

The Blessing (Pt 4) - God's Face, God's Grace, and Yeshua

January 2, 2021

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/8ggwtt9/the-blessing-pt-4>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

God's Face, God's Grace, and Yeshua

This sermon, "The Blessing (Pt 4) - God's Face, God's Grace, and Yeshua," from Corner Fringe Ministries by Daniel Joseph, focuses on the profound meaning of the Priestly Blessing (*Birkat Kohanim*), particularly the phrase "**The LORD make His face shine upon you.**" Daniel explains this biblical concept has deep significance, encompassing **healing, protection, and the tangible presence of God**. Daniel also elaborates on the importance of understanding God's grace, emphasizing that a true appreciation of grace comes from recognizing the weight of God's judgment and the human condition of sin, ultimately highlighting **Yeshua (Jesus) as the embodiment of God's light, grace, and the means of salvation**. This understanding requires faith and a commitment to living in God's presence, rather than pursuing worldly desires.

[Introductory Video—THE BLESSING]

THE LORD WILL BLESS YOU
THE LORD WILL KEEP YOU
AND THE LORD WILL MAKE HIS FACE TO SHINE UPON YOU

[Daniel Joseph]

Shabbat Shalom, everyone. This is part four, and we are going to continue to dig into "The Blessing," and we're going to be looking at the second line in the blessing. — Numbers 6:25 — *Ya'er Adonai panav elekha vichuneka* (יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנָּךְ), **The LORD make His face shine upon you, and be gracious to you.**



Now, I want to deal with this front part here: **The LORD make his face shine upon you**, and the first thing I want to do is to ask the question, what does it mean? Think about it, we pray this, the *Birkat Kohanim*, every week. You hear it, and some of you may pray it over your children every night. What does it mean to have His face shine down upon us? I want the biblical understanding for that.

What I want to know is the impact that is supposed to happen. In other words, we should have an anticipation. We should have an expectation. If in fact this has meaning to it at all, and as you're going to see today, you're going to see that it does have meaning, a very deep meaning.

There are characteristics with this concept that we're going to see; we're going to be zooming around Scripture quite a bit and extrapolating all these characteristics that are associated with God's face shining down upon us, and these things are powerful.

I want to begin by taking you back to those ancient documents, back to the Dead Sea Scrolls. And I'm pretty sure most of you are familiar with the Dead Sea Scrolls. If you're not, just know it's arguably the greatest archaeological discovery of all time, yielding the most manuscripts that archaeologists could never fathom that they would hit such a treasure trove as they did in the mid-1940s. It was incredible. Almost a thousand manuscripts were found over a period of a few years. I think maybe even as many as 10, but the point is this is unprecedented, this discovery, and I will tell you this: the Dead Sea Scrolls are supernatural. It isn't an accident or a coincidence that these scrolls were discovered right before Israel became a nation.

So here you have all these ancient Jewish religious texts that are discovered, blowing the minds of archaeologists, just fawning over these things, in awe, being able to take these manuscripts that date back to the time of Yeshua and to compare them with what we have today, the Masoretic Textual Tradition. I mean, it's a scholar's dream come true quite literally.

Well, within this find, there was one particular text that is of great importance for us today. And that's known as, well, this is the catalog number, but 4Q374—better known as “Discourse on the Exodus.” And here's the beauty of this: we're going to get to go back in time, and we're going to get to see how these God-fearing Jewish people understood this concept of God's face shining down upon us.

Check this out; this is what we read. — The Dead Sea Scrolls, 4Q374— Discourse on the Exodus— **and he made him like a God over the powerful ones**. Just so that we understand, this is talking about Moses. God made Moses like God to Pharaoh. You can reference that in Exodus Chapter 7, and Aaron would be his prophet, so this is what it's talking about: powerful ones being Egyptians, **and a cause of reel[ing] (?) for Pharaoh ... [...] 7 melted, and their hearts trembled, and [th]eir entrails dissolved. [But] he had pity with [...Israel].** (*And it caused a reeling for Pharaoh; they melted, and their hearts trembled, and their entrails dissolved, but he had pity for Israel.*) So, the very first thing it's recounting here is that it's talking about the fact that God showed mercy to Israel, God favors Israel, but the Egyptians, well, you know the story, God went after them; they were His enemies.

Then we get to the good part here. — The Dead Sea Scrolls, 4Q374— Discourse on the Exodus— **8 and when he let his face shine for them for healing, they strengthened [their] hearts again ...** (Emphasis added). Isn't that amazing? So, historically, when the Jewish people are thinking, "What does it mean for God to cause His face to shine down upon us?" The expectation is healing; it is healing. And this is what we actually see in the Torah.

Look at this: we read in Exodus 23:25— "**So you shall serve the LORD your God, and He will bless your bread and your water. And I will take sickness away from the midst of you** (emphasis added) because His face is shining down upon them. This is the effect that this has. And this is why He wants to be identified as the LORD who heals you; this is God. —Exodus 15:26 — **... For I am the LORD who heals you.** (Emphasis added). He wants you to understand, this is who I am; I heal. So, this concept, when we read about this in the *Birkat Kohanim*, that His face is going to shine down upon us, we pray this over our children. You're standing there to receive this, and this is what you need to be mindful of: that He heals. This is His heartbeat; He wants to heal you.

Continuing on, going to Isaiah Chapter 53, I want to answer the question of how this happens. —Isaiah 53:5— **But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.** (Emphasis added).

Now, I show you this. I keep going down this rabbit trail and connecting dots here for you because what you need to understand is when we read about God's face shining down upon us. And as I mentioned to you before, every step of the way, this thing is all about Yeshua. There's no possible way you can understand the *Birkat Kohanim* apart from Him. He's in every facet; it doesn't matter what angle you come at this from; you're going to find Him. And now we know that what it means to make His face shine down upon us is a direct reference to healing. Well, how does that happen? It's only through one; it's through Yeshua; it's by His stripes we are healed.

Let me take you to the Gospels. I'm going to give you an incredible example of God making His face shine down upon His people and what it looks like. This is what we read in Matthew 9:35—**Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, ah, and healing every sickness and every disease among the people.** (Emphasis added).

And you know, most of you have read the Gospels. When you go through, what do you read about? Everywhere Yeshua is going, He's healing supernaturally. And actually, as you go to Matthew 12:15, it says, **He healed them all.** This is what He did. Understand that God's face was shining down upon His people. Yeshua is the embodiment of that shine, quite literally.

So, as you hear the *Birkat Kohanim*, as you hear it every Shabbat, as you pray it over your children, the picture that you need to have in your mind that is getting painted, the expectation, the anticipation, when you're saying, "Oh God, cause Your face to shine upon us," this is it; this is the expectation. We have seen this. Some of you have actually experienced this. I can testify; I literally have. I've experienced what it means to be healed. I experienced knowing what it means to have God shine His face upon me; it was a breathtaking experience. This is His heart; this is the heart of the LORD. Every week we go through and we say this: open up to the heart of the LORD. You just have to believe it.

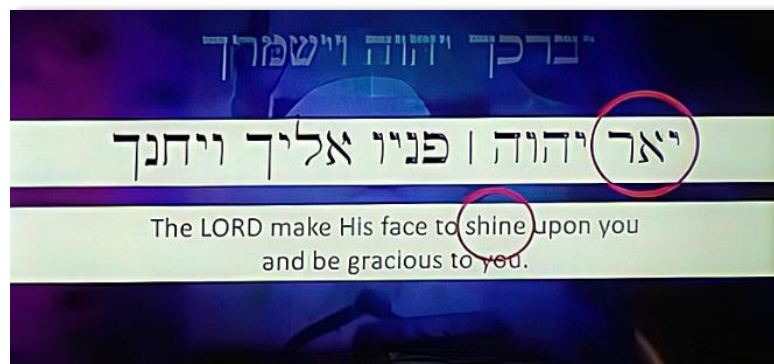
Going to John 14:9—**Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?"** (Emphasis added). Do you see how we're connecting dots here? The whole concept that we know about God's face shining upon us. Well, we know that that is a direct reference to healing, and we know the only way we're healed is through Yeshua. And then Yeshua comes, and God's face is shining down through Him. He literally says, If you see Me, you've seen God. Mind-blowing; you've seen God. They're literally looking at God.

Does this not blow your mind in the sense that Jacob wrestled with Yeshua, and he had this experience? He walks away, limps away, and he literally says in Genesis 32:30, "**For I have seen God face to face, and my life is preserved.**" But he didn't walk away empty, because he saw God face-to-face; His face shone upon him. He got the blessing; he would not let Him go without the blessing.

Understand something: back in Yeshua's day, as He was going out in the ministry, the descendants of Jacob got to experience what Jacob experienced. They got to see God face-to-face, and they were healed. The dead were raised; the lepers were cleansed; the deaf heard; the blind saw—absolutely amazing.

Again, it doesn't matter what angle we're coming at; this is all about Him. Yeshua is glorified in this *Birkat Kohanim*, and there's no possible way that this *Birkat Kohanim*, this blessing, is going to come to life for you on any level until you get right with Him. Until you're in a relationship with Yeshua, until you call upon His name. That's the key that unlocks this thing, really.

Let me further press home the point here. Look at this in Numbers 6:25—*Ya'er Adonai panav elekha* (יָאֵר יְהוָה אֶפְנֵי אֵלֶיךָ); **The LORD make His face shine upon you.** Now understand, this first word in Hebrew, *Ya'er* (יָאֵר), is the verb form of *or* (אֹר), the Hebrew word *or*. Here it's translated as shine, but it actually, literally, means light; that's what it means. And so, the way you need to think about this, because this is going to help you in regard to connecting more dots, is that God's face is lighting upon you. It emanates light. You're receiving; what you're receiving is the light. Think about this: what did Yeshua say when He came? —John 8:12—... "**I am the light of the world.**" ... He is the light of the Father's face; that is incredible. So again, this is all about Him.



Going to John Chapter 1, Verses 3-4, in His prologue, he says, ³ **All things were made through Him,** meaning Yeshua, **and without Him nothing was made that was made.** ⁴ **In Him was life, and the life was** what? Oh, it was **the light of men.** (Emphasis added). Now, you have to appreciate what John's doing here. He's actually paralleling Genesis Chapter 1; this is what he's doing. He's unlocking it, trying to show you that Yeshua was in it in the beginning. So, when you read those first words in Genesis, "*Bereshit bara Elohim*" (בְּרֵאשִׁית בָּרָא אֱלֹהִים), John is telling you to go back. When it says, "In the beginning God created," that Elohim was the Father that created all things through His Son. Yeshua was there. All things are created through Him. He's bringing Him into focus. He is glorifying Him. He's showing this great revelation.

And then, what is the first thing that we know that God said? —Genesis 1:3— **Then God said, "Let there be light."** That's mind-blowing because you think about the world having light, but there was no sun, moon, or stars—not until the fourth day. Grass was growing; how did that happen? Because Yeshua is the light.

Go to the last book of the Bible, in the Book of Revelation, and you see that the New Jerusalem has no need of a sun or moon. Why? Because the Lamb is its light. We have the first book of the Bible testifying

of Yeshua, that He is the light, to the last book, doing the exact same thing. Again, no, that's not a coincidence.

It goes on in John 1:5—**And the light shines in the darkness, and the darkness did not comprehend it.** (Emphasis added). This is important because this is going to reveal to us another aspect so that you understand what it means to have God's face shine upon me.

The first thing I want to mention here is when it says **the light shines in the darkness, and the darkness did not comprehend it.** In Greek, a better translation is "it can't overcome it," it cannot prevail. The darkness does not have the power to prevail over the light, and that is Yeshua. He can't be defeated; He's that powerful.

And so, you look at this, and here you have God's face lighting up the world through His Son, who is literally the light, and nothing can conquer Him, and this is what we're supposed to be receiving. In other words, when I look at this, when God's light shines upon me, when the light of Yeshua comes upon me, guess what? The devil cannot prevail over me. The demonic host of wickedness cannot prevail over me. That's important to me. That's power; that's deliverance; that's victory.

Going to Exodus Chapter 14, playing off of this: —Exodus 14:19— **And the Angel of God, it's a Christophany, it's Yeshua, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them.** See, this is the situation: Israel is leaving Egypt, and I mentioned this in the last message. They're leaving Egypt, and they're coming to the Red Sea, and the Egyptians are now in hot pursuit of them. And so, Yeshua was leading them out, and He had to come back around them to put Himself in between the Egyptians and Israel.

Then we read this in Exodus 14:20—**So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, oh, and it gave light by night to the other, so that the one did not come near the other all that night.** (Emphasis added). Isn't that incredible? This is huge for me, and understanding what it means to have God's face shine upon me and upon Israel as His people. He went to defend them from their adversaries. In other words, I think of Psalm 62:6— **... He is my defense; I shall not be moved.** I cannot be moved. I think about the fact that you become invincible if God's face is shining down upon you.

So, there are characteristics here that you should really, really desire. There are characteristics here that you need to believe, or none of this is going to happen for you. I think of Yeshua in Matthew Chapter 9; two lame men come to Him asking to be healed—we want to see. And Yeshua doesn't heal them at first. He first asks (Matthew 9:28), **"Do you believe that I am able to do this?"** And **they said to Him, "Yes, LORD."** And then He says (Matthew 9:29), **"According to your faith, let it be to you."** According to your faith, let it be to you.

What I'm telling you right now, with myself at the front of the line, is that when we hear the *Birkat Kohanim* being spoken, these supernatural words, it will be to you whatever you believe. In the context of, If you don't really believe the words, if you think it's not going to happen to me, it'll happen to somebody else. God will bless somebody else, He'll keep somebody else, He'll make His face shine on somebody else, but He's not going to do it to me; all it's going to be is words of emptiness—zero power.

This is on us. This is why faith is so important when we hear these words—to take these words seriously. Every aspect of the *Birkat Kohanim* is supernatural. The stuff that's being prayed over us, the stuff that's

been commanded to be prayed over us and to be spoken, it's not normal. Nothing is normal about it. It has to be in the supernatural realm. These are things that are completely from heaven itself, combating the flesh, combating the works of the flesh. The more we get into this, the more you'll see that. I mean, we're dealing with supernatural stuff. Faith is the only way this is going to happen. You have to unlock it; you have to believe His Word.

That being said, I want to give you another dimension here and take you to the Book of Exodus in Chapter 33. One of my favorite passages, specifically in regard to the *Birkat Kohanim*. Exodus 33:12—**Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me ...** (Emphasis added). Now, understand something: Moses understands quite well that he's been sent on a mission to bring the children of Israel up to the land. Bring them up to the Promised Land; bring them to that place. He gets the mission. His concern comes in with this: You have not told me who you're going to send with me. What does that tell you about Moses? That actually tells you that he knows I can't do this. This isn't the Moses show; I'm not going to be able to do this on my wisdom and in my power. LORD, You have not shown how You're going to accomplish Your way. Who are You going to send with me? And it is where, you know, he already has Aaron. That's not going to help him. He knows he cannot do this. This is very significant as we continue.

He goes on in Exodus 33:12-13—¹² ... **Yet You have said, 'I know you by name, and you have also found grace in My sight.'** ¹³ **"Now therefore, I pray, if I have found grace in Your sight, show me now Your way ...** (Emphasis added). Get this: he first asked, LORD, this is his concern; You have not shown who you're going to send with me. The very next thing he asks for is, **"Show me now Your way."**

There's a passage where Yeshua says in John 5:46—**For if you believed Moses, you would believe Me; for he wrote about Me.** Now you're about to see exactly, tangibly, what Yeshua meant by that; this is an example. Moses writing about Yeshua, talking about Yeshua. He doesn't know who the LORD is going to send with him. He needs someone. He doesn't have the power. The first thing Moses asks for is, Show me Your way. And what does Yeshua say in John 14:6? **"I am the way, the truth, and the life."** This is all about Him. He is the way; He's the focus.

Now, get this: Exodus 33:13—**"... show me now Your way.** What? **That I may know You ...** (emphasis added). Now you've got to stop because you go to Matthew 11:27, and what Yeshua says there, He says, **All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.** What Yeshua just said is, You cannot know the Father apart from Me. You will never know Him; I am the one who reveals Him. Amazing, you have Moses asking, "Show me the way. I need to know so that I may know You." He wants to know God intimately; that happens through the LORD Yeshua. You cannot make this stuff up.

And then it goes on and says in Exodus 33:13—**"... and that I may find grace in Your sight. And consider that this nation is Your people."** Isn't that interesting? He's asking for the grace in His sight in conjunction with knowing this way so that he can know God, not a coincidence, but then we get to our point.

And this is it: Exodus 33:14—**And He said, "My Presence will go with you, and I will give you rest"** (emphasis added). Okay, so hold on. Moses asked, "Who are you going to send with me? This is my concern so that I can actually do this." And the LORD responds, "My presence. My presence will go with you." Isn't this interesting? You go to the Hebrew, and what is it? It's *paniym* (פָּנִים). What is *paniym*?



Face. My face will go with you quite literally. I mean, this is incredible. And this whole thing is about Yeshua. Again, when you think about the face that is going to shine upon you, that God's face is going to shine upon you, it's all about the Son; it's all about the power of the Son.

Moses is going to respond to the LORD. —Exodus 33:15— **Then he said to Him, "If Your Presence does**

not go with us, do not bring us up from here. Let that sink in because this is massive. If Your face doesn't go with us, don't bring us up from here. First things first, this tells me a little bit about what it means for God's face to shine upon us. What does that mean? It's a reference to His presence. We can say, yes, it is a direct reference to healing. We can say, yes, it's a direct reference to having Him as our defense and having victory, and we can say it's about His presence coming upon us. That's what it's about, which makes the other things make sense.

It would make sense that you would be healed. It would make sense that you would be given victory, that you would prevail over your enemies, and that you'd be untouchable, because His presence has come upon you. Think about it, we're being commanded to pray this. We're being commanded to receive this. It's the heart of the Father. He wants to be with us.

One of the things that blows me out of the water is the context in which Moses says these words. When he says this, where are they? They're in a living hell. They're in what Deuteronomy calls a great and terrible wilderness where there is no food, there is no water, there are no homes, and there is nothing; it is totally barren.

And Moses comes back and says, If Your presence does not go to this land of milk and honey, where there are vineyards, where there are olive trees, where there are homes, there are wells dug. It drinks from the rain of heaven. It's a land of milk and honey. And Moses said, I'm not going there if You will not come with us. I think about that—that he was resolved in his heart that all that matters is You. I will stay in this forsaken wilderness that is totally barren if that's where Your presence is.

We can learn something from that. We can learn a lot from that, can we not? How many times do we run and go to the places that we see as milk and honey? We follow the lust of the flesh, the lust of the eyes, and the pride of life. We chase after the things of the world; we're chasing after the things that the world values. Do you understand something? When you do that, He's not coming with you. He's not coming with. You are going away from His presence. His presence is not there. You want to hold bitterness in your heart? You want to be unforgiving of your brother? I'm telling you right now, you will go that alone. The LORD will not be with you. His presence does not know that place.

You want to walk out on your marriage? You're tired of it for unbiblical reasons. And there are a lot of people, because I've had these discussions. There are a lot of people who justify it; they think God's going with them. He's not going with you; it's not going to happen. That's the lie; it can't happen. You

want to murmur and complain? I think of Israel; they got caught up in complaining against God. Don't think for one second He's going to come with you to that land.

Think about Israel, going back to Numbers Chapters 13 and 14, and they got the bad report, and they were commanded to go up and take the land, but they didn't take the land. So the LORD rebukes them, and they felt it, and they're like, Well, okay, now we'll go up. Moses comes back and says, Don't do it; He's not with you. They didn't listen, and they went up to try to take the land. Guess what happened? They were defeated; they got routed. These are aspects that you really need to let sink in and ask in the sense of where you're going in life, the things you're running to. You're running after the world's success; do you want to be like the world? I'm telling you right now, the LORD's not coming with you; you're on your own.

Do you want to know where the LORD is? He's in your prayer closet. You want to know where the LORD is? He's in the time that you devote to studying His Word. You want to know where the LORD is? It's when your left hand doesn't know what your right hand is doing as you're supporting the widow and the orphan. You want to know where the LORD is? It's in loving your neighbor as yourself.

You want to know where the LORD is? It's in forgiving your brother his trespasses against you. Go to these places; that's where the presence of the LORD is; that's where you stay. In all the places He has carved out on the commandments, the moment you jump ship off of that, you're on your own. And it's going to be open season on you. The devil will have his way. You cannot go down that path.

Moses ends his thought with the following: Exodus 33:16—**For how then will it be known that Your people and I have found grace in Your sight, except You go with us? ...** (Emphasis added). This is amazing because grace, when you receive the grace of God, that is the evidence; that's the fruit that God's face is shining down upon you. That is the fruit of His presence with you. Absolutely amazing.

Psalms 67:1-2—¹ **To the Chief Musician. On stringed instruments. A Psalm. A Song. God be merciful to us and bless us, and cause His face to shine upon us, Selah.** This is the Psalmist's miniaturized or condensed version of the *Birkat Kohanim*, the Priestly Blessing. So, he says, "Cause His face to shine upon us." Listen to what he connects to this now; this is awesome. ² **That Your way may be known on earth,** oh, and Your Yeshua, **Your salvation among all nations** (emphasis added).

Again, I tell you this is mind-blowing. We just learned something about the *Birkat Kohanim*, about this passage in Numbers 6:25 that said, **"The LORD make His face shine upon you."** The effects of that actually happening, and this is why the Psalmist is praying this. He's like, Cause Your face to shine upon Your people, so that Your way, which is Yeshua, may be known on the earth, Your salvation, Yeshua, among the nations. Now, this is incredible to me because the Gospel is embedded within the *Birkat Kohanim*, the Gospel of Yeshua. How can we be a light to the world unless we have His face shining down upon us, unless Yeshua is living within us? We cannot be that light.

You can't give what you don't have; this is my concept of the Gospel. You can't go out and give Yeshua when you don't have Him. You can only give what you have. I think of Peter going up to the temple; the lame man asked for money. He's asking for silver and gold. Peter looks at him and says (Acts 3:6), **"Silver and gold I do not have, but what I do have I give you ..."** He had Yeshua, and that man received the power of Yeshua. God's face shone upon that lame man. Absolutely incredible.

So, you know, for me, this whole concept of God shining His face down upon you, man, this is deep. It's so deep, it has healing, it has prevailing and victory, it has His presence, and it has the Gospel, and this is what we should be understanding. This is what we should be drawing from it. Yes, it will impact us immediately, but by God doing that, it will impact others; they'll know the light. They will see the light of Yeshua.

I want to peel back another layer and take you to Daniel Chapter 9. The context here is this: Babylon has come in and destroyed and laid waste; they had been warring against Judah for about 10 years. They came to a crescendo in 586 BC, and they tore down the temple. They burned it to the ground; it was nothing but an ash heap of ruin, total desolation. The Jews are carried into captivity to Babylon. And then we come to Daniel Chapter 9, and the Holy Spirit is awakening his understanding, and he recognizes, he understands the prophecy of Jeremiah, and he hits the deck.

Daniel starts to confess his sin, the sins of his fathers. He is praying, and he is fasting. An incredible template for us today, especially where we're at in this country right now. We need to follow Daniel's lead. At the end of his prayer, Daniel says something that is quite special in regard to our topic. He says this: Daniel 9:17—**"Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the LORD's sake cause Your face to shine on Your sanctuary, which is desolate."** (Emphasis added). I want you to think about this for a second. What is Daniel asking for? What does he understand in regard to causing your face to shine? How does he see this? He sees it as restoration or revival, bringing the dead to life.

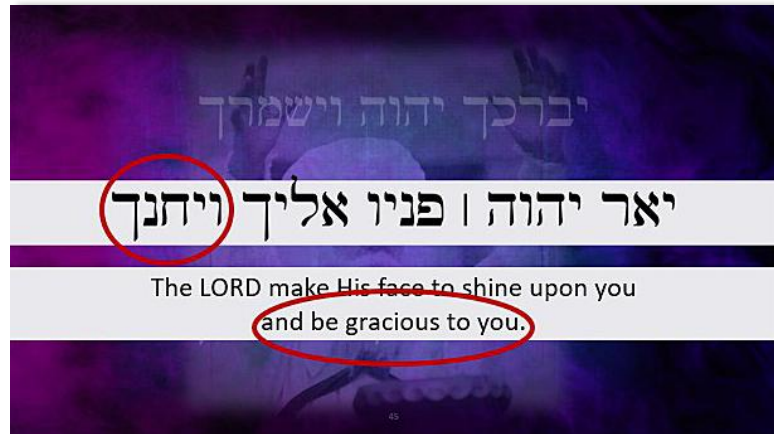
The temple is the very symbol, if you will, of God's relationship with His people. *Ve'asu li, mikdash; veshachanti, betocham* (וְאָסֻךְ לִי, מִקְדָּשׁ; וְשַׁכַּנְתִּי, בְּתוֹכָם). —Exodus 25:8— **And let them make Me a sanctuary, that I may dwell among them.** God's heart is that He wants to dwell with His people. And when that temple is functioning, the priests are doing their sacrifices, the people are coming up to pray and to offer their tithes, and it's functioning. It signifies that the relationship between God and them is looking good. But when you have a temple that is laid waste to, that's sitting in a heap of ruins, that tells you what? The relationship is broken. That relationship is broken.

And Daniel sees it, and what he wants is life from the dead; he wants revival. So again, **cause Your face to shine** upon us. I mean, this is building upon this whole gospel notion because today we're considered the temple of the Living God, are we not? And one thing I can tell you, there are a lot of believers today who look like the temple did in 586 BC. They are lying desolate; they are broken. They are not in a relationship with the LORD. Their sins are evident: oppression, wallowing in fear, and suffering from addiction to all sorts of things.

They need revival; they need God to shine His face down upon them, but that will never happen unless you follow Daniel's lead. Unless you follow the lead of 2 Chronicles 7:14—**if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and**—what does he say? I will **heal their land**. His face is going to shine upon them.

Psalms 80:7—**Restore us, O God of hosts; cause Your face to shine, and we shall be saved!** (Emphasis added). The Psalmist is using it in the exact context that Daniel is using it. It's revival; it's restoration. What an awesome thing to be praying over the people every single week. Praying over your children every day. We want to be living as living stones, not stones that are broken and burnt.

Now that being said, moving on, we have Numbers 6:25—*Ya'er Adonai panav elekha* (יָאֵר יְהוָה אֶפְנֵי אֵלֶיךָ); **The LORD make His face shine upon you.** We covered that; now we're going to come to this last part, *vikhuneka* (וִיחַנֵּךְ), **and be gracious to you.** Gracious to you. Now, right off the bat, I'm going to get this out of the way. What is grace? —Titus 2:11— **For the grace of God that brings salvation has appeared to all men...** It's literally Yeshua.



So again, here we are looking at the situation of the *Birkat Kohanim*. You can't go an inch without coming across—here's the Yeshua again. He is right here. He is literally the grace of God, the simplest definition of it. When you think about Ephesians 2:8—**"For by grace you have been saved through faith"**—the most accurate way to understand it is by Yeshua; through faith, you have been saved. That's the truth.

Peter says the same thing, worth quoting: 1 Peter 1:10—**Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you.** (Emphasis added). What was he talking about? He's talking about Yeshua, prophesying of the grace that would come to them.

Let me ask the question: what does that mean? Because I could talk about, oh yeah, Jesus, He's grace, and grace is Jesus; it's very simple. Well, hold on. What does that mean to you? How has this impacted your life? What does it even matter? Well, it matters when you read Romans 6.23—**For the wages of sin is death...** Now all of a sudden it takes on a whole new meaning.

Let me go to Romans 3.19. We read this: **Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, oh, and all the world may become guilty before God.** (Emphasis added). You have to understand, this is the problem. The problem is, every single one of us has been condemned by the law. We're all guilty before the LORD.

Paul says in Romans 3:10, **As it is written: "There is none righteous, no, not one.** There's none who does good. He's basically quoting Psalm Chapter 14. Ecclesiastes 7:20—**For there is not a just man on earth who does good and does not sin.** Sin in and of itself is not just the problem. It's the fact that the sting of death is sin. The strength of sin is the law.

Do you understand how weighty and heavy the Holy Law of God is? And just to break that in any capacity, we're told, scripturally, the wages of sin are that you're punished with death. And let me be clear, it's not simply a physical death that we're talking about. It's talking about eternal death. Where I see this generation, and where I see believers, I can say of my own self in past times that we become derailed, and we start to become wishy-washy, and we start to become, as they say, lukewarm. Do you know when that happens? It happens when you stop appreciating or understanding the weight of God's judgment.

Somehow, the enemy gets in there with all his idols and entices you. He gets you to forget about God's judgment, and now all of a sudden I have no clarity, and I have zero understanding of grace, but all the while I'm running around thinking, "No matter where I go, the presence of the LORD is going to be with me. The end of the rainbow is over here; wherever I'm going to go, I'm under grace; it's all good." With no consideration for the judgment of God, I'm going to tell you this: you cannot know the grace of God, and you cannot appreciate God's grace until you feel the weight of His judgment. You can't.

How many of you have ever been in a courtroom or maybe even online and seen a verdict rendered, and it was harsh? Whether we're talking about a three-year sentence or five, ten, fifteen, life without parole, or maybe the death sentence. Have you ever seen these people and how they respond? They've never felt so scared. They've never felt such pain, sorrow, and despair in their entire life. They didn't know it was possible to have these kinds of emotions. Why? Because they were confronted with the law. They had broken the law, and now the law has come down on them, and they absolutely fall apart. Let me give you some perspective on this, just a couple of seconds.

[Court video clips]

Case 562027, the defendant shall serve a term of three years, which is the minimum, on count one of that. As to count two in that case, felonious assault, a felony of the second degree, it is ordered that the defendant shall serve a term of two years in prison on that count. As to count three of that case, the robbery, which is also a felony of the second degree, the court orders that the defendant shall serve a term of two years on that count as well. (The



convict falls to the floor with friends and family members crying.)



... he described it as it could have been alcohol or something else that gets consumed by the fire, but he said it was a burn pattern, so therefore, I have no qualm about calling it something that gets consumed by the fire, but he said it could be a burn pattern. I have no qualm about calling it an offense or a murder charge. (The convict shrieks and falls down.)

[Daniel Joseph]

I could literally show you hundreds upon hundreds of these. At the moment, they're so terrified. They're in agony over the despair. They can't believe that it's actually happening, that they're now experiencing the law and its full weight and measure. Family members, bawling. I've seen people begging for their lives, begging juries, and begging judges for their very lives. Please, please, no. No, I'll be a good person. Literally trying to tell them, I won't do this again. Because in that moment, they understood what punishment was and what they were being sentenced to.

And I'm going to tell you, you cannot; you do not have clarity on grace until you understand what is coming and what you've done. You know, to have that perspective of sin that every single one of us deserves to be incarcerated for life eternally—every single one of us. For me, we could spend the next two months talking about grace on so many different levels and how it's being abused; we can do that.

For me today in regard to the blessing, the only thing I care about right now is that you feel the weight of what you've done and that you understand that the judgment is coming; it is sure, it is tried, it is true, it is going to happen, and nobody is going to save you from the judgment that is coming, except if you give your life to Yeshua.

That judgment is coming; it's going to happen, and there's nothing anyone else can do. The devil can't do anything about it. All his demonic hosts in hell cannot do anything about it. All of mankind, humanity, can't do anything about it. Isn't it fascinating how mankind tries through science? They've been doing this for years. I've been getting these articles for 10 years about how they're looking for the key to eternal life; they are. They're doing the same thing that the men who built the Tower of Babel did. No, we're not going to be judged again. We're not going to allow the LORD to come in at this.



You can't possibly appreciate the sacrifice of Yeshua and walk in that grace with appreciation without feeling the weight of the law. I want to share one of my favorite quotes from Charles Spurgeon. —Charles Spurgeon, 1834 - 1892—**"I do not believe that any man can preach the gospel who does not preach the law. The law is the needle, and you cannot draw the silken thread of the gospel through a man's heart unless you first send the needle of the law to make way for it."**

Understand something: Read Acts Chapter 24 and read what Paul did as he had this conversation with Felix, the governor. When Paul brought the gospel, he rolled heavy. Felix sent him away; he was terrified. You know why? Paul was talking about the judgment. He was talking about the hellish judgment that's on its way, and Felix couldn't handle it; he had to leave. Sent Paul away; that's too much. I'm telling you, that's the kind of gospel that will make you appreciate the truth of who Yeshua is, what He has done for you, and the power of His grace.

When all men are condemned to death, and yet He comes on the scene as truly as a Savior to save us from that. But we don't talk about sin anymore. We have no concept of judgment; therefore, we have no concept of grace, which is why the waters get murky in that area.

Continuing on, listen to what Spurgeon says: **If men do not understand the law, they will not feel that they are sinners.** Where do we get conviction from? Paul says in Romans 7:7—**... I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."** The law comes in and tells you, You're in breach; you're in breach. I mean, it's crying out, "Turn back." **And if they are not consciously sinners, they will never value the sin offering. There is no healing a man till the law has wounded him, no making him alive till the law has slain him."** And that's the reality; this is what we need. And we understand that when we come to that point, when we feel the weight of what we've done, then we can receive the weight of what Yeshua has done.

Isaiah will help you. —Isaiah 13:6-8—**⁶ Wail, for the day of the LORD is at hand! It will come as destruction from the Almighty. ⁷ Therefore all hands will be limp, every man's heart will melt,** just like how many times I've seen people in a courtroom faint. I've seen a woman faint as soon as the verdict was read; she dropped out of the chair. They can't handle it; they're terrified. This is coming on a mass scale. **⁸ And they will be afraid. Pangs and sorrows will take hold of them; they will be in pain as a woman in childbirth; they will be amazed at one another; their faces will be like flames.**

This is coming. And I said this before, but we've never experienced fear in this lifetime or in any generation. No man or woman has experienced a fear that they're going to experience at the coming of the wrath of the Lamb. Where in Revelation 6:16; they're crying out, **and said to the mountains and rocks, "Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! Hide us.**

They want it to go away. I mean, there are so many times, so many situations I could give you in a courtroom where all they want, everything, the sentence that was just read, is for them to be incarcerated; they just want it to go away. They're hanging on to any shred of hope possible.

I think of Matthew 7 as you have Christians going to be standing there saying, LORD, LORD, I cast out demons, I prophesied in Your name, and I did many wonders in Your name. He's going to say, I don't know you. The judge is going to say, I don't know you. He's going to hit the gavel down hard and say (Matthew 7:23), **'... depart from Me, you who practice lawlessness!'**

The angels are going to come. The bailiffs are going to ... Think of these sheriffs that sit in the courtroom, and they come, and they grab the prisoners, and they take them out. It's amazing because that's what's going to happen at the end. The angels are going to come and take them away, and they're going to go away screaming and wailing, wanting mercy, wanting that grace, something they've rejected.

I want to close with this verse. —Romans 8:1-2—¹ **There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.** Notice it doesn't say who walks according to the dictates of their own heart. Who shoved off the commandments of God, who didn't take them seriously, and who really did not forsake all that they had to be His disciple. No, no, no. This says they don't walk according to the flesh. They're in the Spirit. They're where the presence of God is. They go to the places where the presence is. ² **For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.**

Just go home and watch some verdicts in a courtroom and all the sentencing, and let that hit hard. And then you can hit the deck and say, "LORD, I'm not worthy of You. I'm not worthy of Your forgiveness. I'm not worthy of this grace, this mercy, that You would pay this penalty, that You would step in and pardon me. But to do that, You would have to give Your own life; that's grace. That's this whole concept of how the Father has been gracious to us by giving His Son, something that we need to appreciate, and if we don't, we are failing. The devil will have his way with you.

And so, with that said, I'll have the music team come up.