

Numbers 6:22–27

²²And the Lord spoke to Moses, saying: ²³“Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them:

²⁴ “The Lord bless you and keep you;

²⁵ The Lord make His face shine upon you,
And be gracious to you;

²⁶ The Lord lift up His countenance upon you,
And give you peace.” ’

²⁷“So they shall put My name on the children of Israel, and I will bless them.”

God’s Name upon God’s People

Main idea: the Lord’s appointed worship leader pronounces God’s Name upon His gathered people, because God Himself comes to them and blesses them.

Introduction: Transition from the Nazirites. Holy-of-holy blessings, but not just in an inner room of a tent.

1. The church as the place “where God puts His Name”

1. Ex 20:24. Lev 9:22–23. Lk 24:50. 2Co 13:14. Rev 21:3, 22–23; Rev 22:3–5.
2. Aaron’s priesthood as an anticipatory priesthood.
3. The blessing that continues, Lk 24:50, 2Co 13:14.
4. The reason that we dismiss with God’s blessing, and what you should be doing and how you should be responding.

2. A Trinitarian, Old Testament Blessing

1. The union of the godhead in the *opera ad extra*
2. YHWH bless you and keep you. The grace of the Lord Jesus Christ. All that God Himself is for all that we need Him to be. Our shield and exceedingly great reward (Gen 15:1).
3. YHWH make His face shine upon you, and be gracious to you. The love of God. Rejoicing in the hope of His glory as the Spirit pours out His love in our hearts (Rom 5:1–5).
4. YHWH turn His face toward you, and give you peace. The fellowship of the Holy Spirit. Shared life with God; God bringing us into His own shared life, blessedness (Jn 1:1, 2; 1Jn 1:2)

Conclusion: What belonging to God really and eternally is. Blessedness in the full enjoyment of God is the point/end of all of creation, providence, and redemption.

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Number six versus 22 through 27. These are God's words. And Yahweh spoke to Moses saying. Speak to Aaron and his sons saying, This is the way you shall bless the children of Israel, say to them.

You always bless you. And keep you. Don't we make his face shine upon you. And be gracious to you. You always lift up his countenance upon you. And give you peace. So, they shall put my name on the children of Israel. And, Bless them. Amen. Thus ends this reading of gods inspired and And Aaron twerk.

This is. Blessing, that is commandant. By God, through Moses his Prophet In which the high priest, Aaron, and his sons who follow him. In which the priests of God are commanded. To put his name, verse 27, upon the children of Israel to put his name upon his church, and to declare God's blessing to So, the Lord's appointed worship leader.

Is commanded here to by God's word to pronounce his name upon. To pronounce God's name upon has gathered people because God himself comes to them and blesses them. Now, this is actually fairly closely tied to what we heard in the opening portion of the chapter about the Nazarite. That it is not the blessing of God is not merely for Aaron.

Who enters into the holy of holies physically with the blood. Once a year on the day of atonement, blessedness of God and the blessing of knowing him and his face shining upon Upon them is not only for those sons of Aaron, who could go into the tent, where the lamp stand was and where the lamp stand faced the table and faced the rest of the Holy Place, shining as it were from the holy of holies.

Blessedness of God was not just for Aaron. And his sons who, Would have Fellowship would have the Turning of God towards them as it were and Shalom with God signified in the table, that was in the holy place with the bread and even not only go in there and see it.

But when the bread came off the table, remember Aaron. And his sons, the Priestly family could eat it and yet The Fellowship of God With his people that has communicated in that place and by that bread is not just for them. By God's commandment. The Shining of his face.

The fellowship with him of the Turning of his face towards him. The the God himself committing all that he is for all that they needed to bless them and to keep them. This is not just for the high priest or the Priestly family. It is for all of the people of God.

And that's what we were hearing about to some extent last week and in verses 1 through 21, we're not just men but women not just rich but poor not just Levites. But anyone from any tribe of the nation of Israel, could take this nazrite vow could, uh, could have a season of dwelling

upon and delighting in being consecrated to God as Holy and finding not Finding that the Lord is their Joy.

Not merely through created things like wine, which especially, communicated joy, and bonding, but for a season would even abstain from any part of the grape and anything that was like, wine and being alcoholic in order to dwell immediately upon and have Delight immediately upon the Lord, and that Fellowship between them and their soul.

And you remember that this was connected even to the high priestly fellowship, not just the Priestly Fellowship but the high Priestly Fellowship by that which governed their ceremonial cleanness. During the time of that vow was greater even than that which was applied to the Priestly family. In general, it was the same level of cleanliness that was required of the high priest himself.

Is commanded now. As we come out of the, the law of the Nazarite, the law of separation. In verses 1 through 21 and to verses 22 through 27. This Holiness and blessedness and shining of favor and turning of God's face towards us in Fellowship to give to give his people peace.

This is something that the high priest is commanded. To pronounce on God's people. And so we'll consider Uh, A particular. Uh, explanation of how the priest was to bless. His people and under these Ideas under these two main headings, the church as the place where God puts his name.

The church is the place where God puts his name in the first place. And then in the second place, looking at this threefold blessing. And then comparing it to another threefold blessing, uh, that the Lord Jesus by his Spirit pronounces as our high priest upon his church. Through his Apostles, through his Has sent preachers.

We'll see that. This is indeed a trinitarian blessing. Upon the people of God, even in the Old Testament. So a trinitarian Old Testament. Blessing will be our second main thought. Our first main thought, then the church as the place. Where God puts his name. And some of you have come into an increased knowledge and understanding of the church as that place, as you learned about baptism, perhaps.

It is even more. Perhaps this idea of the church is the place where God puts his name is even stronger to you if you didn't begin in a presbyterian or reformed Church. Now you began perhaps in a baptistic church where they thought baptism they taught that baptism was you publicly identifying yourself with the Lord Jesus your statement to the world rather than baptism being Jesus?

Identifying you with himself, his statement about you and about his church, And so, In the often difficult process of coming from a wrong idea of baptism that is man-centered in in that first view to the biblical idea of baptism that is god-centered in the second view. One of the things that you may have, Come to understand and that may have hit you with more Force just because you begin without that idea of baptism is that baptism is a naming ceremony.

That the god of Heaven puts his name, upon the people who are baptized that even our dear little Ezra squawking in the back there. The most recently baptized Among Us when he was baptized the Triune. God commanded that he be baptized because he had been added to the church.

God adds to the. You put God's name upon them by God's sign upon them. And he's baptized into the name singular one name. Father, Son and Holy spirit that that Triune name is the name

of the Living. God the name, by which the Lord Jesus has finally declared and displayed the Living God to us.

The church is the place where God puts his name. Now, this is important when it comes to this blessing because after Aaron and his sons are commanded to bless the children of Israel and it gives the form of the blessing in verses 24 through 26. He says, and we often read this when we are dismissed by this same blessing from the public worship in this place, he says, so they shall put my name on the children of Israel and I will bless them.

And this was something that God promised that he would do wherever he records or puts his name or wherever. He makes his name to be remembered more. Literally, you remember back in, Exodus chapter 20, Uh, which we have summed, a large portion of it just a few minutes ago in this place.

And after the Lord thundered with his voice, the Ten Commandments from the mountains and the people were terrified. And they asked Moses. To get God's word and to relay it in order that they would not hear the voice of God again directly. Lest they die, Moses explained to them that God who had introduced the law to them.

By saying I am the Lord your God who has saved you delivered you. Out of the land of Egypt, out of the house of bondage that he has come. Uh, so that his fear may be before you so that you may not sin verse 20, And then the Lord says to Moses used us.

You shall say to the children of Israel. You have seen that I have talked with you from Heaven, you shall not make anything to be with me. Gods of silver or gods of gold, you shall not make for yourselves, very similar to what he's going to do. When he comes at the end of Moses's Ministry and Moses is going to Moses preaches, that last great sermon to the nation of Israel that we know as the book of Deuteronomy.

And when he's going to come again to proclaim the Ten Commandments in that, sermon in Deuteronomy chapter 5, he begins by reminding them how God gave himself to the people that they saw, no form. They only heard a Voice, and it is this hearing of the Lord and not, not coming to him in any other way, not adding anything else to be with him to receive him.

As he is. One of the reasons that is so important, is because of what we see in the transition to verse 24, You shall not make anything to be with me. Gods of silver are gods of gold. You shall not make for yourselves an altar of Earth. You shall make for me, and you shall sacrifice on it, your burnt offerings and your peace offerings, your sheep, and your oxen In every place where I record my name, I will come to you.

And I will bless you. So he says don't worry about how humble looking. This altar of Earth is going to be until the Tabernacle is built, and the bronze altars is built. When you make your Ascension offerings and your peace offerings on that altar of Earth. The great thing is not that which is outwardly.

It is the one who has spoken to you God himself. Coming to you, God himself, blessing, you and this is the great thing about the Tabernacle, not the furniture inside, not the lamp stand. So, it shines not the table with the bread on it. A high priest who goes in and comes out.

Not even the opportunity to take a nazrite vow of separation. And for a Time be especially devoted to being at the Tabernacle, all of those things are Earthly means by which the Living God was communicating to his people, I have come and dwelt among you. I have put your name, I have put my name upon you, God comes

To this very day. We come and we sing and we hear preaching. And we hear the Bible read and we pray and there's not the light show, and there's not the smoke and there's not video clips and all of these things that are very sensory and The the great thing is that we come into heaven itself, we're seated with Jesus, in the Heavenly And by our Union and communion are being joined to Jesus, and having a shared life with Jesus, a fellowship with Jesus, our Union and communion with Jesus.

God comes to us even here. God himself comes to us. God himself, blesses us. And we, as we heard this morning, isn't that a laying up of treasure in heaven? When we Delight in God, coming to me. God blessing me. And he is the desire of my heart and he is the full satisfaction of that desire.

This is what God does in every place where he puts his name, this was how by the way. He showed that they had successfully made the transition from that altar of Earth. That they, uh, that they were to Erect in Exodus 20. To the Browns altar bronze Altar outside the Tabernacle and the Tabernacle itself with the holy of holies, you remember back in Leviticus 9 where we were not too long ago?

They finish. All of. The consecration offerings a priesthood is is fully ordained and then And then Aaron Begins the ministry in in chapter nine begins the high Priestly Ministry. And after he has offered the sacrifices, this is what it says at the beginning of Leviticus 9, 22. Then Aaron lifted his hand toward the people Blessed them.

And came down from offering the sin offering, the burnt offering, and peace offerings, the sacrifices were done. The sin offering was done, the Ascension was done, the peace was done and as Aaron God, Uh, representative for the people before God as he turns. Now, to the people and makes his report as it were of how their interaction with God has gone.

He lifts his hands. And he blesses, the people. And then, Moses and Aaron went into the Tabernacle of meeting and came out and blessed the people. So they're at the at the altar, Aaron blesses, the people Aaron and Moses go in the area and Moses come out and they bless the people again and then it says, then the glory of Yahweh appeared To all the people and fire came out from before Yahweh and consumed, the burnt offering and the fat on the altar.

And when all the people saw it, they shouted. And fell on their faces behold. The Living God himself had come to be among his people to do, what in all of his power in all of his glory. To bless them. Just like Aaron had said with his hands. Lifted up, from before, from in front of the altar, just like Moses.

And Aaron had said when they came out of the Tabernacle to the people, So God had put his name in in that place, he had come to the people and he had blessed Well, when it says, You always spoke to Moses saying, speak to Aaron. And his son saying, Is that just for Aaron and his sons?

In other words, Is it right? That you have many times sat in this room as we are concluding the public worship and I who am not Aaron. And I'm not descended from Aaron. In fact, I'm descended from the Egyptians as bad as that sounds in, in the book of Exodus much better to be an Egyptian in.

In the book of Isaiah. Although Exodus 12 has a mixed multitude coming out. Is it right for me who I'm not a descendant of Aaron or a? Yeah I'm not Aaron or a descendant of Aaron to raise my hands. And to bless you or rather to pronounce blessing upon you.

And the answer to that is Aaron's priesthood, wasn't meant to last forever. There is someone's priesthood who is that, is meant to last forever and that is the priesthood of the Lord Jesus Christ. This is why you don't call me or better not, and I'll correct you, if you do This is why you don't call me priest.

You may call me pastor or Shepherd, or overseer, or preacher or Elder or such names. The Bible gives Gives you for those whom the Lord has appointed to the office, which he has called me here, but you better not call me priest because Jesus is our priest. And when I lift my hands, and when I pronounce those things, it's not because I am the one who is blessing.

You It's because I have been called to be a mouthpiece of the Lord Jesus Christ. It's he who blesses you and this was something that he did when he had offered when he had finished offering the sin offering and the Ascension offering and the peace offering. Did all of the offerings that had ever been offered all just in.

Single stroke and one single sacrifice on the cross. Jesus had offered, not the shadow, but the Fulfillment the reality of all those things and not when he was leaving the Tabernacle. Because he offered himself on the cross and then entered into that reality that true Tabernacle of which the Earthly Tabernacle was a copy.

So, he wasn't coming out of the Tabernacle, he offered the sacrifice and he was about to go in. So, this is very similar to Aaron. Before he goes into the Tabernacle, once the offering has been offered and you can see Jesus here laying claim to his priesthood fulfilling. This Priestly Ministry, that no one takes unto himself, but the Lord had called him.

Uh, listen to Luke, 24 verse 40. Um, Sorry. Not verse 40. Oh, I used to mark my page. Luke 24 verse 50, and 51. And he led them out as far as Bethany. And he lifted up his hands. And blessed them. Now, it came to pass. While he blessed them.

That he was parted from them. And carry it up into heaven. The last glimpse of Christ. That his Apostles had on this Earth. Was him following the instruction for the high priest. Having offered the sacrifice now to communicate that God had come to them and God was blessing them.

And so, Luke, 24 50 and 51 is teaching us. Isn't it? That that which Aaron did for a temporary time for With that, which he did temporarily in anticipation of Jesus, Jesus has taken up in his final, fulfillment of the priesthood, and we too know Jesus, as the one who continuously from Glory, then is lifting up his hands towards us as priest and blessing us, he is continually interceding for us.

The blessing that he pronounced, as he was entering the Heavenly Tabernacle continues to come to us. And so when his sent ones, when his Apostle, Any of his Apostles or now Elders in in that spiritual Ministry that Ministry over spiritual things. That has come down from the apostles to the elders.

When his representative. Pronounced as a blessing, the grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Spirit, be with you all, amen. It is the Lord Jesus through his preacher who is pronouncing this triple blessing that we're going to be considering it's it's Uh, triple nature.

Uh, in our second main head. And so the Lord Jesus in his priesthood pronounces that and we are looking forward to When he himself literally makes his face to shine upon us when he himself brings us into the full Tabernacling with God. Listen to a couple excerpts from Revelation 21 and read you verse 3 and verses 22 and 23 and then Revelation 22 and verses 3 through 5.

And I heard a loud voice from Heaven. Saying, behold, the Tabernacle of God is with men and he will dwell with them and they shall be his people. God himself will be with them. This is toward them, which I'm going to be hearing and thinking about in the third part of the blessing.

And God will wipe away every tear from their eyes. There shall be no more death nor sorrow. No. Crying. There shall be no more pain for the former things have passed away. And then verses 22 and 23 of the same chapter, but I saw no temple in it. For the Lord.

God Almighty. And the lamb are its Temple. They said he had no need of the sun or of the Moon to shine in it. No Temple. No lamp. Stand also, no sun no moon. For the glory of God. Illuminated it. The land is its light. And the nations of those who are saved, Shall walk in its light.

And the kings of the earth, bring their glory and honor. Into it. And then a few verses later in Revelation, 22 verses 3 through 5. And there shall be no more curse. But the Throne of God and of the lamb. Shall sit in it and his servants shall, and it's from La truo, which is the word for liturgy shall serve him shall worship Him.

They shall see. And his name. Shall be on their foreheads. There shall be no night there. They need no lamp, nor light of the For the Lord gives them light. And they shall reign. Forever. And ever. So in Aaron's priesthood, which is anticipating, Christ's priesthood. The Lord is driving home to them.

What he had said, back in Exodus 20 and verse 24 that wherever he causes his name to be remembered, wherever he puts his name that through the means that God has appointed in that particular administration of the Covenant of Grace. It would not be. The means that are the main thing, but that God himself would come.

And God himself would bless them, indeed would be their blessing. And that is what continues. And that is what we hear and receive. When we are in the public assembly and are about to be dismissed, we are reminded that Christ continues to bless us from Heaven. Christ continues to intercede for us.

We will be concluding the public worship and leaving the assembly, but he dismisses us with his Blessing because because

Blesses. And that is the great thing that he has communicated to us in the public worship. That's the reason we dismiss with God's blessing is because this is what God has commanded and the Lord Jesus Christ continues to do this in his priesthood even through his ordained and called and sent preachers.

That's, It is important. That you remember, and Uh, or or if you disagree that, you come to be convinced. That the benediction is not merely a prayer. If it's a form of anything, it's a form of preaching. It is proclaiming upon God's people. What is true from God's word that in this place where God has caused his name to be remembered the Living, God has come to us.

And the Living God. Blesses us. So that's the first heading uh today, the church as the place where God puts his name. The second Our second theme is we consider this passage especially now in light of what we've heard about its connection to the priesthood of Christ and its connection to the ultimate blessing for which God has redeemed us in his son is that this is a trinitarian Old Testament blessing.

Now, it's not just because he says Yahweh three times and gives three parts to the blessing. That is definitely the clue for us, but it's especially in the relationship of this blessing. Yahweh bless you and keep you Yahweh, make his face to shine upon you and be gracious to you.

Yahweh lift up his countenance and it's about time that we start saying turn here because it's not the word for lifting. It's the way for turning. The always turn his face towards you or turn his face upon you. Yahweh turn his countenance upon you and give you peace. Uh, this follows the same pattern and actually blesses with the same things.

The grace of the Lord Jesus Christ and the love of God, and The Fellowship of the Holy Spirit, be with you all. Because in everything that God does outside of himself. So in every way and in every action in which God interacts, with the creature, when he interacts with you, all three persons interact with you, We must never think that the Living God is somehow divided or separated.

And so, yes, it is the grace of the Lord, Jesus Christ, the grace of the son, but it's also the grace of the father. Is also the grace of the spirit. All that God is for all that. We need him to be especially the blessedness of God. And the blessing of God, for those who deserve only curse by Grace, you have been saved out of yourselves.

It is the gift of God, the blessing of God, for those who deserve only curse, and also the power of God, for those who have only weakness, my grace is sufficient for you. For my power is made perfect in weakness. Just the grace of the. It's the grace of the son and the grace of the father, and the grace of the spirit, but especially by what the son has done in becoming man, so that we might be United to him.

Who is true man? And we might become true humans. Finally fully for the first time because we fell in our first father. Adam We came into this world with a Fallen Humanity. And it's only when you come into the last, Adam and become part of the new Humanity. So, there is something unique that the sun has done in his human nature.

But it's still the grace of God, the Father, as well and the grace of the Holy He says the love of God. It doesn't, it doesn't even say in second Corinthians 13. 14, the love of the father and that used to bother me. I was like, this is a very eternitarian because it says Jesus Christ and it says the spirit, but it doesn't mention the father.

Well, that was because my theological understanding was small and I didn't understand that. Whatever God does with his creatures. All three persons operate together as as one, there is no separation in God. This is what we call the Opera, add extra, the actions outside of himself, that God does Uh, and so when it says the love of God, it is the love of the father.

For God. So loved the world that he sent his son, but it's also the love of the son. And this, we know, love that he gave himself up for us and it's the love of the Holy Spirit, who is the one who Romans 5 pours out and it uses the language for drink offering gushing all at once.

Except for you have an inexhaustible Supply so it's the drink offering isn't emptied, it's perpetual and all of that gushing and force the Holy Spirit, pouring out the love of God in our hearts. So the love of God and The Fellowship of the Holy Spirit, the communion the shared life of the Holy Spirit there.

In second Corinthians 13, verse 14. And of course it's not just fellowship with the spirit. Isn't that one of the, the great blessings that Jesus says that if you have the Holy Spirit, if he's with you and he dwells in you. And and by his ministry, his word is abiding in you the father and the son will also come and make their home with you.

And so it is The Fellowship of the father and it's the fellowship of the son, not just the fellowship of the Holy Spirit. And all that to say is that it's Yahweh You could rightly because of this this biblical this true Doctrine of the actions of the father and the son, and the Holy Spirit, you could rightly paraphrase.

Second Corinthians 13, verse 14, the grace of Yahweh. And the love of Yahweh. And The Fellowship of Yahweh. Be with you all. Uh, amen. Uh, and so Here as we see, Yahweh bless you and keep you that Yahweh make his face shine upon you and be gracious to you.

You may lift up his countenance upon you and give you peace. Although the Lord reserves the great display of himself, the final and ultimate clear clearest display of himself for the sending of his son into the world and he honors his son by making his Triune character, his Triune Try in nature most clear at that point, it's not like he began to be Triune When the sun became flesh.

This is the Triune God. In Numbers chapter 6 and so the name that he has put upon us, you look at verse 27. So they shall put my name on the children of Israel and now you have been baptized into what name? What name did he command to be put upon you, the Father, the Son, and the Holy It's an appropriate, correct paraphrase in Numbers, chapter 6, to say the Father, the Son, and the Holy Spirit, bless you and keep you The Father, the Son, and the Holy Spirit make his face to shine upon you.

And be gracious to you. The Father, the Son, and the Holy Spirit, turn his countenance upon you. And give you peace. And so, In those ways, we can see already that these are very much similar blessings. Almost indeed the same blessing. Because when he says the grace of the Lord Jesus Christ, all that God is And has in himself for all that we lack and we need him to be.

God is promising to be our blessing and our protection. It's the same thing that in Genesis 15, Which you probably more famously know, for verse six, Abraham believed God and it was counted to him for righteousness. Well, what did he believe God about? Well, he believed God about the seed.

Well, what was the seed doing that seed singular? That is, that is Christ is Galatians teaches us to read and interpret Genesis 15. Well, you remember, in Genesis 14, there had been a World War and there was one There was one Alliance of Kings, led by a man named kador Leomur a king named kudor leoma, and there was another Alliance of Kings.

Led by the, the king of Sodom and kedorelei omers guys, won their Alliance won. The problem with that for him, Is that God's work of redemption in the world? At that moment was centering on a man named Abram and that man's nephew had been captured by the cadore Leomur Coalition and been taken away and so Abram by God's help with just men of his own house had gone and defeated by himself with his household, and his men, the Victorious, armies of the World War.

Then when he came back before, the king of Sodom was able to get to Melchizedek, we won't take the time to explain why we have concluded this, but this pre-incarnation appearance this christophany. Of the Lord. Jesus Christ, the king of righteousness. And, Now he's at a king of righteousness, and the King of the city of Peace, the king, the king of Salem.

He comes and he blesses Abram and he gives him bread and wine and And there's a lot there. Uh, but he blesses Abram from God most high. So that when the king of Sodom comes and Abram says, You know, I have sworn before God, most high. I'm now going to take a thing from you because I want everyone to know that he alone is my blessing.

It's a very high risk move by Abram. He's just made enemies of the winning military Coalition from the World War and now he's going to offend and make enemies of the other Coalition. The the king of Sodom and his Coalition and so it's in the wake of that, that at the beginning of Genesis 15, God comes to him and he says, do not be afraid Abram.

I am your Shield. And you're exceedingly, great reward. Yahweh, keep you. And Yahweh bless you. The Lord is your protector, your keeper, and the Lord is your blessing, praise God. That he gave us to have it on the same day as laying up and treasure in heaven this morning.

So he says the grace of the Lord Jesus Christ is all that God is Unto you. For all that you need him to be Yahweh, bless you and keep you in the second place. Then Yahweh make his face shine upon you and be gracious to you in this word gracious, especially meaning favorable we've already connected, his making his face shine upon them to that, which was communicated, uh, by means of the lamp stand and, uh, within the Tabernacle and that which is communicated in Revelation, 21, and 22, which we read a more a moment ago, but all of the favor and blessing the pleasure of God in you,

Is pleased with you.

Like he is pleased with his son. He says of his son. This is my beloved Son with whom. I am. Well pleased that is The Shining of God's face and the graciousness. The favor of God that belongs rightly to the Lord Jesus but when he brings you into Union with Christ, you are beloved by God with his love for his son.

God takes pleasure in you with the pleasure that he has in his son. The second part of this blessing corresponds, exactly to the second part of the apostolic blessing in second Corinthians 13, verse 14? Or shall we? Say, Christ's high Priestly blessing in second Corinthians 13 verse 14. The love of God.

And then in the last place, Yahweh turn his face upon you. And this isn't just the love of God. The Delight that he has in his people and his favor towards his people. This is his fellowship with them. Yahweh turn his face upon you. We handled this uh, this passage in part when we uh when we had our lesson on the Theology of faces.

Remember when the magister was trying to tell us to be masked and worshiped, right? No faces are important. God created faces to communicate something between us and God created faces because he uses as uses it as a picture of something that that Now with his face upon us and now that God has a face, the face of the Lord Jesus Christ.

Even his human face. He's still a Divine person and so it is unto us the face of God. When it says in Revelation, which we read a few minutes ago, they will see his face. You will see the face of God because he took one. As part of becoming your sacrifice as part of becoming your priest.

This is one reason why we would never Make a so-called image of God, the son. When the blessedness, the climax of the of the high Priesthood blessing here and in the fellowship that uh, that we have by the Holy Spirit. And with the Holy Spirit there, the climax is Yahweh.

Turn his face upon you. And this is the blessing that God has within himself. Father, Son and Holy Spirit living from all eternity is one God in fellowship with himself. So, that John 1, 1 says the word was with God, but the preposition that is used for with there, is not Mata with God, it's pros, facing God and then John, 1 2 again.

And it says the Word was with God. And then first John 1:2, and it says, was with him from the beginning. It's also cross facing A god of Fellowship within himself. And in his Redemption he brings not just creatures. But Sinners that he had to redeem by means of himself into the blessedness.

Of God himself facing. God or better here is facing us turning his face upon us forever. And then his turning his face upon us. He gives us peace He gives us Shalom. He gives us wholeness and fullness everything that we were created for to be. To be fulfilled. Every need that we have to be met with abundance and generosity but not just peace with the creature.

But the wholeness and the fullness. Of the fellowship that we have with God. That of which that golden table with its show bread and The Fellowship of the table table service and the Tabernacle was such a small picture that of which we have a better picture in the bread and the cup that communicate to us our fellowship with the Living God in our Union with the Lord Jesus Christ.

Yahweh turn his face towards you. And give you peace. The Lord, give you a shared. With God. And so our blessedness and the full enjoyment of God, was the point, the end the goal of all creation, And is still the goal of all Providence and all Redemption. And when the Lord Jesus had finished offering his once for all sacrifice.

As he was departing as he was ascending into the react, the real Tabernacle, the true Tabernacle of which The former was a shadow, a copy. He did so with his hands, lifted Blessing his, his Apostles. So that we might know that he continues to do that now. As our high priest.

While he was blessing them. He ascended. And disappeared from them, may the Lord, give you to know Jesus as your priest and your God. Who comes to you? And blesses, you Amen, let's pray. Thank you, Father. Forgiving your son to be our priest. And forgiving yourself. To us in him.

That wherever you have, put your name. You come. And you yourself bless us. We pray for the help of your spirit. For we know that this is perceived only by And we can hardly tell O Lord. How gladdened and strengthened we would be In our very existence and all of our life.

If we. That you had come to us and blessed us, but indeed, that's what you have done in the Lord Jesus. And so, please keep helping us by your spirit and grow Us in the grace of the Lord Jesus and the knowing of the Lord Jesus. We ask in his name, amen.