

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

Feb. 15, 2016

- Exodus 35:1-36:38 – Construction of the Tabernacle.
- John 6:25-34 – The work of God: Faith.
- Song of Solomon 4:14-16 – “Let my beloved come into his garden.”

Commentary:

1. Exodus 35:1-36:38. In the midst of all of these tedious details for the construction of the Tabernacle, note the fantastic attitude of the people: Exodus 36:3 . . . *So they continued bringing to him freewill offerings every morning.* ⁴ *Then all the craftsmen who were doing all the work of the sanctuary came, each from the work he was doing,* ⁵ *and they spoke to Moses, saying, "The people bring much more than enough for the service of the work which the LORD commanded us to do."* The same people who some weeks earlier had been defiant and degenerate in operation Golden Calf (chap. 32) now joined together to make sure that what God had asked them to do would not fail to happen. This constitutes further evidence of their repentance from their earlier involvement in the golden young bull idolatry and their present confidence in Moses and his mediation of God’s instructions for faithful worship. The fact that the people “continued to bring freewill offerings morning after morning” demonstrates that they were not perfunctorily fulfilling the call for offerings but were eagerly and cheerfully doing whatever they could to be sure that enough supplies for the work would be in the hands of the craftsmen. It would not be going too far to suggest that the people were here described as highly enthusiastic about the project, recognizing in it the opportunity to begin keeping the covenant correctly as opposed to their prior gross disobedience. Moses was eventually required to insist rather forcefully to all the people (“throughout the camp”) that no more material could be donated, since all required supplies had reached full levels. They had to order the people to stop giving.



2. John 6:25-34. Faith not works, is what pleases God the most; it is faith not works that is the foundation of life with God. Mark the difference between the form of the question and that of the answer: the people say, *'What are we to do that we may work the works of God?'* Christ answers in the singular: *'This is the work.'* They thought of a great variety of observances and deeds. He gathers them all up into one. They thought of a pile, and that the higher it rose the more likely they were to be accepted. He unified the requirement, and He brought it all down to this one act, in which all other acts are included, and on which alone the whole weight of a man's salvation is to rest.

'What shall we do that we might work the works of God?' is a question asked in all sorts of ways, by the hearts of men all round about us; and what a babble of answers comes! The priest says, 'Rites and ceremonies.' The thinker says, 'Culture, education.' The moralist says, 'Do this, that, and the other thing,' and enumerates a whole series of separate acts. Jesus Christ says, 'One thing is needful This is the work of God.' He brushes away the rituals and says, 'No! Not *do*; but *trust*.' In so far as that is act,



Jesus answered, "The work of God is this: to believe in the one he has sent."
- John 6:29 -

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It is the only act that you need. It is a living faith and trust in Him that radically changes the life and produces the zeal for the good works He has prepared for us from all of eternity: **Ephesians 2:8** *For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, ⁹ not of works, lest anyone should boast. ¹⁰ For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.*

3. Song of Solomon 4:14-16. Verse 15 we have metaphors of a garden and water. The water is pure and wholesome, like "flowing water streaming down from Lebanon", and is now accessible to Solomon. When the bride surrendered her virginity to her husband, she was no less pure for doing so. The progression from a garden fountain to a well to "water streaming down" indicates that his beloved more than quenched Solomon's desire for her and fully satisfied him. As mountain streams are refreshing so she refreshed him. The beloved's request that the winds blow on her garden, that is, herself (cf. vv. 12, 15) was a delicate, poetically beautiful invitation to her lover to fully possess her, to come into her. She wished to be his with her charms as available as fruit on a tree (cf. v. 13).



On the Glory Road,

Pastor Don