

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

**Feb. 12, 2016**

- Exodus 28:1-29:46 – Garments for the priesthood (28); consecration of the priesthood (29).
- John 5:31-47 – “Serious” students of the Word/doctrine condemned by Word/doctrine.
- Song of Solomon 4:1-3- Solomon praises his bride.

### **Commentary:**

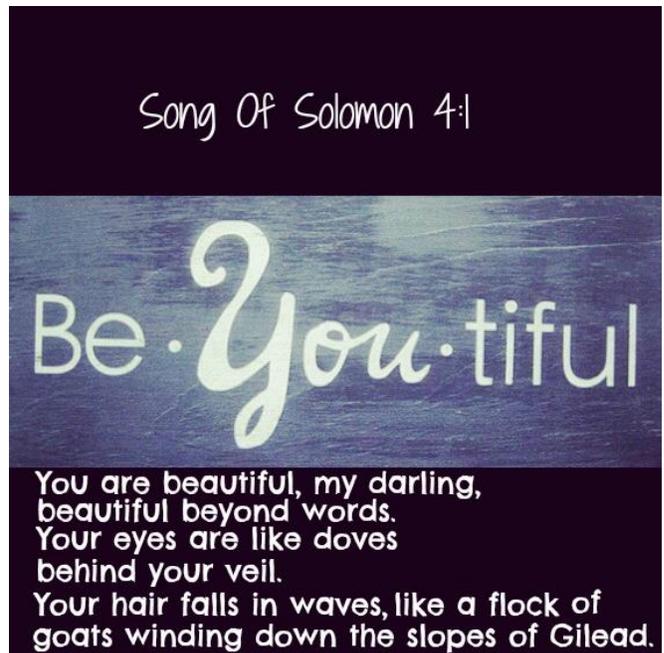
1. Exodus 28:1-29:46. In these two chapters we have delineation of the garments of the priesthood and consecration of the priesthood. Notice that in Exodus 28:12 and 29 that the names of God’s people were inscribed on Aaron’s breastplate. The names of the tribes laid upon Aaron’s heart and on his shoulders indicated the significance of his office — that he represented Israel before God, as truly as he represented God to Israel. He stood before God as the individualized nation. Aaron was Israel, and Israel was Aaron. In other words, ‘This man standing here is the Israel of God, the concentrated nation.’ All this was external ceremonial, pointing forward to the reality of Christ. It pointed to this, that the true priest must, in like manner, gather up into himself, and in a very profound sense be, the people for whom he is the priest; and that they, in their turn, by the action of their own minds and hearts and wills, must consent to and recognise that representative relation, which comes to the solemn height of identification in Christ’s relation to His people. Christ is our High Priest who forever makes intercession of us. He undertakes for us, not by words only, though His mighty word is, ‘I will that they whom Thou hast given Me be with Me where I am,’ but by acts which are more than even the words of the Incarnate Word. Finally, this section in Exodus ends with a statement about the importance of the daily burnt offerings in Israel’s daily life. It was there that God promised to meet with His people. Fellowship with God is on the basis of blood shed for sins. When the priests were consecrated and serving the Lord, then God would dwell with them and they would know that He is the Lord their God. God’s condescending to dwell in a tent speaks of the depth of His concern for His people. This all pointed to the great incarnation in which the transcendent God would become immanent in our world by becoming a man; in fact, the God-man who brings the two together.
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2. John 5:31-47. Jesus confronts the problem of human constructed “religious” systems for the spiritual life that are not found in the Word of God. “Do not think that I will accuse you before the Father! The one who accuses you is Moses, in whom you have put your hope! For if you had believed Moses, you would believe me, for that one wrote about me. But if you do not believe that one’s writings, how will you believe my words?” (John 5:45–47). These words would have cut to the core of a highly religious, first-century Jew. Imagine someone

claiming that the very way they worshiped and their very book of teachings actually testifies against them. Imagine losing the court case because the authority you appeal to is actually revealing the errors of your ways. Consider the application to the movement most of us grew up in: consider how many “doctrinal” believers would be shocked to realize that their conduit system of spirituality (1 John 1:9) and Cratylean exegetical methodology (construction of reality from the parsing of words) is not found in the Word of God. Consider how shocked they would be to discover that the very Word/Bible doctrine they are dedicated to testifies against them. At this point, I would like to express my appreciation for believers willing to follow the Total Truth regardless of past inaccurate teachings we received regarding God, creation, and the spiritual life. Most believers do not want truth enough for its own sake to make the necessary changes for the glory of God. We are blessed to have Whole Truth, Total Truth seekers at FBC.



3. Song of Solomon 4:1-3. The first to speak on their wedding night was Solomon and his words praised his bride’s beauty. Three times on the wedding night he told her she was “beautiful”. Women in the ancient Near East did not ordinarily wear a veil except at the time of their wedding, and then removed it in the wedding chamber. So Solomon, seeing her eyes behind her veil said they were doves.

Doves were known for their tranquility in the ancient world, and since one’s eyes are “windows of his soul” reflecting his character, Solomon was praising her calm and innocent character. To say that her hair was like a flock of goats coming down Mount Gilead hardly sounds like a compliment, but it was. Seen from a distance the dark hair of Palestinian goats was beautiful in the sunset as a flock was descending from the mountains. Her teeth were white and perfectly matched (each has its twin). Her lips, being red and thin, were like a scarlet ribbon. Like a “ribbon” is literally “like a thread” (כְּחֵוֹט ) referring to the perfect outline and delicately formed shape of her lips. Her teeth and lips made her mouth beautiful. The beloved’s temples, probably including her cheeks, were reddish and sweet like pomegranate fruit.



On the Glory Road,

Pastor Don