

## “Through the Bible in a Year with Pastor Don and the FBC Family”

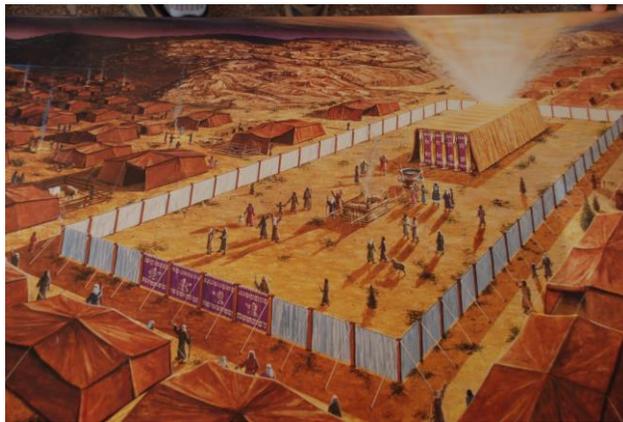
**Feb. 10, 2016**

- Exodus 24:1-25:40 – Ratification of the Covenant; the Tabernacle.
- John 5:1-15 – The healing of the paralytic.
- Song of Solomon 3:3-5- The beloved’s dream of going into the city to find her lover.

### **Commentary:**

1. Exodus 24:1-25:40. In the first 11 verses of chapter 24, we have the confirmation of the covenant. God was now ready to confirm the Mosaic Covenant with His people. Moses rehearsed before the people all the Lord’s words and laws, called “the Book of the Covenant” (24:7). After hearing these laws, the people heartily submitted themselves to obey them (cf. 19:8) and Moses wrote down God’s commands. The sprinkled blood symbolized the legal transaction between God (represented by the altar) and the people (represented by the stones). Israel was thus ceremonially set apart through blood as the people of the true God. Later the New Covenant, established by Jesus, was also ratified by blood, His own (Luke 22:20; 1 Cor. 11:25–26). The following section on the tabernacle and its furnishings was very important to Israel’s spiritual life. It symbolized God’s dwelling among His people (25:8) and was the place where He would meet with the leaders (29:42) and the people (29:43). God’s glory was manifest in the tabernacle (40:35). Also it was the newly established theocracy’s visible center for the worship of God. The tabernacle prefigured Christ, who is

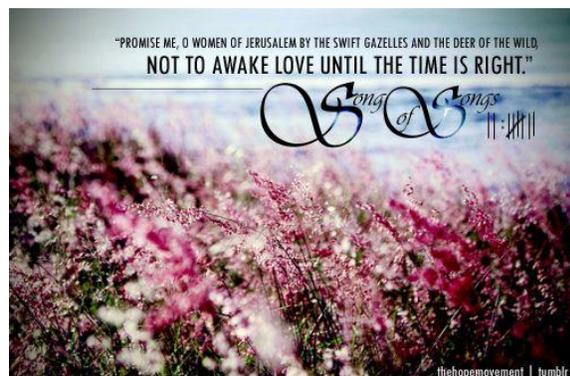
said to have “tabernacled” (John 1:14) or dwelt among His people. Of crucial importance is that above the atonement cover between the two cherubim God would meet with His people. There on the Day of Atonement (Lev. 16:1–20) the high priest sprinkled blood on the lid (*kappōret*, “covering”). The blood then covered (*kāpar*, “to cover, make atonement for”; cf. Ex. 30:10) Israel’s sin. The atonement cover symbolized for Israel what was later accomplished by Christ, who as the Lamb of God (John 1:29) made atonement for sin (Rom. 3:25; Heb. 9:11–14) by His shed blood (Eph. 1:7; 1 Peter 1:18–19). What priceless gifts: the gift of forgiveness and justification totally by the grace of God. Now that is something to get really excited about!



2. John 5:1-15. Verse 4 is likely not part of the original; it is probably a gloss that made its way in the text. Note that the man suffered from some type of paralysis for 38 years. We can see the Lord's sovereignty illustrated in picking out the man. He did not heal everyone. It is a reminder that every event that takes place in human history is all part of God's plan. There really is not one random atom in all of creation. There is only one Playwright. He writes the story of each life. We have no say about the role He has for us except the type of character in that role. Moreover, God does in fact bring both good and evil, disease and health, as we will see tomorrow evening in our Bible class on the problem of evil. For those who do not think God sends evil (either directly or by permission), read Deut. 30:15-20; 1 Sam. 16:14-23; Job 1:20-22. Of course, one would be hard pressed to find any church that would ever teach passages that teach both good and evil are ultimately from God. However, note that in these passages this truth caused no problems with heroes of the faith in the Bible. The reason that modern Christians have problems with evil and suffering in a world that God has absolute control over is because they neither understand the nature of God nor the nature of evil; they have anthropomorphized God to the point that He is just a Big Man—and the moment one makes that move, God is not as “good” as we are—for who among us would allow so much disease or the death of Job's children, let alone tragedies of children with cancer or mothers drowning their own children? Either God is in absolute control and all of history is His Story, or He is no longer an *all-powerful* and *all-loving* God. The truth is that we are all part of His eternal story. Now, back to John: in 5:14, Jesus warns the healed man to stop sinning “so that nothing worse happens to you.” While not all suffering and disease is directly related to personal sinfulness, undoubtedly much suffering and disease certainly is. Jesus' picture of healing depicts His role in rolling back the pernicious effects of the Fall when the Messiah restores creation.



3. Song of Solomon 3:3-5. These verses continue the revelation of her dream. When she found him in her dream, she took him to her mother's house, the most secure place she knew. Verse 5 is the refrain, which marks the end of the courtship and the beginning of the wedding section (3:6-5:1).



On the Glory Road,

Pastor Don