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SUMMARY KEYWORDS

Isaiah 61, Kingdom of God, vengeance, resurrection, Deuteronomy 6:4, eternal redemption, Messiah, covenantal relationship, census, sacrificial life, providence, new covenant, redemption, Holy Spirit, faith.

Well, we are going to be looking at a scripture that the best way that we can describe it is a census, so people are going to be counted. Now we need to realize something, and that is in the Scripture, a census has a unique word that really speaks to it, and that word is to lift up. And we'll see this in a moment. So what does that mean? To lift up, and the implication is to lift up one's head. Well, there's two things. Number one, this census is an opportunity for people to be recognized by God. A census what it's taken God is going to recognize those people who participate in it. And how do we participate? Well, we don't count individuals, but we count the things that are given by individuals. So sometimes, for example, a half shekel is given, and this half shekel represents. So you call and count those who are givers, and you know how many people are responding? And it tells us something, and that is that we are called to respond to the instructions of God. We are called to be lovers of a sacrificial life, those who are not thinking about what we want, but what we are called to do, to demonstrate our faith in God. Secondly, this word to lift up one's head, is also an idiom in Hebrew for comfort. So God is going to acknowledge, and how does he acknowledge? By comforting his people, bringing us into His purpose as his plans, so that we had the privilege of participating with God. Well, with that said, I would invite you to take out your Bibles and look with me, if you would, to the book of Numbers and chapter 26 now you might recall that last week, I read a verse that for most English Bibles and bibles of most languages, it did not appear in chapter 25 and I'm speaking about verse 19 in most languages, chapter 25 only has eight verses. And what they do is they take the 19th verse and they attach it to verse one of chapter six. So I want to go back and read this verse again in my Bible, in the Hebrew Bible, there is indeed Numbers chapter 25 and verse 19, where it says, And it came about after the plague. And we see here that this forms a transition, and therefore after that, we move on. And we see in verse one of chapter six, at least in my Bible, where it says, And the Lord said to Moses and to Aaron, the son of Aharon, the priest, saying, so we have this formula that speaks to Revelation, and what is God going to tell the people through this revelation? Well, let's press on. Look, if you would, to verse two. We have the phrase *su et Rosh*, which means lift up the head of all. And we have a word most Bibles will say congregation, but it's a word that is derived from the Hebrew term for witnessing. So it speaks about those who are bearing witness to their faith, their covenantal relationship with God. So we read in verse two, lift up the head of all, or every witness of the children of Israel from 20 years of age and over of the house of their fathers. And then we have something *Kol yod se tseva* by Yisrael, which means all who go out, and we have the word for Army in Israel now. Let me just simply say something we have seen in Israel right now. If we talk a moment about politics, there's something that is very controversial. And what is that? And it ought not be. And it's this, it's called *gius*, which means to put yourself into the army

that you choose to go in. So we speak about the Scott gius, which is basically the place that you go to enlist in the army. And what we find is there is a significant percent of the Israeli populace that doesn't do this. And what are they, the so called most religion. And what I would say to you is this, that these religious ones really are not following what they should. Because when we look at the Scripture, in order to be encouraged, in order to be acknowledged by God, what do you have to do? Well, we just saw it that you have to do something, and that is everyone who goes out, and the implication at savah army in Israel, so everyone who goes out. And the implication is, with the army in Israel, they are acknowledged by God. If you don't, then you're not going to be counted among the people of God. And unfortunately, today, it's become a quite normal practice to exclude religious, the most religious from military service, and this is not biblical. Now, here again, I don't care whether this is popular or not, that's not what a Bible teacher is called to do. A Bible teacher is called to speak truth, and however people want to respond to that, that's between them and God. But what is not compromising is to share something that is not in the Scripture and act like it is. This is not what a true Bible teacher does. Let's press on look, if you would, to Verse three

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and Moses spoke and Eleazar, the priests of them, in the plains of Moab by the Jordan. And this is by Jericho saying, so we have this location. Notice what it says in the plains of Moab by the Jordan. This would be the Jordan River. And the implication is close to Jericho saying. And we just have a similar statement from 20 years of age and over, just as the Lord commanded Moses and the children of Israel, the ones who go forth from the land of Egypt. Now this is important, because this expression to go forth from the land of Egypt. Well, what allowed them to go forth from the land of Egypt? Very simply, the blood of the Lamb. So these individuals had a redemptive relationship with God, and through that redemptive relationship, they entered into a covenant. And here's what's important, that covenant was manifested by an action, and what was that spiritual warfare going out to fight? And what we find here is biblically, those who would not join the army, they were not part of the people of God. They were not part of the children of Israel. Let's move on. Look, if you would, to Verse five, Reuven, a firstborn of Israel, the sons of Reuven hanok from the family of the hanokki Now what we see here is that I'm not going to translate it like most Bibles will and always add the ites. I'm going to just read it as it is in Hebrew. But understand this last part. Where we see here, for example, we would go and we say, ha, ha, this E on the end represents the ites. So then it says, Lei, follow of the family of the PA, Lu, I here again, this I, or E on the end represents these ites. Then we have look at verse six, lecheron, from the family of ha chatroni, so the same thing le Carmi, the family of the karmi. Verse seven, these are the families of the Reubenites. They were according to the counting and how many were they? It says here, 43,730, so this is the first number. Let's move on to the next family. Look, if you would, to verse eight and the sons of falu eliaf And the sons of eliaf, namul ve dattan and Aviram. It is the tan and Aviram, the ones who were called of the witnesses or the congregation which incited against Moses, and that's that word to incite against Moses and against Aaron in the witnesses of Korok, those who were part of the congregation of Korok when they incited concerning the Lord. Now this word for incitement is really it's a word where, if you understand it, it has to do with setting a fire. Why? Well, it's speaking about destruction. When fire burns, things are destroyed. And this is what's being emphasized here in this passage of Scripture, that there's going to be destruction. Move on to verse 10, and the land open up its mouth and swallowed them and korak with the death of the witness, when the fire, fire devoured 50 and 200 so 250 men, and it became notice this Ness a miracle. Now, miracles

have a purpose in the scripture, and the purpose of every miracle is to confirm biblical truth. So these individuals, who are part of Korah, what were they they were disobedient, and therefore a miracle happened to confirm what does God do? Well, when we are disobedient, when we are rebellious, when we are insightful, against God and the servants of God, we can expect a response from God, a miraculous response. Let's move on to verse 11, and the sons of Korah did not die. So we find something he died, those who were part of his assembly, those who were witnessing in a similar way to Korah, they died. But it says here in verse 11, the sons of Korah did not die. Let's move on to verse 12, and the sons of Shimon from their families of nemuel of the family of ha nimueli And the next one, Yamin, from the family of the Yamini. And then we have yachin from the family of the yahini. And then in verse 13, le zerach of the family of ha zarchi. And then we have Shaul from the family of the shauli. Verse 14. These are the families of Shimoni. And we have here shenaim deathrim, which is 22,000 and then we have mattai 200 let's move on now to verse 15. Bene God. So the sons of God according to their families. And we have siphon from the family of hat, siphoni. And then we have Hagi of the family of Hagi. And then we have Lei. Shuni, from the family of ha shuni, verse 16, to osni, from the family of ha osni to Eri, of the family of the Eri. And then in verse 17, la ARod of the family of ha arodi, and then the next one, le arali, from the family of the arali. Verse 18. These are the families of the sons of God, according to their senses, and how many were there? Are be im Elif, ve hamesh, me ot so 40,500 now we're ready for verse 19 and the children of Judah, er ve o nun, and what happened? There's two of them. But notice vyamat. What does that mean? And he died. Now we have an interesting thing, and we learn something from this. Now we have a plural subject. Two individuals were mentioned, and we would expect to have a plural verb, but we don't. We have a singular verb. What is the message here? Why? Now people would argue and say, that's not good grammar. Well, that may be, but it's good biblical truth. Why? What that shows us having a plural subject but a singular verb? It is to teach the one who is studying the scripture that these two had something in common, and what was that they both did what was evil in the eyes of the Lord. So that is why we have these this singular verb, even though we have a plural subject, it goes on to say er and Onan in the land of Canaan, meaning they were killed in the land of Canaan, verse 20. And it came about that the children of Judah, according to their family, to Sheila of the family of ha shelani. And then we have parrots from the family of HA parti and zarach of the family of ha zarchi. So we have a consistency here with that E on the end to show the ites and then the the definite article before the name, showing that we're talking about this group of people. Let's move on to verse 21 and the children of Peretz. They were of chezron from the family of ha hertzni,

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of hamul, of the family of ha hamuli. These are the families of Judah according to their number. And it says here that there was 76,500 verse, 23 of the sons of yisakhar, according to their family, we have Tola of the family of ha tolai. And then we have fu VA of the family of HA funl. And then in verse 24 we have yeshuf of the family of ha yeshuvi. And then Shimron of the family of hachimroni, verse 25 these are the families of yissachar according to their census. And it says here that there was 64,300 verse 26 and the children of Zebulon, according to their families, there was first sarend or sered of the family of HA Sardi and alone of the family of ha eloni. And then there was Yach leel of the family of ha yahleh And verse 27 these are the families of ziviluni, according to their counting. And we have here 60, 60,500 let's move on to Joseph, where it says And the sons of Joseph, according to their family, and we have two of the key children, Menashe and Ephraim. Now these two became tribes in and of

themselves, and it shows the preference of Joseph being used by God. Joseph suffering so much, but nevertheless, God was always with them. Therefore, his two sons, as we see here, Manasseh and Ephraim, they became tribes of their own. Let's move on to verse 29 and the children of Manasseh were Machir of the family of HA Mehari and Mahir of the family of Gilad of Gilad and a family of ha giladi Verse 30 these are the sons of Gilad e izzar of the family of ha irzi. And then we have helek of the family of HA, hauki, verse 31 and asraeli of the family of HA, Asra Eli and Shechem of the family of ha shekmi, verse 32 ush, medah of the family of HA Hashmi, Adi and hepher of the family of ha herfi. And then we have someone that is mentioned specifically in the Scripture. We have the name UTZ lafchad, the son of her, there was not sons, but rather daughters. And the name of the daughters were of so lafchad, mahlah Noah, heglah, milkah and terza verse 34 these are the families of manasseh, according to their counting. And we see here that there was 52,700 Well, let's move on to verse 35 these are the sons of Ephraim, according to their families, we have Shu talach of the family of HA Shu talchi. We have Becher of the family of HA Bahri tahan of the family of HA tach Tahani, verse 36 these are the families of shootalah le Aaron mishpachat Ha aaroni. These are the families of the sons of Ephraim according to their counting. And we have 32,500 these are the sons of Joseph according to their families. Now let me simply say that dealing with a genealogy isn't always the most interesting. I get that it's obvious, but nevertheless, this is indeed the Word of God, and it was the Holy Spirit that inspired Moses to write down these words, because they have purpose, and we see simply that God is a God of order, and God remembers everyone, everyone who has a giving heart, everyone who wants to serve, everyone who enters into a covenant with God. God is going to remember this one. He's not going to forget. He's not going to ignore he's not going to be careless. But what can we expect? We can expect the providence of God. Now, recently, I've been talking about that word providence in Hebrew. It's the term hashtag. What does that mean? What is the providence of God? Well, God's providence is, if we look at it in Hebrew, it is his personal supervision. Now, I find great comfort in that meaning this, whatever is going on in my life, God knows. First of all, God knows all things, but God is my personal supervisor. And what that means is this, and it's true for every believer, everyone who has entered into a covenant, and specifically the New Covenant, we should be expecting God's supervision, and God is watching, and God is going to act, move and behave in order to do what Well, what we talked about earlier tonight, and that is to bring comfort to his people. This is first and foremost what God is doing. He is watching us because when we are going through a problem, when we need deliverance, when we need some help, when. Can be assured that God, he's already shown us what type of person he is. Now I want to turn to one more Scripture before we wrap up tonight. It's a short teaching, but look with me, if you would, to the book of Romans, the book of Romans and chapter eight. There's a wonderful scripture here in Romans, chapter eight, and I want us to learn it and be mindful of it, because it is a scripture of promise. Notice what it says Romans chapter eight and verse 28 you eight, we know that God has called thus that all things are joined together for good, for those who love Him, those who are called by means of His purposes. And then we go on and we see something else that is good news. Look, if you would, to verse 31 says, Here, basically, what then? What shall we say concerning these things, if God is with us, who can stand against us, for he verse 32 for he has not withheld His son, but has turned him over in behalf of all of us, and if he has not

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rewarded us with Will he not reward us with Him all things? That's the verse I really want us to focus in on. Look again at verse 32 it says he has not withheld His own Son, but rather he has turned him in

behalf of us. Will he not reward us with with him all things? So this tells us that God is not a stingy God. God is a generous God, and because he has given us His Son. How did he give us His Son? On the cross? He sacrificed him? Why? Because this was the only way for us to experience that eternal redemption. And I want us to look at a couple verses as we wrap up, verses that I I recite frequently. Look, if we would, to the book of of Hebrews and chapter chapter nine, the book of Hebrews and chapter nine, want us to read verse 12, Hebrews chapter nine and verse 12, where it says this, and with his blood, and not with the blood of of goats or calves, he entered one time and for always, into the holy place. And this holy place would be the Holy of Holies, in order to obtain eternal redemption. Now what's interesting here is there's two words for redemption in the Hebrew language. One is Gela, which focuses in on the outcome of redemption, but the other word is word padut, and the word padut has to do with the payment for redemption. So there's an order here that we have to understand. First, there's that payment. What is that payment? We've already talked about it. It must be blood. So he did not withhold his own son from us, but he gave him, turned him over for us all. And then the question is, if he did not withhold His own Son, but sacrificed him for us, how much also with him? There's the key. What's being emphasized is with him. How much more together with him, will he give to us. What will he give to us? All things. So if he sacrificed his son, why would we think that he would withhold anything back he won't, and this is all a testimony of his wonderful and abiding love for those who are in a covenantal relationship, and specifically a new covenant relationship. Let me just simply say to you, if you are not in that new covenant, which is ratified as Messiah taught on the night that he was betrayed, when he took the cup and he says, and this is the cup after supper. So it's the cup of redemption. It. And he says, This is the new covenant, which is ratified by my blood. In the Scripture, there is a relationship between blood and what we could think of as as a payment. So blood represents a payment, and when blood is shared shed, it speaks about death. So what do we know? We know that God did not withhold His own Son, but he gave him to us freely. And how much more, together with him, will he give to us? What all things? So this is a testimony of God's love, how much he was willing to provide for us so that we could have that eternal redemption. And that's really at the heart of how we find ourselves as the people of God. Once there was the law of Moses, all the covenants are good, but the superior covenant is the new covenant, a covenant of redemption, which, as we talked about, was ratified in Hebrews, chapter nine and verse 10, ratified not with the blood of goats or calves, but rather with his own very blood purchase, purchasing something for us that's better, and what is that eternal redemption? And what's being emphasized here is not the outcome, the outcome is wonderful. But what's being emphasized here is the high price that God paid, and that high price His only begotten Son's blood signifies and tells us and assures us how very much He loves us. So because he first loved us, what are we called to do? Love others and we can be assured of something when we walk in love, we are going to be under the authority of the anointing of the Holy Spirit when we do what we want rather than what God's wants. We're not going to have access to that anointing. We're not going to have access to God's provision. We are going to be empty. We are going to be alone, and we're going to be committed to what we want rather than what God wants. And when we are committed to what we want, realize there is going to be an absence of God's presence, His power, His provision in our life. So let's be wise. Let's not walk according to our own imaginations, our own desires, our own wants, because more often than not, what we want is rooted in our sinful nature. It is only when we are individuals that take out this heart of stone and replace it with a heart of flesh, and I'm talking about a heart that can fill things, that can grieve, that can mourn, a heart that can be moved by compassion. And that's what Messiah was so many times. And he's our example. Many times in the New Covenant,

we see that Messiah was moved with compassion, and it caused him to bless, to heal, to help, to respond. And when we are people of faith, that faith is going to work in our life, it's not going to be idle, it's not going to be stagnant, but that faith is going to work in our life to cause us to get involved, to cause us to behave in a way that demonstrates the character of God. Let me close with this. I made mention tonight that many times we have that word ADA. It's translated congregation. But again, the root of it has to do with the term lehid, which means to bear witness, to testify. That's what we're called to do, and redemption, through the blood of Messiah, uniquely allows us to do just that, to testify to others, to show others our faith. Not that we simply believe that Messiah came into this earth, but we believe that he came into this earth to lay down his life. And this sacrifice is an example for us that we need to be people that, as well, live sacrificially, to be willing to be that living sacrifice, to put ourselves on that altar. Why? Because we know something, and that is flesh and blood cannot inherit the kingdom of God. That's what we're passionate about. That's what we're committed to, the kingdom of God. And we look forward. Every true believer looks forward to leaving this world God's timing, not ours, leaving. This world and being brought into the kingdom experience whereby we will be with Messiah. And wherever Messiah is, we shall be also always, there's that key word, always we can be assured that through our new covenant faith that we are going to have that eternal relationship with God, with the Son of God, and with the Holy Spirit. That that Holy Spirit will move in our life to bring about a submissiveness to the plans, purposes and the will of God. Well, I'll close with that until next time Shalom from Israel you.