

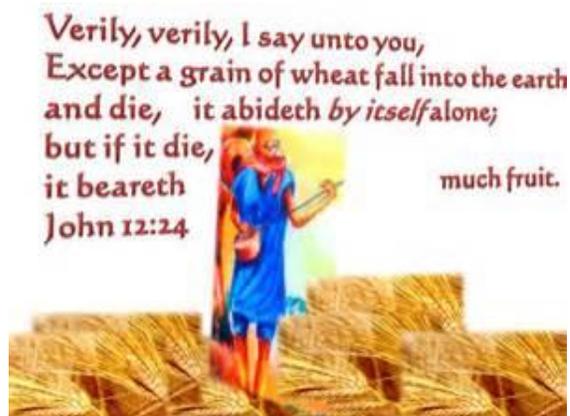
“Through the Bible in a Year with Pastor Don and the FBC Family”

Feb. 18, 2016

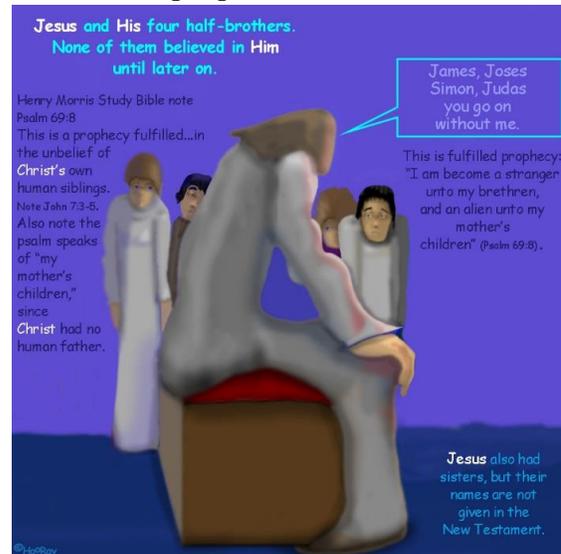
- Leviticus 1-3 – Burnt offering (1); grain offering (2); fellowship offering (3).
- John 7:1-13 – The Feast of Tabernacles; Jesus’ unbelieving half-brothers.
- Song of Solomon 6:1-5 – “I am my beloved’s and my beloved is mine.”

Commentary:

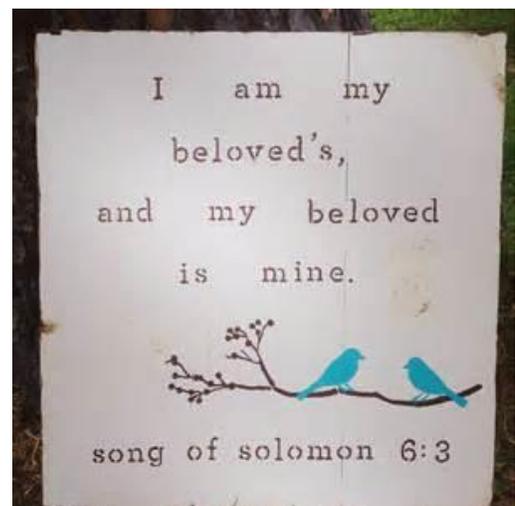
1. Leviticus 1-3. **Leviticus 1: The burnt offering** is so called because the sacrifice went up in smoke. The underlying purpose of the burnt offering had to do with atonement (covering) of sins and also to express total dedication to the Lord. The burnt offering had to be male and had to be perfect, without spot, blemish, disease or deformity. Note the identification in 1:4. **Leviticus 2: The grain (or cereal) offering** was to be free of yeast. Since the grain offering involved the Israelites’ normal food and cooking methods, this symbolized the dedication of everyday life to God and the recognition of God’s provision of daily need. The *typology* of the grain offering pictures the person of Christ and points up the substitutionary value of His death on the cross. This is illustrated in the normal conjunction of the grain offering with the burnt or fellowship offerings. The fine flour speaks of His perfect, well-balanced humanity, the oil pictures the Holy Spirit who overshadowed Him at the Incarnation, the frankincense points to the moral fragrance of His person, and the absence of yeast (leaven) illustrates His separateness from sin. Beyond this, it is interesting that even the image of grain falling into the ground and “dying” to bring forth fruit was used by Jesus to illustrate His death (John 12:23–24). **Leviticus 3: fellowship offering.** The term for fellowship (שְׂלֵמִים) is peace. The *distinctiveness* of the fellowship offering was in the communal meal which the worshiper and his family ate before the Lord. It was a voluntary act in which the worshiper accepted the meat from God as a token of His covenant faithfulness and gave God acknowledgment or thankful praise for His past blessings—whether in answer to prayer, or granted unexpectedly, or the normal blessings such as a good harvest. The *typology* of the fellowship offering pictures the fellowship that the New Testament believer has with God and with other believers on the basis of Christ’s death on the cross (1 John 1:3). This is all possible because of Christ “making peace through His blood, shed on the cross” (Col. 1:20). “He Himself is our peace” (Eph. 2:14).



2. John 7:1-13. The Feast of Tabernacles was one of the three great Jewish feasts. Josephus called it their holiest and greatest feast. It was a time of thanksgiving for harvest. It was a happy time when devout Jewish believers lived outdoors in booths made of tree branches for seven days as a reminder of God's provision in the desert during their forefather's wanderings. The feast also signified that God dwells with His people. We see in this section of Scripture the evil attitude of Jesus' half-brothers: they were unbelievers and it did not seem rational to Jesus' brothers for Him not to show off His glory. If He really was what He claimed to be, they reasoned, He should publicly demonstrate it. They advised Him to display Himself in a powerful, brilliant way: "Show Yourself to the world." But God's way was a public display on a cross of humiliation. The fact that even His own brothers did not believe in Him shows that being raised in a godly home does not guarantee faith. As we studied last night, a person's free choices is always linked to his character and that character is but a product of previous actions.



3. Song of Solomon 6:1-5. The cause of the couple's separation (the indifference of the beloved) was overcome, as evidenced by her praise of her lover. Yet they were still separated at this point. So the question of the daughters concerning his whereabouts (6:1) addressed the problem of their being apart. Having heard of his handsome appearance, the daughters were now anxious to help find him. "Which way did" he go? they wanted to know. She answered that he was in his garden where spices and lilies were growing (6:2). This indicated that their separation was more in the emotional realm than in the spatial for she apparently had always known his whereabouts. Her statement of mutual possession (I am my lover's and my lover is mine, v. 3) indicates that the emotional distance had been overcome on her part and she was confident that it had also been overcome on his part. The good thing about *experiencing* some type of alienation from one's spouse is in getting to make up later;-)



On the Glory Road,

Pastor Don