpose of the words chosen by God to open the commandments either. As Moses had asked, who shall I say sent me, God here identified Himself, and thus validated His right to give the commandments. From the meeting of Abraham with Melchizedek, who identified himself as the priest of the Most High God, the implication has been there can be other gods in existence. It is here that the Scriptures interpret

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#### <sup>1</sup> The Heidelberg Catechism, Lord's Day 13

Q33: Why is He called God's "only begotten Son," since we also are the children of God?

A33: Because Christ alone is the eternal, natural Son of God,[a] but we are the children of God by adoption, through grace, for His sake.[b]

a. John 1:14, 18

b. Rom. 8:15-17; Eph. 1:5-6; I John 3:1

Q34: Why do you call Him "our Lord"?

A34: Because not with silver or gold, but with His precious blood, He has redeemed and purchased us, body and soul, from sin and from all the power of the devil, to be His own.[c]

c. I Peter 1:18-19; 2:9; I Cor. 6:20; 7:23; Acts 2:36; Titus 2:14; Col. 1:14

<sup>2</sup> a. Exod. 20:2

b. Isa. 44:6

c. Exod. 3:14

d. Exod. 6:3

e. Acts 17:24, 28

f. Gen. 17:7; Rom. 3:29

g. Luke 1:74-75

h. I Peter 1:15-18; Lev. 18:30, 19:37

<sup>3</sup> Westminster Larger Catechism #101

themselves, and we see there is but one eternal and living God. Otherwise and there is no need for the adjective Most High. The moral law was the first thing given, and until the rest of the law (the first five books of the Bible) is written down by Moses, this is the only written law among the Hebrews.

The concept of a most high God has existed, and that this is the God of the Hebrews known from the beginning of the call to Abram is in view. The stories of the Patriarchs existed in at least the oral tradition, but here God begins the direct revelation of Himself as a sovereign God, and the only living God. It is however much too early in the revelation to be seen so readily apart from our stand with the complete revelation in hand after the written record is completed.

The Rabbinic tradition translates to English the I AM of Moses encounter as "I am what I am." Which may more properly speak to the eternal self existence of God. However in point of fact God does not say I AM, but I am the God who delivered you from bondage. The concept of removing a slave from bondage to freedom would have been foreign to the mind of the Hebrews and other nations of the day. Rather when I conquered another nation, those people were not freed from bondage, but became my slaves. Thus we need to also see the deliverance for our generation from our spiritual bondage or slavery. The one who conquered, effecting the deliverance I now belong to. Thus I see God saying to the Hebrew people and in time to us, I bought your freedom, you now belong to me. The asymmetrical covenant will make more sense to us perhaps when we understand God already owned us, not only as Creator God but because He delivered us from our former owner. This fact would have been readily apparent to the Hebrews there before the Mountain of God. Time and the customs of the land have hidden from view much of what would have been taken for granted by the original peoples the Scripture was entrusted to. The removal of Israel from Egypt in a show of force and power made the nation of Israel the bond servants of God as the conqueror of Egypt.

It will develop later the Ten Commandments that we are to take Him alone as our God, though it is true even here we fully understand He has the right to expect complete obedience to His commandments. We do not in this sense then take God as our God, but rather God takes us for His people. In this sense God is not only our master, but is sovereign in that He may require anything He desires, and our only avenue is complete obedience. The connection then from the bondage of the Hebrew people in Egypt to the spiritual bondage of self is valid. I think we may have trouble understanding or accepting the degree of sovereignty God has by nature of His being our deliverer, as much as being our Creator.

With this understanding, the revelation by God of further attributes, Almighty, Eternal, Everywhere Present, etc. serves not only as the only teacher we have concerning God, but the comfort and assurance we have that His deliverance is not only total, it is eternal also, since it becomes obvious none can overthrow God so that our bondage may be transferred to another. Paul used the term bond slave to try and teach us this same point.

As bond slaves of God, it is then only by His grace and mercy we have any freedoms or rights, and it is proper for Him to issue rules or commandments which we are bound to obey as long as He is the Sovereign who owns us. While many analogies have been put forth to try and explain the covenant of God with His people, here we both understand and fully claim our freedom from a covenant of grace issued by the Sovereign owner of the people, and we cannot chafe under it because it is asymmetrical, but only wonder why such an awesome God would have mercy on the likes of us.

Then, we should consider that as God introduces Himself here, and demonstrates His lawful position and right to give commands, almost all of the feasts/Sabbaths of ancient Israel and the sacraments of the church have a direct reference to the remembering of who God is, and thus His perfect justice in placing conditions/commands on His people. In both sacraments of the church the death of our Lord is in mind, as we are His, because He paid the price of our release from bondage. Christ paid in the sacrifice of His own body, rather than the over-throw of the previous owner, and the purchase was both spiritual and eternal. Thus God in giving the law shows that in the purchase of this people physically, He has in mind their spiritual freedom for all eternity too. How consistent the revelation of God's person in how He has dealt in covenant by faith from the beginning and that totally of His mercy and grace and of no merit on the part of the delivered, but all is of the Deliverer, even God. Here then we have the grounds where petal three would be fully justified, as if God needed such, without petal one and two existing. How much more then is the whole of the Reformed flower of grace a necessity? It is only because God chooses not to over step His own rules for man, that He has given to us petal one, and lays the nature of sin to our charge, making two a necessity, whereby three springs forth not only of necessity, but the only way to view the whole of God's revelation of His plan of redemption. Who then dare then darken the door of God to cavil of points four and five? None, but rather all the elect will fall before Him as dead, in adoration and worship, as the evil seed slithers into the darkness of the abyss with nary a word spoken.

How silly then the man who says I am of Calvin but take issue with this or that point and attempts to stand upon such a foolish foundation in face of the awesome God who planned this five winged tool for our edification. Nowhere in all of Scripture does God ever give permission to choose which law we may obey. Let him then who so chooses know that he does so without the blessing of God and that he invites the chastisement of the holder of the chattel deed of his life. Thus Christ affirmed that to offend in one point of the law was to break all, for the Word of God is one, and cannot be broken. When was the last time you considered that from the beginning the Law of God has been spoken of as the Word of God? It is here in the remembrance called to the attention of ancient Israel; God begins the manifestation of His Word, even Jesus Christ; whereby the apostle John wrote, "In the beginning was the Word..." And it is this Word that declared the beginning, who has also declared the end from the beginning even Jesus Christ

### **Suggested Sermon Outline**

## God's Son and My Lord

### Why is He called God's ONLY BEGOTTEN SON, since we are also God's children?

Because Christ alone is God's own eternal Son, whereas we are accepted for His sake as children of God by grace.

### Why do you call him OUR LORD?

Because, not with gold or silver but at the cost of His blood, He has redeemed us body and soul from sin and all the dominion of the devil, and has bought us for His very own.

## I. Christ Is God's Son

**A. John uses Trinitarian phrases to describe Creation and Providence.** In the beginning was the Word, and *the Word was with God, and the Word was God*. The *same was in the beginning* with God. *All things were made by him*; and without him was not any thing made that was made. (JOHN 1:1-3)

The divinity of Christ is distinct and His relationship to both God and to Humanity is different from our relationship.

**B. John expanded his introduction to say that the Savior we encountered in Jesus Christ is the same Word of God identified in the Trinity.** And *the Word was made flesh*, and dwelt among us, (and we beheld his glory, the glory as of *the only begotten of the Father*,) full of grace and truth. (JOHN 1:14)

Christ is eternally begotten and we are adopted and then born into time.

**C. This unique representative of God, THE SON OF THE FATHER, is the only clear and entirely reliable source we have for information about God.** No man hath seen God at any time; *the only begotten Son*, which is in the bosom of the Father, he *hath declared him*. (JOHN 1:18)

**D. The Son of God is the summary and perfection of God's revelation.** *God*, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, *Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person*, and upholding all things by the word of his power, *when he had by himself purged our sins, sat down on the right hand of the Majesty on high*; (HEBREWS 1:1-3)

**E. Our sonship as believers is by adoption and not by the UNIQUE BEGETTING.** Having *predestinated us unto the adoption* of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, *wherein he hath made us accepted in the beloved*. (EPHESIANS 1:5-6)

He is the natural Son of God and we are adopted children by grace.

**F. The believer's sonship comes through the grace of God alone. But *as many as received him, to them gave he power to become the sons of God*, even to them that believe on his name: (JOHN 1:12)**

## **II. Believers Affirm Our Sonship through Jesus Sonship**

**A. Because Jesus is the uniquely begotten Son of God, it is possible for Him to redeem an adopted family for God. Forasmuch as *ye know that ye were not redeemed with corruptible things*, as silver and gold, from your vain conversation *received* by tradition from your fathers; ***But with the precious blood of Christ, as of a lamb without blemish and without spot***: (1 PETER 1:18-19)**

Because Jesus is God's uniquely begotten Son, I can be God's adopted son.

**B. All the good things believers obtain in the gospel come through Jesus. But *ye are a chosen generation*, a royal priesthood, an holy nation, a peculiar people; ***that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light***: Which ***in time past were not a people, but are now the people*** of God: which had not obtained mercy, but ***now have obtained mercy***. (1 PETER 2:9-10)**

## **III. Acknowledge that Jesus Is Your Lord**

**A. Always remember the price paid for redemption and adoption. *Ye are bought with a price***; be not ye the servants of men. (1 CORINTHIANS 7:23)

**B. Live out your new relationship to God in Jesus by acknowledging that He is your Lord. For *ye are bought with a price***: therefore ***glorify God in your body, and in your spirit***, which are God's. (1 CORINTHIANS 6:20)

**C. Speak out about your redemption in Jesus. *Let the redeemed of the LORD say so***, whom he hath redeemed from the hand of the enemy; (PSALM 107:2)