

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

Feb. 19, 2016

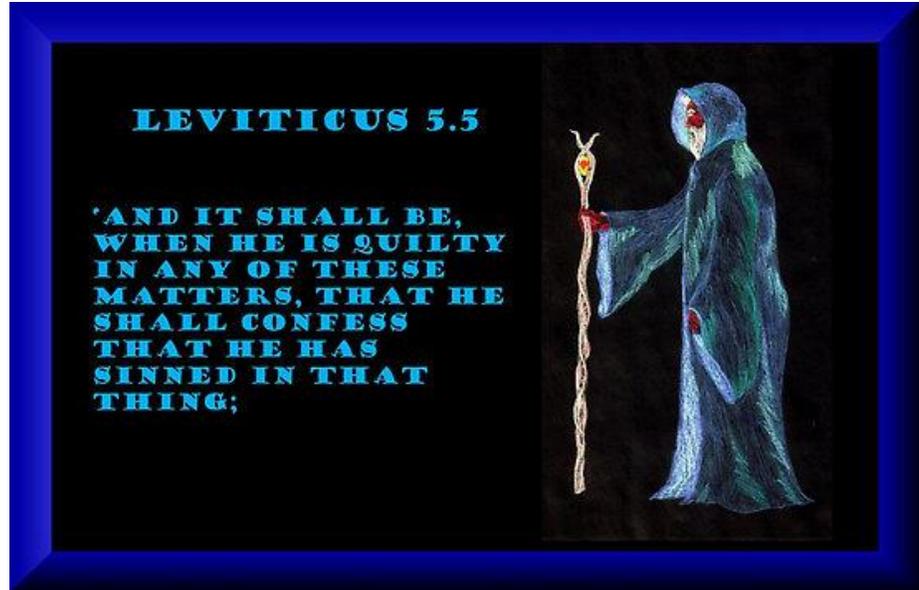
- Leviticus 4:1-6:30 – Sin and guilt offerings and their regulations.
- John 7:14-44 – Jesus and the Holy Spirit.
- Song of Solomon 6:6-10 – The lover’s praise of his beloved.

Commentary:

1. Leviticus 4:1-6:30. In this section we have descriptions of sin and guilt offerings. The *distinctive purpose* of the sin offering was to atone and provide forgiveness for specific unintentional or non-defiant sins where (in contrast with the guilt offering) no restitution was involved. God accepted the slaughter of the animal as a ransom payment for the particular sin which occasioned it, thus diverting His wrath from the sinner and (ultimately) to Christ on the cross. The *typology* of the sin offering emphasizes the death of Christ as a satisfactory substitutionary sacrifice to provide the forgiveness of sins (2 Cor. 5:21; Eph. 1:7). Identification with God through personal faith in Christ leads to the reality of this forgiveness based on what Christ did as our substitute. Note that there is a “sliding scale” on two different levels. In Lev 4:1–35 the offenses of different segments of Israelite society required different types of sin offerings to effect the desired expiation. The sin of the high priest was at the top of the scale, and this indicated that he was capable of bringing greater judgment upon the community. This is similar to the New Testament teaching regarding teachers in James 3:1, who are held to a higher standard. In **Leviticus 5** sin offerings were determined by a person’s economic position. The sacrifice any person brought as a sin offering would be costly, but there was no desire on God’s part to impoverish. Also, note separate categories for sins that were inadvertent for one reason or another. This reminds me of Paul who states that he received forgiveness for his persecution of the church because he acted ignorantly in unbelief (1 Tim. 1:13). Similarly, Jesus’ announcement from the cross, “Father, forgive them for they know not what they do,” illustrates the same principle. In the New Testament the apostle Paul identified Jesus Christ as the *sin offering* who brought reconciliation between God and man (2 Cor. 5:20–21). There is also the application related to the presence of God in the believer’s life and the purification effected by the sin offering. Though Israel was still the chosen people, when it sinned it no longer enjoyed the benefits of God’s presence. In a



similar way the Christian is warned not to “grieve the Spirit” (Eph. 4:30) by sin. God’s presence is now mediated by a fuller ministry of the Holy Spirit indwelling the believer (Eph. 2:22). For a Christian the animal offering is no longer necessary, since Christ’s death has



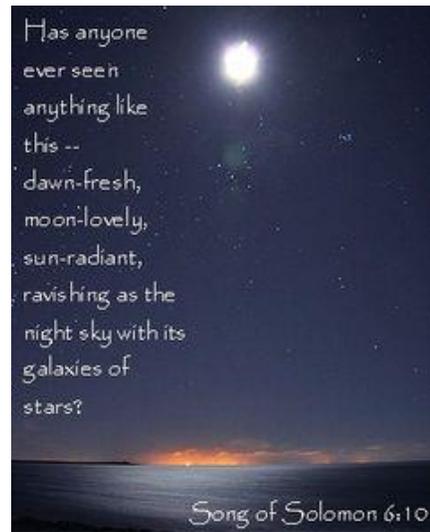
brought purification, but cleansing is still needed through walking in the light (1 John 1:7) and confession of sin (1 John 1:9) to maintain and grow in a second person fellowship with God.

- John 7:14-44. In John 7:38-39 John compares “living water” to the coming gift of the Holy Spirit. The Spirit within a believer satisfies his need of God, and provides him with regeneration, guidance, and empowerment as He raises the believer’s will and enlightens his mind. As for the statement “the Holy Spirit was not yet [given],” it cannot be taken in an absolute sense since the Spirit had actively worked among people in the Old Testament era. Jesus referred to the special baptizing, sealing, and indwelling work of the Spirit in the Church Age, which would start on the day of Pentecost (Acts 1:5, 8). Jesus said He would “send the Spirit” to His followers (John 15:26; 16:7). “The Spirit had not [yet] been given” to indwell believers *permanently* (cf., Ps. 51:11). The ministry of the Holy Spirit should never be viewed in a conduit manner.



It is all about His ministry is making Christ more real, which makes Christ more satisfying. It really is about a 2nd person relationship with Jesus Christ—the Christ-centered life as described by Paul, “I live, yet not I, but Christ who lives in me” (Gal. 2:20).

3. Song of Solomon 6:6-10. In their reconciliation, the first words of the lover to his beloved were words of praise. She was beautiful to him. Her beauty was so awesome that it *unnerved* him as if he faced an army with banners (4). Her eyes were so stunningly beautiful that they overwhelmed him (5). By repeating part of the praise he had given her on their wedding night, he was indirectly telling her that his love for her had not diminished since that first night. In fact, his love and appreciation for her had grown since then. He assured her that she was totally “unique.” He continues to extol her beauty comparing her to a “dove”, an opinion shared by “her mother” (9b) and also “the maidens, queens, and concubines” (9c). On seeing the husband and wife reconciled, the women were amazed at her beauty. They “praised her” (9), he said, by stating that she was as fair as the dawn, the moon, the sun, and the stars (10).



On the Glory Road,

Pastor Don