

NOTES
ON
THE BOOK OF LEVITICUS

by

Charles H. MacIntosh

"Things new and old."

Copyright © 1862

by

F. H. Revell

edited for 3BSB by Baptist Bible Believer in the spirit of the Colportage Ministry of a century ago

~ out-of-print and in the public domain ~

Leviticus 24

There is very much to interest the spiritual mind in this brief section. We have seen in chapter 23. The history of the dealings of GOD with Israel, from the offering up of the Pascal Lamb, until the rest and glory of the millennial Kingdom.

In the chapter now before us, we have two grand ideas - namely:

- first, the unfailing record and memorial of the twelve tribes, maintained before GOD, by the power of the Spirit, and the efficacy of CHRIST's priesthood; and,
- secondly, the apostasy of Israel after the flesh, and divine judgment executed thereon.

It is the clear apprehension of the former that will enable us to contemplate the latter.

"And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee pure oil olive, beaten for the light, to cause the lamps to burn continually. Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually; it shall be a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the Lord continually" (Ver. 1-4).

The "**pure oil**" represents the grace of the Holy Spirit, founded upon the work of CHRIST, as exhibited by the candlestick of "**beaten gold**." The "**olive**" was pressed to yield the "**oil**," and the

gold was "**beaten**" to form the candlestick. In other words, the grace and light of the Spirit are founded upon the death of CHRIST, and maintained, in clearness and power, by the priesthood of CHRIST.

The golden lamp diffused its light throughout the precincts of the sanctuary, during the dreary hours of night, when darkness brooded over the nation and all were wrapped in slumber. In all this we have a vivid presentation of GOD's faithfulness to His people whatever might be their outward condition. Darkness and slumber might settle down upon them, but the lamp was to burn "**continually**." The high priest was responsible to keep the steady light of testimony burning during the tedious hours of the night.

"Without the veil of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning, before the Lord continually."

The maintenance of this light was not left dependent upon Israel. GOD had provided one whose office it was to look after it and order it continually.

But, further, we read, "**And thou shalt take fine flour, and bake twelve cakes thereof: two-tenth deals shall be in one cake. And thou shalt set them in two rows, six in a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons; and they shall eat it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire, by a perpetual statute**" (Ver. 5-9).

There is no mention of leaven in these loaves. They represent, I doubt not, CHRIST in immediate connection with "**the twelve tribes of Israel**." They were laid up in the sanctuary before the Lord, on the pure table, for seven days, after which they became the food of Aaron and his sons, furnishing another striking figure of Israel's condition in the view of the Lord, whatever might be their outward aspect. The twelve tribes are ever before Him. Their memorial can never perish. They are ranged in divine order in the sanctuary, covered with the fragrant incense of CHRIST, and reflected from the pure table whereon they rest beneath the bright beams of that golden lamp which shines, with undimmed luster, through the darkest hour of the nation's moral night.

Now, it is well to see that we are not sacrificing sound judgment or divine truth on the altar of fancy, when we venture to interpret, after such a fashion, the mystic furniture of the sanctuary.

We are taught, in Hebrews 9, that all these things were "**the patterns of things in the heavens**;" and again, in Hebrews 10:1, that they were "**a shadow of good things to come**."

We are, therefore, warranted in believing that there are "**things in the heavens**" answering to the "**patterns**" - that there is a substance answering to the "**shadow**".

In a word, we are warranted in believing that there is that "**in the heavens**" which answers to:

- "the seven lamps,"
- "the pure table," and
- the "twelve loaves."

This is not human imagination, but divine truth on which faith has fed, in all ages. What was the meaning of Elijah's altar of "**twelve stones**," on the top of Carmel? It was nothing else than the expression of his faith in that truth of which the "**twelve loaves**" were "**the pattern**" or "**the shadow**." He believed in the unbroken unity of the nation, maintained before GOD in the eternal stability of the promise made to Abraham, Isaac, and Jacob, whatever might be the external condition of the nation. Man might look in vain for the manifested unity of the twelve tribes; but faith could always look within the hallowed enclosure of the sanctuary, and there see the twelve loaves, covered with pure frankincense, ranged in divine order on the pure table; and even though all without were wrapped in midnight's gloomy shades, yet could faith discern, by the light of the seven golden lamps, the same grand truth foreshadowed - namely, the indissoluble unity of Israel's twelve tribes.

Thus it was then; and thus it is now. The night is dark and gloomy. There is not, in all this lower world, so much as a single ray by which the human eye can trace the unity of Israel's tribes. They are scattered among the nations, and lost to man's vision. But their memorial is before the Lord. Faith owns this, because it knows that "**all the promises of God are yea and amen in Christ Jesus**." It sees in the upper sanctuary, by the Spirit's perfect light, the twelve tribes faithfully memorialized.

Hearken to the following noble accents of faith: "**And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God night and day (*nukta kai emeran*), hope to come.**" (Acts 26:6, 7). Now, if King Agrippa had asked Paul, "**Where are the twelve tribes?**" could he have shown them to him? No. But why not? Was it because they were not to be seen? No; but because Agrippa had not eyes to see them. The twelve tribes lay far beyond the range of Agrippa's vision. It needed the eye of faith and the gracious light of the Spirit of GOD to be able to discern the twelve loaves, ordered upon the pure table in the sanctuary of GOD. There they were, and Paul saw them there; though the moment in which he gave utterance to his sublime conviction was as dark as it well could be.

Faith is not governed by appearances. It takes its stand upon the lofty rock of GOD's eternal word, and, in all the calmness and certainty of that holy elevation, feeds upon the immutable Word of Him who cannot lie. Unbelief may stupidly stare about and ask, Where are the twelve tribes? or, How can they be found and restored? It is impossible to give an answer. Not because there is no answer to be given; But because unbelief is utterly incapable of rising to the elevated point from which the answer can be seen. Faith is as sure that the memorial of the twelve tribes of Israel is before the eye of Israel's GOD, as it is that the twelve loaves were laid on the golden table every Sabbath day.

But who can convince the skeptic or the infidel of this? Who can secure credence for such a truth from those who are governed, in all things, by reason or sense, and know nothing of what it is to hope against hope?

Faith finds divine certainties and eternal realities in the midst of a scene where reason and sense can find nothing. Oh! for a more profound faith! May we grasp, with more intense earnestness, every word that proceedeth out of the mouth of the Lord, and feed upon it in all the artless simplicity of a little child.

We shall now turn to the second point in our chapter - namely, the apostasy of Israel, after the flesh, and the divine judgment thereon.

"And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel and this son of an Israelitish woman and a man of Israel strove together in the camp. And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses . . . And they put him in ward, that the mind of the Lord might be showed them. And the Lord spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him . . . And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the Lord commanded Moses" (Ver. 10-23).

The peculiar place assigned by the inspired penman to this narrative is striking and interesting. I have no doubt whatever but that it is designed to give us the opposite side of the picture presented in the opening verses of the chapter.

Israel after the flesh has grievously failed and sinned against the Lord. The name of the Lord has been blasphemed amongst the Gentiles. Wrath has come upon the nation. The judgments of an offended GOD have fallen upon them. But the day is coming when the dark and heavy cloud of judgment shall roll away; and then shall the twelve tribes, in their unbroken unity, stand forth before all the nations as the amazing monument of the Lord's faithfulness and loving-kindness.

"And in that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation: I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song, he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call Upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee" (Isaiah 12).

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed in your mercy, that they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of

the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to Him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen"
(Romans 11:25-36).

Passages might be multiplied to prove that though Israel is suffering the divine judgment because of sin, yet "**the gifts and calling of God are without repentance**" - that though the blasphemer is being stoned without the camp, the twelve loaves are undisturbed within the sanctuary.

"**The voices of the prophets**" declare, and the voices of apostles re-echo the glorious truth that "**all Israel shall be saved;**" not because they have not sinned, but because "**the gifts and calling of God are without repentance.**" Let Christians beware how they tamper with "**the promises made unto the fathers.**" If these promises be explained away or misapplied, it must, necessarily, weaken our moral sense of the divine integrity and accuracy of Scripture, as a whole. If one part may be explained away, so may another.

If one passage may be vaguely interpreted, so may another; and thus it would come to pass that we should be deprived of all that blessed certainty which constitutes the foundation of our repose in reference to all that the Lord hath spoken. But more of this as we dwell upon the remaining chapters of our book.

~ end of chapter 24 ~

<http://www.baptistbiblebelievers.com/>
