

Leviticus 24:1–9

¹Then the Lord spoke to Moses, saying: ²“Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually. ³Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the Lord continually; it shall be a statute forever in your generations. ⁴He shall be in charge of the lamps on the pure gold lampstand before the Lord continually.

⁵“And you shall take fine flour and bake twelve cakes with it. Two-tenths of an ephah shall be in each cake. ⁶You shall set them in two rows, six in a row, on the pure gold table before the Lord. ⁷And you shall put pure frankincense on each row, that it may be on the bread for a memorial, an offering made by fire to the Lord. ⁸Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. ⁹And it shall be for Aaron and his sons, and they shall eat it in a holy place; for it is most holy to him from the offerings of the Lord made by fire, by a perpetual statute.”

God’s Favor and Fellowship, Forever!

Main idea: The end of all that God is doing in all of history is to bring to Himself a people in Christ, upon whom He shines His favor in Christ, and whom He brings into the enjoyment of His fellowship in Christ.

Introduction: odd transitions/placements in Scripture are often indications of something with a significance that you did not at first catch. This is much more than a rehashing of tabernacle setup instruction.

1. **Favor**, v1–4.

1. Making the lamps “ascend continually.” Does not appear again until 8:2–3, where “ascend” is actually “arrange.”
2. This is what all of the “ascending” has been building to.
3. Importance of direction of the shining of the light upon the table (cf. Ex 25:36, Num 8:1–4).
4. Num 8:1–4’s final “shining” lesson comes in the wake of Num 6:23–27. Remember that the pronouncement of blessing was also a climax point at Lev 9:22–23.
5. God is determined to shine His face upon His people in blessing.

2. **Fellowship**, v5–9.

1. The use of table and bread already teaches/implies fellowship
2. The 7 of the lampstand and 12 of the loaves brings the Lord and His redeemed together in that fellowship.
3. “Offering made by fire” but not burned? Fellowship with the priests “in heaven” (and with the holy people who are represented in the priests). In this case, they come near to God not by ascending to heaven but by entering the tabernacle
4. The Lord is not only shining His glory upon us, but bringing us into a sharing in the enjoyment of Him.

3. **Forever**

1. The repeated use of “continual” (v2, 3, 4, 8).

2. But not just in their generations, which must come to an end (Heb 7:12) ... “everlasting covenant” refers to participation in the covenant of grace. In each administration, we look through the current administration to the everlasting covenant (v8) in which it participates.

3. “Eternal” is the last word in the original of both v8 and v9

4. **Frequently Foreshadowed**

1. Daily, morning and evening (acted out physically in the lamp in v3)

2. Weekly, Sabbath (the refreshing of the “fellowship in the bread”)

Conclusion: This is all ours, especially in our priest. Aaron is emphasized in v3, 9. But God was already teaching His people to look forward to a forever priesthood (cf. Gen 14:18–20, Ps 110:4, Heb 5–9). Enjoy these things more fully now in Christ, as we look forward to forever!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Leviticus 24 verses 1 through 9.

These are god's words. Then yahwe spoke to Moses saying. Command the children of israel that they bring to you pure oil of pressed olives for the light. To make the lamps burn continually. Outside the veil of the testimony, and the tabernacle of meeting Aaron shall be in charge of it.

From evening until morning before. Yahweh Continually. It shall be a statute forever in your generations. He shall be in charge of the lamps on the pure gold lampstand before yahweh. Continually. And you shall take fine flower and bake 12 cakes with it 2/10 of an efa shall be in each kick.

You shall set them in two rows, six in a row. On the pure gold table. Before y'all play. And you shall put pure frankincense on each row that it may be on the bread for a memorial. And offering made by fire. To y'all. Every sabbath he shall set it in order before you always continually Being taken from the children of Israel by and everlasting covenant.

And it shall be for Aaron and his sons. And they shall eat it in a holy place. For it is most holy to him. From the offerings of Yahweh made by fire. By a perpetual. Statute.

Amen. Thus ends this reading of gods inspired and And there it worked. Seems like an odd place. Uh, for the holy spirit to rehash for us. Some of the tabernacle setup instructions. The book of leviticus as a whole has. Has dealt with. Enabling man to come to meet god at.

The tent of meetings for which god has called, from the tabernacle to give that instruction. And now in chapter 23, we had all of these callings of god's people together. Uh, to gather to him. In his public worship, that is centered. Around and upon. This tabernacle and then chapter 25, we'll go from the annual calendar of those callings together.

Of the people of Israel that we heard, in chapter 23, to a multi-annual calendar. That over the over, the the generations. Of the people of israel would remind them of the graciousness and the goodness of the god to him. They belong. But sandwiched in between that annual calendar the about which Uh, we heard in chapter 23, last lord's day and that multi-annual calendar.

Are these two passages. One on this portion of the tabernacle setup. And another On what to do with a blasphemer, in the midst of the camp. And so, it's very interesting. Placement. And those who have a poor doctrine of scripture just kind of wriggle out of it very easily.

They say well you know, those backwards ancients and how they slapped scrolls together. Uh, you know, the the deuteronomic editor, or the or the Ezra height, you know, priestly editor. Yeah, sure did an interesting job on this one. He must have been low on paper. Uh, or Some other nonsense like that.

But if you have a biblical doctrine of scripture, if you have jesus's, Doctrine of scripture that these words proceed from the mouth of god, even to the yield, and even to the tittle Then you don't say that you don't do that. You say. God, the holy spirit. Intentionally put this together.

In this way. To grab my attention to grab his people's attention. And when we consider these callings together before god, that this tend to meeting this this tent of fellowship with the glorious god, who has not diminished his glory? That that is what the calendar is. All about in chapter 23, we are prepared to see What god is doing here in the instruction about the tabernacle lamps?

And the instruction about the show bread. And the golden table inside the tabernacle and what we find is god declaring the tabernacle they place where he shines his favor. Upon his people. The respect to the lamps. His tabernacle place where he not only shines, his favor upon his people from himself, but brings his people to himself to enter into the blessedness of fellowship with him.

To enjoy a shared life with god. Under the smile of his blessing. Something that we would have to have said, was blasphemy to say, Except that god has been all about. That's not only in the entire book of Leviticus. But ever since genesis until praise god, the end As of all things, not just in revelation, but in your experience, Dear question.

This is where all of this is going. This is the why of every day and every hour of what god is doing? If people shrug their shoulders and say, well we don't know why god does, what yes we do. You may not know all the details, obviously you're finite and there's a almost infinite number of details.

But we know why? Because god is, Gathering to himself and perfecting for himself. A people upon whom he is going to shine. With the brilliance of his glory. And do so. Uh, not only shining his blessing upon us. But bringing us into that shared life with him that his fellowship and this is going to be forever.

And therefore, he has given as the fundamental rhythm of our lives. First in the creation. And then even here in tabernacle maintenance. To look forward to that favor. And that fellowship. And that he does all this in a high priest. And not particularly this one, although praise god for the picture that Aaron was But in the high priest, after the order of Melchizedek That is his son.

In whom we enter because we are from his family. With whom we feed and have fellowship. Because we are. From his family. So that's what we come to here now. In these nine verses. Well, first you have The favor of god, the The intention of god to shine his light.

Upon his people. You always spoke to Moses saying, command the children of israel. That they may that they bring to you pure olive. Uh, sorry, pure oil of pressed olives for the light to make the lamps. And again, our english translation. For the however manyth time in, Leviticus has not helped us.

Because the word is ascend. To make the lamps. Ascend continually that as the lamps burn and ascend. As they communicate, that here is a place that is connected to heaven. The light would shine. And the light, which the light that shines is not just the light of pure oil.

On a, on a stand that has seven lamps. Notice the way the location is named in verse 3. Outside. The veil. Of the testimony. In the tabernacle of meeting. The veil here is called the veil of the testimony not because of what is in front of it, the lamp stand and then the the table.

But because of what is behind it, the ark of the testimony, The lid of which is the mercy seat, which is one peace with the cherubim, where god makes his presence to dwell. And so the the lamp as it were Uh, Communicate something like, if If you were, and forgive me, And sci-fi terms a portal.

That the light. Of the blessedness of the face of the one who dwells upon the terabim is being communicated. Now, from behind the veil. Onto the table. Where the showbread is. In fact, this wonderful word ascend. Here. In verse 2 is not going to appear again. Until numbers chapter 8.

When he's talking again about this lamp, And there is going to say that. That he should arraign. Make the lamp to be arranged. Uh, where in that place again, in numbers, eight, two and three. The arranged word is actually this ascend word. And there. You know, looking forward to numbers eight one through four, the positioning, not just the positioning of the lamp, but the direction in which it's shines is emphasized in the numbers.

Eight passage, which is familiar to us. Because we already saw instruction. About the positioning of the lamp, and exodus, 25 and verse 36. And they're also not just the position of the lamp, but the direction in which it shines was emphasized. And so god, here reminding us By this ascension that he has provided so much in the burnt offering.

Or what our english translations call, the burnt offering, it's the ascension. Uh, Now emphasizing it in a different way. Not by Uh not by that, which is smokified going up. But by entrance into the place, where the light the if we if we may heavenly light shines you remember the design inside the tabernacle Where he takes that which looks like heaven and all the the gold and the the shining.

And he takes that, which looks like the garden and he brings them together and he sets before god or he sets before god sets before us. What he is doing. Now, when he does come to that final shining lesson, And numbers, eight one through four. What will he have?

Just in the course of that book, which god sparing to us to one. Another is just a couple months away From that passage, it's in the wake of the end of number six. You always bless you and keep you. And make his face to shine upon you. And lift up his face upon you.

And give you peace. And so this shining, Is the shining of the blessing of yahweh's face? He who dwells in unapproachable light has given his people a light lesson. To see that it is. His intention to shine his favor to shine his blessing upon his people. Forever. And ever.

And remember that this pronouncement of blessing although he didn't yet use the language of number six, 23 and 24 and there. But this pronouncing a blessing was one of the climaxes of

this book of leuiticus, wasn't it? You remember, when all of the All of the sacrifices instruction had been given and the ordination for the priests and it had all been completed.

And Aaron went up to the altar and he offered the offerings and behalf of the people. And they turned around from the altar and blessed them. And then moises and Aaron had gone in together. Leviticus 9:22 and 23 and they had come out together. They survived, praise god. But what they had experienced in the tabernacle.

They brought out as god's agents from the tabernacle. And blessed the people. And this was a great climax. Oh, how great is the grace? The goodness. Of god, whose intention all along and what he is doing now. Is to accomplish and apply the redemption of sinners in jesus. Literally, so that he may smile upon us forever.

Not that he can give us a :-), the best human smile you have ever received from anyone and some of you have received good ones. A husband, a wife. Apparent smiling upon you with The love that only a mother or father can have for you. The. Completely unhindered, affection of your child smiling up into your face.

Oh, there have been good ones, but they're all Black and white emojis. By comparison to that which is communicated by the smile of god. The light of the knowledge of the glory of god. So, the first thing that we see here, As god's intention to shine. His favor. Upon his people, the second.

Uh, thing that we see here is the fellowship into which he brings them. Now this is communicated already, isn't it? Not just by the table, but by the preparation, do you remember when God, came and visited in a theophany and a human appearance. Abraham. You remember elderly abraham? You know running and giving his wife instructions and running to to the herd and choosing the best calf and running to prepare it.

There is, there is here a table with a meal. The the shared life together god gives us to get our our life humanly speaking earthly speaking from food so that when we break bread together, we have shared life together so that when we come to the lord's table and he breaks bread to us, he says this is broken for you.

The lord jesus presents to us our shared life with him. Well, that wasn't the first place that god had done that with man wasn't. In fact, this isn't the first place. That god has done that with man. If you remember all the way back to genesis 14 and that priest, who is the pattern for the priesthood of jesus.

And he says blessed are thou abraham of god most high and well actually, i think he said first, he blessed god, most high to God of Abraham and then he blessed Blessed abraham. And then what did Melchizedek bring out? Bread and wine. That the god, by who had blessed Abraham by his priest or abram at that time, By his priest was also giving Abram not just refreshment, i know it's been a tough war with the codoraleomer Alliance.

But fellowship. With god. So, here we are. And where upon what is this lamp shining? It's shining upon a pure gold table and the reflection of the table and the lampstand. Upon one another. And what is on the table? It is. This bread that has been prepared. Now, notice that even the numbers here, Our communicating a bringing together in a shared life of god.

And his people, what is the number of the lamp stands? It is seven. It is a number of completeness and especially completeless of divine work. So that god will complete the shining. This work of bringing his people to a place where he may smile upon them with the

shining of his face, which you have the number of the seven coming from the, from the direction of the veil of the testimony with the number of the lamps.

But how many loaves of bread are there? There's 12, isn't it? And this is a number that is not just of mankind generally. But his redeemed people specifically. The 12 tribes. In Jesus constituting, his church intentionally selecting 12 apostles. And so in the bringing together, even of the seven and the 12, for, at this, Table of fellowship, God communicates this shared life into which he is bringing.

His people notice that the bread is called an offering by fire. Not now with respect. To its being burned. But with respect to its being Baked. You see the priests come. And only the priests may eat it. And they have table fellowship with God. But this bread has been offered as an offering by fire and so it must be eaten in a holy place verse 9.

Because they're visiting heaven. God is. Having them over. As it were. How amazing this fellowship? That God has brought them into. And how much more hours, which we will come to, By God's help, not too long for now. In this case, That is not a representative. Um, substance. That ascends to God by burning.

But actual representative people. That ascend to God by entering the tabernacle, which represents Heaven to them. The Lord does not only shining his glory upon us. But he is bringing us into a sharing of his life with us. Jesus came that his life might be in us. Jesus came that his joy.

Might be in us. He brings us in himself in his high priesthood into a fellowship with God, that is not merely the greatest fellowship that you can have on earth. But it is quite literally. A fellowship that is from heaven. A heavenly fellowship. And so you have the favor and verses 1 through 4, you have the fellowship and verses 5 through 9 and you have this language That reminds us.

That what we have here are pictures that will end But so long as the picture is there, there is, this cons there, is this persistence there is this continuity because this administration of the covenant of grace that is being inaugurated here under Moses and Exodus and Leviticus and Deuteronomy is a participation in an everlasting covenant.

Just as when God came to Abraham and said he would be God to him and the that he would be Abraham's God and that Abraham, and his people would be would be always people. He called fat and everlasting covenant. Because each administration of the covenant of grace, Participates in and everlasting covenant.

And so there is a faithfulness and a persistence and to continuity and uninterruptedness That in each administration is a right responding to and appreciation of the everlasting covenant of which our Administration the administration under which he brought us to himself. Participates. So, even this morning, for instance, didn't you hear?

The Lord by his servant announcing his blessing upon you. By the blood of the Everlasting covenant. But we're not always going to gather like this. Different congregations and different places. A merely human preacher. Who's been sent his feet are more beautiful than his lips. Because the one who sent him to you is the beauty of the preaching and what he does through it and all that we've been hearing and Romans 10, praise God.

We're not going to have the Lord's table forever. We eat the bread and drink the cup until he comes, we show forth, the Lord's death in that way until he comes. One day you and I Make either to God in a pastoral prayer that is audibly led by Jesus.

We don't want this to be. Forever. None of the administrations of the covenant of grace in time. Were meant to be forever. But in each of them, he uses this language. Eternal covenant. That's the word. This translated everlasting covenant is very close. It's a fine translation. We're not picking on it.

But the word is the word that is of ages of eternity. Indeed, it's the final word in verse 8. And again, the final word in verse 9 also, eternal forever. And so during their generations before there was the change of priesthood that he was seven verse 12 talks about, and you know, longer under Moses.

So the priesthood is no longer an Aaron. Now, we're under Jesus, the son, who is over the house and there's a change in priesthood. The priesthood is Jesus, his priesthood is forever, according to the order of Melchizedek. And so we know longer do all of the things that Leviticus says to do because where there's a change of priesthood, there's a change of law.

But still Did you notice in verse two, continually verse three, continually verse 4 continually, verse 8 continually Because there's something in the persistence and the faithfulness. In our case. Than not forsaking of ourselves. Of the assembling of ourselves together, right? That even in this administration of the covenant of grace, which will be obsoleted one day, There is a faithfulness and a persistence, a continually that goes with it that reminds us that this administration too is parked.

Of the everlasting, covenant. In fact, there is something of a finality. Because the priest that we have, now, the prophet that we have now, the king that we have now, His office will never again, be up for election or replacement or filling. He is forever. And although we are not yet gathered to him soul and body as we will be in the resurrection.

We enjoy. The everlasting covenant. In the foreverness of his priesthood. And his kingship. And so God. From creation. From creation. Foreshadowed this fellowship. Into which he would ultimately bring his people. You know, even before. He finishes the work that he does in six days and all very good. And then on the seventh day, he makes the best thing of all.

It's not even part of the creation. It's the sabbath. He gives holy time. And gathering to him in that fellowship creator day. Uh, follows all of the creation days. But even before, then he defined for us. What a day was? Didn't he in the way that he made things before there was Before there was sun and moon and stars.

There were evenings and mornings. Evening and morning evening and why? Does God get to the end of the day and need to take a nap? Does God. Mean that the beginning of the day to kind of recover himself so that he can get going on this next day. No God created us to need that so that we might close every day and fellowship with him enjoying his favor and our fellowship with him and that favor and begin every day.

This rhythm that he gave that is the daily and weekly rhythm of this entire creation. And now he takes that, which is a creational ordinance, and has a come incumbent upon all humanity, whom he has made in his image and he gives it special place in the life of the nation of Israel.

Is he every evening? They would know that the high priest is in there. They can't see. Into the holy place but they know from their bibles. The high, the high priest is in their tending. The lamp again. And I too must tend my heart again. Come to God in faith.

Thank him for what good. He has done for me today. Ask for his forgiveness, for what ill i have done him today. Bless his name as i look forward to tomorrow and commit my plans and cares to him. And trust him with my well-being because i'm about to be unconscious for eight hours.

But he who keeps israel neither slumbers nor sleeps And then we wake the next day and he has refreshed us. And even though his refreshed us in body, how fickle and feeble and weak, we are in our soul and our mind, but he gave us not just evenings, but mornings that our cry would arise to him with the dawn.

That as the light breaks upon the world i would see and remember god has created me and redeemed me so that the light of the shining of the blessing of his favor would shine upon me forever. Indeed, there's coming a day when there is not even going to be a sun or moon, or any such thing because god and the lamb are the light of the place.

And god, especially in the lord, jesus christ is going to shine. His blessing upon me, not just in the evening and in the morning. But continually, there's not going to be any more night. So every evening, they know Aaron's in there. Or whoever the high priest is Aaron was not forever, although he's specifically named here, isn't he?

Throughout his generations. Whoever the most recent iteration of Aaron as it were is Every morning, they know Aaron's in there. He Evening, they know errands in there and they know to to have their life punctuated by the favor and fellowship of god. And then, on the week, Sabbath comes.

Where is Aaron? What's he doing? Why he's replacing the showbread, isn't he? He's bringing 12 loaves a a fresh helping of the fellowship of god's people with their god to put on the table. And yes. Aaron and everyone who is in him, and in his house. Uh what are they having?

What is their lord's day? Fellowship meal? Well, it's the old showbread that's coming off the table. What a blessed meal for them to have. And yet all of Israel may have their life with god punctuated. Now, how about you? This is all ours. Now In jesus. Jesus no longer takes evenings and mornings.

Does he? But we know what our high priest is doing and where he is Where he? We know where he is and what he's doing at all times. He always lives to intercede for us. By the power of his indestructible life. And he has given us. To come to god through him mourning and evening.

Every day in our homes. And then, especially in the assembly. We're all part of the family now. We all come to the holy place now. And we eat. And we drink, we have table fellowship with god and jesus christ. And god speaks to us and he has a shared life with us.

Jesus himself. By his spirit singing, his father's praise out of our mouths. We are brought into the sun's praise of the father. And the weekly worship assembly. Jesus. Declaring His father's name to his brother. Through the preacher whom he has sent on earth. Jesus bringing us to table. A table that if we understood what we had, we would never wish that the Jews would let us back into the temple.

Don't you realize you have a table from which they have no rights to eat. And if they shame, jesus, Go out there with jesus. And be shamed with him and eat at that table and enjoy his favor and have that shared life. With him. You see, Aaron has emphasized in verse 3 and Aaron is emphasized and verse 9.

But god was already even at that time. He had already begun teaching his people to look forever. To look forward to the forever priesthood. Of the lord jesus christ. And how we should enjoy. God's favor towards us in jesus. Isn't this the apostolic description of what happened to you when he brought you to faith?

He made the light. Of the knowledge of his glory. To shine in your heart. In the face of jesus christ. The tabernacle. And the temple. Have not merely been obsoleted. By jesus christ. As the temple. Or even the church. As the temple. But he has made the believer's heart.

A dwelling place for the holy spirit, even tells us that christ dwells in our hearts through faith. And so enjoy god, shining his blessing upon you in jesus. And enjoy the shared life that you have been brought into with god. By the union. That you have. With jesus. Oh man, let's pray.

Oh, lord. How we thank you for. This portion of leviticus for leviticus as a whole, for your word, as a whole. We get so caught up in many of The particulars. Of what you have done for us. And they are good. And you are glorious in them. But we thank you for this reminder.

Of the overall picture of what you are doing. And will most certainly have finished doing. In the last day. And we thank you for this reminder of how the daily and weekly of our life, rhythm of our lives, that which even continues. Now in this administration. Is meant to communicate to us.

Your favor upon us and you're bringing us into your fellowship. And so we pray that your spirit would bless to us that which we have read and heard and considered from your word, even help us by your spirit to make the application. Of dwelling upon. These truths before you.

That our hearts would be strengthened and gladdened in christ. By your spirit's blessing of your word. Which we ask in jesus name. Amen.