

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

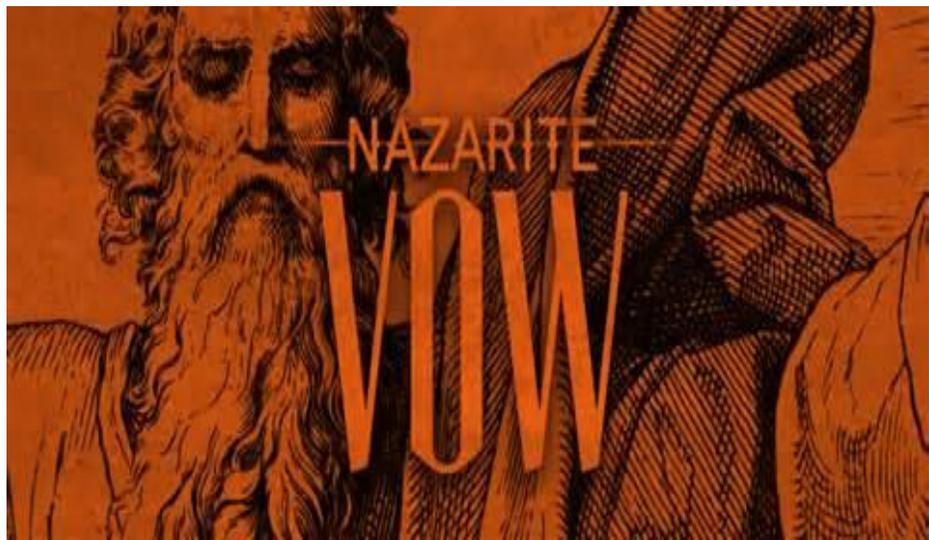
**March 6, 2016**

- ✓ Numbers 6:1-27– The Nazirite vow.
- ✓ John 13:21-38 – Jesus’ glory on the Cross.
- ✓ Psalm 7:1-17 – God is a righteous judge who has indignation every day.

### COMMENTARY:

**Numbers 6:1-27.** After giving mandates on cleansing in chapter 5, the Lord moves to consecration in this chapter. The Levitical service was the exclusive privilege of those who belonged to the tribe of Levi. However, in this section God made a provision whereby any man or woman who wished could take a vow before the Lord to consecrate himself for a stated period of time to serve God.

Such a person who, by his or her own free will, decided to consecrate himself was called a Nazirite, which means “to dedicate.” During the period of consecration, he had to abstain from fermented beverages and all other products of the vine. Moreover, he could not shave his



head or come into contact with a corpse—to do so would violate the vow symbolized by his long hair. In verses 13-17 we see that when the time of consecration was over, the Nazirite was to take offerings to the Tabernacle. Then, as per verses 18-21, he was to cut his hair and cast it on the altar, which symbolized the commitment of the entire Nazirite experience to the Lord. To the unbeliever and many modern Christians this whole thing is ridiculous. Such an attitude shows a disrespect for God and His Word. It is one thing to say “that is not for me,” it is another thing to scoff at the Nazirite with a modernistic, arrogant, and anti-godly attitude inherited from the godless period of Enlightenment. Not to understand the flow of biblical and Christian history with its mores is only to fall victim to modernism, even if unconsciously. Consider what the New Testament and Jesus himself say about a Nazirite time (note also parallel of descriptions of Nazirite in Luke 1:15 and Numbers 6; note words of Jesus about a Nazirite in Matt. 11:11).

**John 13:21-38.** After Jesus dismisses Judas, Christ speaks of the glory of the Cross in John 13:31-32. So, we go from the darkness and departure of the evil traitor to a burst of triumph of glorification on the Cross. We are accustomed to thinking of the Cross in terms of glory because we clearly see the results of the work, like justification, reconciliation, redemption, and adoption into the family of God. However, when He spoke these words, it would have been odd to think of such a brutal execution fit for a criminal as a glorious theatre and workshop that would display 1) the “Son of Man glorified” in His Cross, 2) God glorified in the Son of Man, and 3) the Son of Man glorified in the Father. The Bible itself



speaks of the Cross as both the lowest point of degradation as well as the highest point of His glory. They are both true: the lowest depth of Christ’s humiliation is also the very highest culminating point of His glory. How did the Cross glorify Christ? by the revelation of His love and His eternal work of grace providing salvation for all men.

**Psalm 7:1-17.** Images of judgment in the psalms are often hard to take for the modern believer. The modern evangelical is so acquainted with a God of “love” that he finds it very difficult to understand a God of love who blinds, hardens hearts, and “has indignation every day” (Psa. 7:11). The problem of repressing God’s glory, the Whole Truth, and Total Truth regarding the *true and full* nature of God is not only prevalent among atheists, polytheists, cults, and morally debased people (Romans 1:18-32), this attitude or predilection is found in all us without exception. We all have our preferences with regard to what we want God to be like, and it is easy to park on those passages and ignore others that speak of God in terms of being a just judge to whom we are accountable for every day of our lives. All one has to do is examine the diverse views of God among theists throughout history and see how their view of God is much like their own



predilections—from the ancient Germanic powerful God to the mushy emotional God of America. In this respect, the atheist Feuerbach was correct when he said that man makes God in his own image and if plants were conscious they too would make plant gods in their image. The only way to avoid the heresy of making God according to our predilections and functional needs (like a child that needs a parent to take care of everything) is to move into the realism of *Esse* of Exodus 3:14 and of all creation. I will forever be grateful for the Total Truth believers of FBC who have demonstrated their desire for truth by seeking God, *Esse*, as such. *Esse* is not a projected figure—we can hardly grasp what BE is (as a judgment). He truly is the God who is radically different, the Wholly Other. He is the BE who gives be-ing to all that bes. He is not a Man like us. Moreover, He is not one being among many other beings: *Isa 46:9 "Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me. Isaiah 45:5 I am the LORD, and there is no other; There is no God besides Me*

In, by, with, through, and for *Esse*,

Pastor Don