

## Numbers 6:22–27

### The God Who Comes to Us and Blesses Us

**Friday, March 29, 2024 • Read Numbers 6:22–27**

*Questions from the Scripture text: Who spoke to whom in v22? To whom was he to speak (v23)? What is he to explain how to do? To whom? In Whose Name are they to speak (v24–26)? What are the first two things that YHWH says He does to them (v24)? What are the next two things (v25)? What are the last two things (v26)? What are they doing when they pronounce this blessing (v27a)? What will the Lord do (v27b)?*

**What is the priest commanded to do to the people in the worship?** Numbers 6:22–27 prepares us for the evening sermon on the Lord's Day. In these six verses of Holy Scripture, the Holy Spirit teaches us that **the Lord's appointed worship leader must pronounce the Name of God upon His gathered people, because He Himself will come to them and bless them.**

What the Nazirites delighted in—the Lord Himself and the opportunity to live in fellowship with Him—is something that belongs not just to high priests, not just to Nazirites during the time of their separation, but ultimately to all God's redeemed. The point of His creating and redeeming them was to come to them and bless them.

This is what He does wherever He puts His Name: He comes to His people, and He blesses them. This was true of the altar of earth (cf. Ex 20:24). Then, when the tabernacle was fully inaugurated, Aaron pronounced blessing (benediction) upon the people, confirming to them, from both the altar and the tabernacle, that the Lord indeed had come to them and blessed them (cf. Lev 9:22, 23).

Now, following the instruction for the Nazirite vow, the Lord establishes this as a perpetual command for Aaron and his sons. Because YHWH is determined to bless His people, they are under obligation to put His Name upon them. After all, they are the shadow of which Christ is the original. In His priesthood, He blesses God's people. But He didn't pronounce the blessing after exiting the tabernacle. He has entered and stayed in the true tabernacle of which Moses's and Aaron's was a copy. But immediately before ascending, He lifted up His hands and blessed His disciples (cf. Lk 24:50).

And from heaven, through His preachers (apostles, elders, etc.), He continues to pronounce blessing upon His people. 2Cor 13:14 gives a slightly different form, but it is much the same blessing in substance:

YHWH bless you and keep you (v24). The grace of the Lord Jesus Christ be with you all (cf. 2Cor 13:14). The first part of the benediction pronounces the life and strength of God both for our flourishing (the Lord bless you) and protection (and keep you). All that God is for all that we need Him to be: grace. The grace of the Lord Jesus Christ

YHWH make His face shine upon you, and be gracious to you (v25). The love of God be with you all (cf. 2Cor 13:14). That which was displayed via the lampstand: the shining of God's smile upon His people. The love of God and the knowledge of His love. This is what we come into, when the Spirit makes us to know the Lord Jesus as Creator—He makes the light of the knowledge of the glory of God shine in our hearts in the face of Jesus Christ (cf. 2Co 4:6).

YHWH turn (more literal translation than "lift up") His face upon you and give you peace (v26). The communion of the Holy Spirit be with you all (cf. 2Cor 13:14). This turning of the face is what God has within Himself from all eternity. The Word was facing (more literally) God (cf. Jn 1:1, 1:2), facing (more literally) the Father (cf. 1Jn 1:2). That which was displayed by the table and the showbread: fellowship, shared life. The blessing is the peace, the shalom, the wholeness and fullness that comes of a shared life with God. The peace (all the blessing that we could have) that comes by His grace (all that He is for all that we need Him to be). The peace in which God Himself dwells from all eternity in His own shared life within Himself. It is a fitting climax to the benediction.

Putting the two benedictions together, we can see that truly they are the same in substance. And this is not surprising. The Lord has always been triune, reserving the fullest and clearest display of Himself for the coming of the Son into the world. All of the blessings come from each of the Persons of the godhead. And all of them have only ever come in the Lord Jesus Christ. There was not some other way of being saved in the Old Testament. It was always Christ. And there was not some other ultimate blessing in the Old Testament. The ultimate blessing has always been full blessedness in fellowship with God.

God is redeeming sinners to bring them into the blessedness of God—into God's grace, love, and fellowship. The faith of believers in this life is feeble and needs much strengthening. So the Lord commands His servants to put His Name upon them in the worship. The servant pronounces the blessing, but it is God Himself Who comes to them and blesses them (v27). When you hear the blessing in worship, dear Christian, remember that the servant may be pronouncing the words, but it is God Himself Who comes to you and blesses you.

**What is the great blessedness offered to you in the gospel? How does it come to you? What lesser blessings are you tempted to go after with your heart and life? Where does God declare this blessing to you instead? How will you make use of the benediction that is declared upon you in the public worship?**

*Sample prayer: Lord, thank You for creating and redeeming us to be brought into Your own blessedness. Unto that end, grant unto us Your grace, love, and fellowship we ask through Christ, AMEN!*

**Suggested songs: ARP15 "Within Your Tent Who Will Reside?" or TPH24B "The Earth and Its Riches"**

**(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](http://hopewellarp.org))**

Number six, verses 22 through 27. These are God's words. And he always 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. He off. I bless you and keep you. Yahweh make his face shine upon you.

And be gracious to you. Your way lift up his countenance upon you. And give you peace. So, they shall put my name on the children of Israel. And I will. Bless them. Hey man, this ends this reading of God's inspired and inner and twerked.

Back in Exodus chapter 20, when the Lord Finished Gathering his people. To himself at the mountain in Sinai. And had made the initial. Declaration of his Redemption of them, and their Covenant with him and belonging being bound to him. I am Yahweh, your God who brought you up out of the land of Egypt and so forth.

He had declared his law to them. Um, They had responded. In fear at the greatness of the Lord and the greatness of his word and they weren't wrong. For indeed, apart from the righteousness and sacrifice of an appropriate substitute which would not be bulls and goats. But ultimately The Son of God.

Being near to God and even hearing God. Uh, would be a cause of death for them. Uh, and And so, the Lord Uh, not only Gives to them to have Moses. Uh, come near but he uses that moment as a time for a warning and a promise of a blessing.

He says, in Exodus 20:2 the warning. You shall say to the children of Israel. You have seen that I 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. Uh and so he's reminding us that if he chooses to come near by his voice, we must not come near in any other way.

We must not add anything. Uh, to the worship of God. And so there's warning But then here is blessing, that is attached to coming to God in the right way. Which is not just the right procedure. And so, Uh, in the time of Leviticus and numbers. Through the Tabernacle and the different appointed sacrifices and so forth and the

right procedure for us.

Now, is the reading of God's word and singing of God's word and praying of God's word, preaching of God's word Lord supper. And so, uh, on not the right procedure, not just the right procedure or merely the right procedure, but the right way, which is the Lord Jesus, it was ever the Lord Jesus.

Through whom they came prospectively even before he entered into his priesthood, which replaced the aaronic priesthood and we come through the Lord Jesus. He is the way. The truth and the life we come through the new and living way. That is his flesh. But when we come to go on in the right way, there is this amazing blessing.

And so verse 24, he gives them The right way. Even Um, Before the bronze altar of the Tabernacle and so forth. He says 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. And so, at that place, God was giving them his name and coming to them himself and blessing them himself, even through the instrumentality of that altar of Earth and the offerings that they were supposed to offer. Which is one of the reasons why when Moses goes up and they suddenly make the calf as a way of worshiping Yahweh and having a feast to Yahweh.

So, Dreadful Because God himself, had promised himself to come to them. And to bless them. And now that he has made this new Tabernacle procedure, For them and it's fully instituted. Uh, he Concluding it. With this blessing. That is commanded to Aaron.

This blessing. That is commanded to Aaron and to his sons to pronounce to remind them.

And now that he has made this new way of the Tabernacle, He commands, this blessing of Aaron and Uh, to Aaron and his sons. To pronounce upon the people that it's not just that they have right to worship procedures but that God himself. Is with them. God himself proclaims his name to them and puts his name upon them.

And God himself. Is the one.

And God himself is the one. Who blesses them? And so he says, and Yahweh spoke to Moses saying speak to Aaron. And his sons saying, this is the way you shall bless the children of Israel, and then he pronounces the blessing. And he says, so they shall put my name.

On the children of Israel. And I will bless them. And you remember the first time they fully used the Tabernacle how finally Moses and Aaron could go in and Moses and Aaron could come out. And before they went in from the altar where the fire had come out and God had made display of himself in the fire.

You remember? Uh, they blessed them. Aaron blessed. Them from the altar. And then when Aaron and Moses went in and there and when Moses and Aaron came out again, Aaron blessed them. When they came out, the blessings of the altar, the blessings of the holy of holies, the blessings of The Shining of the lamp, the blessings.

Of The Fellowship of the table, not that the lamp or the table were anything, but that They communicated the favor of God and The Fellowship of God. All of these blessings were genuinely theirs outside the Tabernacle. And so we can see how this is connected to the nazirite vow because as we heard last week and the first 21 verses of this chapter numbers chapter 6, one of the great features of this was that an Israelite could have this season of life in which they were so consecrated to God, that they had to maintain.

The same level of ceremonial cleanliness as the high priest himself, but they couldn't enter the Tabernacle. They couldn't attend to the table with a fellowship, they couldn't attend to and be shined upon the by the lamp. With its favor. They couldn't go beyond the Veil where the Lord made the glory of his presence to sit enthroned upon.

The cherubim. And so, The Priestly blessing and answers to the people, not just to the high priest, not even, just to those who are in the midst of a Nazirite vow, who are in that season of meditating on God's favor and God's Fellowship and Holiness unto God, and having God dwell with us, But to all of God's people in the worship assembly, That the blessedness of having God come, God himself, common God himself blessed is theirs through the Salvation.

The Redemption that God has designed for his people and by which God brings his people near to himself, not just out of Egypt, but near to himself not just Saving you from your sin and your guiltiness. But bringing you Excuse me. Not just saving you from your sin and your guiltiness, but bringing you near to himself.

That he himself would come to you that he himself would bless you. That he himself. Would be your bless. And so, Uh, this is pronounced. Uh, over and over throughout the Old Testament period. They're hearing this triple blessing. Yahweh, bless you and keep you. That he would be the one who sustains you and protects you, Yahweh be gracious.

Uh in other words Yahweh make his face shine upon you and be gracious to you. Um, that not only would he give them the grace of strength and Um, and protection bless you and keep you fruitfulness and protection. But that he should give them the grace of knowing his love towards them.

His face shining upon them, and being favorable towards them. So the Lord sustaining them and protecting them by his grace, the Lord loving them and showing his favor on them in his grace. And then also not just shining his favor upon them. Uh, but even the Lord's fellowship with them.

Here we have the Lord lift up his countenance. Upon you but it's actually the word for turn the Lord, turn his face towards you. Or upon you? And give you peace. So that these blessings do not come. Um, merely from a distance but interactively and relationally in fellowship with God.

And so you have this three-fold blessing. And, We do not know how much Moses for instance, understood of the Triune nature of God. We do know. Of course, the God has always been Triune and God knew and God gave this blessing so that when the Lord Jesus comes and reveals himself as the son, who is the word, who was not, just God.

But with the word was with God and the preposition, by which the Holy Spirit tells us that and the from the pen of John, the Apostle, John the Evangelist John, the Prophet he gets to be all three. Is the word for facing. And so when you read in John chapter 1, the word was with God.

It's literally saying the word was facing. And so what is really being described here? Is a blessing of the Triune God father, Son and Holy Spirit in which that Fellowship that he has within himself. Is now projected out of himself and he brings us into his own fellowship. And so there is a triplet here that is intentionally, try in.

Which is one of the reasons why, when the apostolic blessing is pronounced, for instance, at the end of second Corinthians, it says the grace of the Lord Jesus Christ. The strength and life and productivity of the Lord Jesus within you. The strength of the Lord, Jesus to protect you, the Lord bless you and keep you.

Jesus is the Lord and it's his grace, that blesses us is his grace that keeps us the grace of the Lord Jesus Christ, and the love of God. That God shines his light, his favor, his love upon us, he makes us to know. Um, Has dispositioned towards us. This is what the spirit does for us when he removes the veil from our heart, and he gives us life spiritual life and he gives us Faith to believe into Jesus Christ.

And just as he made light to shine in the darkness at the creation and God said let there be light. So also he makes the light of the knowledge of the glory of God shine in our hearts in the face. Jesus Christ. So that we know the father in the son, And he shines his love his favor.

Uh, his being for us, his smile upon us. Uh, he shines it upon us. From the father, in the son. So the grace of the Lord Jesus Christ, and the love of God, or the Lord bless you and keep you the Lord, make his face shine upon you, and be gracious to you.

And then the last part of that blessing in second Corinthians 13, The grace of the Lord Jesus Christ and the love of God and the communion. The fellowship, the shared life. Of the Holy Spirit be with you all. That not only does God smile upon us in love, but he turns his face towards us in Fellowship so that our living is a face to face living with God.

Walking with God fellowship with God, for which he has, especially given his holy spirit to be with us called along our called alongside us. He is the paraclete and even to dwell in us. The Fellowship of the Holy Spirit. Yahweh, Turn his face towards you. And give you peace give you Shalom.

This is not just the absence of hostility or the absence of turmoil. The word Shalom and to a lesser extent but especially since it's translating Shalom in the Greek New Testament irene the Greek word for peace but the word, Shalom, meaning wholeness and fullness and every possible good thing which is the result of having God himself, be the one who takes care of you.

The one who smiles upon you, the one with whom you have fellowship that he takes everything that he is. He bends the whole of himself upon you for everything that you need him to be. All that God is for all that you need him to be this indeed is the great blessedness.

And so very much the Triune blessing that we hear sometimes the grace of the Lord Jesus Christ and the love of God, and the communion, or the fellowship for the sharing. Of the Holy. Be with you all. Is the aaronic blessing, understood more fully Yahweh bless you and keep you Yahweh.

Make his face shine upon you and be gracious to you. Yahweh lift up his countenance upon you and give you peace. For indeed, all of it, is blessing from the Triune God and in The Triune God. So we have this wonderful trinitarian triplet here even if those who first received, it did not at first understand how marvelously trinitarian it is.

But praise God, the Lord Jesus says, the great display of God is not merely a display of the son, the second person of the godhead, but the one in whom we know are Triune God and all three persons. Of the godhead. And so the very Fellowship of, of the godhead, Uh, pronounced upon us turned towards us and indeed our great high priest has pronounced this blessing himself.

Not after he came out of the Tabernacle for he is still there. He is still sitting on the throne of Heaven. Uh, but in Luke 24, when the Lord Jesus is ascending in verse 50. It says that as he is ascending, he turns his hand, or he lifted up his hands.

Uh, to his disciples. And he blessed them. Now, we don't know whether he used the form. In number six, Yahweh bless you. And keep you yah and make his face shine upon you and be gracious to you. You always lift up his countenance upon you and give you peace or perhaps the form in second Corinthians 13.

The grace of the Lord Jesus Christ and the love of God, and The Fellowship of the Holy Spirit, be with you all. Or perhaps he used some other form, but we do know, of course the substance Because how can there be? Any other blessing or any greater blessing? Then the blessedness of the Triune God.

Who has made not only the way for our Redemption from That from which we needed to be saved, but he has made the way. For our Redemption, unto him to be bound to him to be blessed by him to be blessed in him. To be blessed with him. To be blessed facing him.

And with him. Facing us. And so that which the Nazarite might have in that extended season of meditation upon the Lord and consecration to worship and so forth. Might have been convinced of. Um, Uh, to some measure and understand stood, a little bit of The Lord. Now commands to be put upon his people as a whole.

And the time of Aaron and which has been given to us in more fullness during the time of the priesthood of the Lord Jesus Christ, This is what you were created for. This is what you were redeemed for. That the Lord would be your blessing. In all of your life.

And forever. A lot to pray. Our Father in Heaven. Please forgive us our sin. That grants that the work that you have begun, you will bring to completion until the day of Christ Jesus. We look forward Lord to that day. In which we will know the reality. Of this blessing about which we have heard.

But we pray Lord that even before we come to experience the reality, You would make us to know it by faith to know you by faith. Grant to us that by your grace. Not only. Would we be protected from that, which is outside? Uh, but even and especially Protected from cleansed from our own sin.

So that we might live by your grace so that we might live by faith. So that even it might not be we who live, but Christ, Who lives in? And so give us to know your blessing and to live by your blessing. We ask in Jesus name, Amen.