

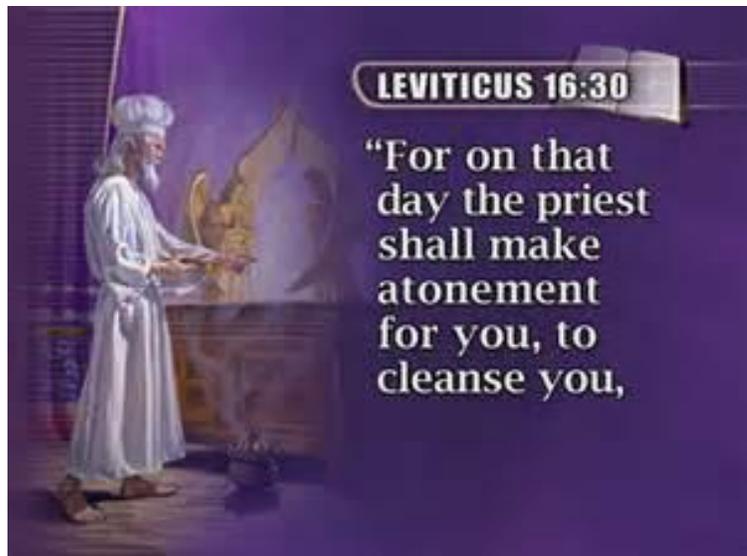
“Through the Bible in a Year with Pastor Don and the FBC Family”

Feb. 24, 2016

- Leviticus 15-16 – Regulations regarding discharge (15); the Day of Atonement (16).
- John 9:1-12 – A man born blind receives light.
- Song of Solomon 7:7-10 – The lovers belong to each other.

Commentary:

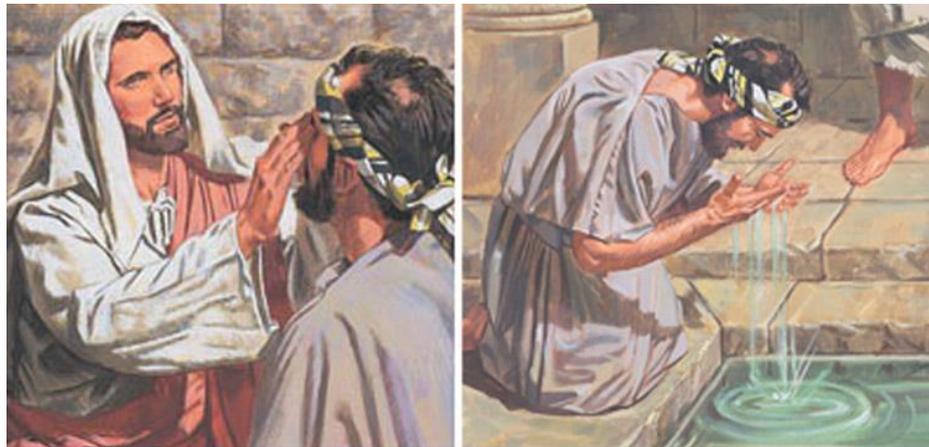
1. Leviticus 15-16. **Chapter 15:** Concerning ceremonial uncleanness, the male discharge in 15:1-15 was probably gonorrhea. Note that the periodic discharge of semen in 16-18, whether a nocturnal emission or one during intercourse, did not require an offering—the point being that while normal sexual activity between husband and wife made both partners ceremonial unclean, no guilt was involved and so no sacrifice was necessary. The purification of a woman’s discharge from menstruation (15:19-24) and chronic blood issues due to other reasons (15:25-30) are included. The theological reason for these laws is found in 15:31-33, namely to keep the Israelites separate. Like the other ceremonial regulations, these laws of personal purity regarding genital discharges distinguished Israel from the other nations. Obedience to these laws would particularly work as a deterrent to intermarriage with other peoples who had no desire to subscribe to these sexual dictates. It has already been observed that these regulations would exclude fertility rites and cultic prostitution (practices characteristic of Israel’s neighbors), particularly from the tabernacle precinct. As is true of other ceremonial laws, these laws on genital discharges no longer have the same function for New Testament believers since their purpose of distinguishing Israel from the Gentiles is no longer part of God’s program in the church age. The principle of sexual restraint, however, is often repeated in the New Testament. Paul in fact often closely associates uncleanness with fornication (2 Cor 12:20–21; Gal 5:19–21; Eph 5:3; Col 3:5; Heb. 13:4). There is no area of our lives from which God should be excluded. **Chapter 16:** The main purpose of the Day of Atonement ceremonies is to cleanse the sanctuary from the pollution introduced into it by the unclean worshipers and so make possible God’s continued presence among His people. God will not fellowship with a people who are unclean. As far as application for Church Age believers, it is important to understand the need to grow in spiritual virtue through the ministry of the Holy Spirit. Spiritual virtue is what gives the believer the right thinking (mind) and right wishing (will). The believer who remains immature is guaranteed failure as his appetites will always drag him into sin and evil. It takes nothing less than true spiritual growth, which is all about growth in virtue, to have the right thinking and



right wishing regarding God, self, and all of life. Again, only right thinking and right wishing enables the believer to live in true fellowship *consistently and progressively* with God (the conduit model is unbiblical, which is why it is ineffective to really change the person away from sin and toward the Lord and His plan). All of our thoughts are tied to our character. If in our character we are babies, then we are weak and will fail. On the other hand, if we grow into mature believers, our character will be strong (overcomers) and are guaranteed success in the spiritual life *because we will have the right thinking and right wishes before the Lord.*

2. John 9:1-12. The man born blind is an illustration of man's spiritual blindness from birth. As far as the disciples' attitude that sin and suffering were intimately connected, this was

common among most Palestinian Jews of their day. In a very general sense, they are correct: disease is the working out the results of the Fall. However, once believers move from generalizing statements about the origin of the



John 9: Jesus heals man born blind

human race's maladies to tight connections between the sins and the sufferings *of an individual*, they go beyond the biblical evidence—both the Old Testament or the New. That a specific illness or experience of suffering *can* be the direct consequence of a specific sin, few would deny (*e.g.* Miriam's revolt in Numbers 12 and the sin unto death in 1 Cor. 11:30). However, this is not always the case as we see in Job; Galatians 4:13; 2 Corinthians 12:7.

3. Song of Solomon 7:7-10. The rapid interchange of speakers reflected their excitement in giving and receiving kisses and caresses. The intermingling of their lips in kisses was stylistically reflected by the poem's intermingling of their voices. We also have the refrain of mutual possession as noted in 2:16 and 6:3. Here, however, the clause my lover "is mine" is replaced with "his desire is for me." This is a more emphatic way of stating possession. How much more could a husband belong to his wife than for him to desire only her? She had so grown in the security of his love that she could now say that his only desire was for her. She had become so taken by his love for her that here she did not even mention her possession of him. He has given her complete security, which provided greater stimulus for greater intimacy and enjoyment in sex. She passionately responds to his desire for her with an attitude of 'take me'!



On the Glory Road,

Pastor Don