

Numbers 3

¹ Now these are the records of Aaron and Moses when the Lord spoke with Moses on Mount Sinai. ² And these are the names of the sons of Aaron: Nadab, the firstborn, and Abihu, Eleazar, and Ithamar. ³ These are the names of the sons of Aaron, the anointed priests, whom he consecrated to minister as priests. ⁴ Nadab and Abihu had died before the Lord when they offered profane fire before the Lord in the Wilderness of Sinai; and they had no children. So Eleazar and Ithamar ministered as priests in the presence of Aaron their father.

⁵ And the Lord spoke to Moses, saying: ⁶ “Bring the tribe of Levi near, and present them before Aaron the priest, that they may serve him. ⁷ And they shall attend to his needs and the needs of the whole congregation before the tabernacle of meeting, to do the work of the tabernacle. ⁸ Also they shall attend to all the furnishings of the tabernacle of meeting, and to the needs of the children of Israel, to do the work of the tabernacle.

⁹ And you shall give the Levites to Aaron and his sons; they are given entirely to him from among the children of Israel. ¹⁰ So you shall appoint Aaron and his sons, and they shall attend to their priesthood; but the outsider who comes near shall be put to death.”

¹¹ Then the Lord spoke to Moses, saying: ¹² “Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, ¹³ because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine: I am the Lord.”

¹⁴ Then the Lord spoke to Moses in the Wilderness of Sinai, saying: ¹⁵ “Number the children of Levi by their fathers’ houses, by their families; you shall number every male from a month old and above.” ¹⁶ So Moses numbered them according to the word of the Lord, as he was commanded. ¹⁷ These were the sons of Levi by their names: Gershon, Kohath, and Merari. ¹⁸ And these are the names of the sons of Gershon by their families: Libni and Shimei. ¹⁹ And the sons of Kohath by their families: Amram, Izehar, Hebron, and Uzziel. ²⁰ And the sons of Merari by their families: Mahli and Mushi. These are the families of the Levites by their fathers’ houses.

²¹ From Gershon came the family of the Libnites and the family of the Shimites; these were the families of the Gershonites. ²² Those who were numbered, according to the number of all the males from a month old and above—of those who were numbered there were seven thousand five hundred. ²³ The families of the Gershonites were to camp behind the tabernacle westward. ²⁴ And the leader of the father’s house of the Gershonites was Eliasaph the son of Lael. ²⁵ The duties of the children of Gershon in the tabernacle of meeting included the tabernacle, the tent with its covering, the screen for the door of the tabernacle of meeting, ²⁶ the screen for the door of the court, the hangings of the court which are around the tabernacle and the altar, and their cords, according to all the work relating to them.

²⁷ From Kohath came the family of the Amramites, the family of the Izharites, the family of the Hebronites, and the family of the Uzzielites; these were the families of the Kohathites. ²⁸ According to the number of all the males, from a month old and above, there were eight thousand six hundred keeping charge of the sanctuary. ²⁹ The families of the children of Kohath were to camp on the south side of the tabernacle. ³⁰ And the leader of the fathers’ house of the families of the Kohathites was Elizaphan the son of Uzziel. ³¹ Their duty included the ark, the table, the lampstand, the altars, the utensils of

the sanctuary with which they ministered, the screen, and all the work relating to them. ³²And Eleazar the son of Aaron the priest was to be chief over the leaders of the Levites, with oversight of those who kept charge of the sanctuary. ³³From Merari came the family of the Mahlites and the family of the Mushites; these were the families of Merari. ³⁴And those who were numbered, according to the number of all the males from a month old and above, were six thousand two hundred. ³⁵The leader of the fathers' house of the families of Merari was Zuriel the son of Abihail. These were to camp on the north side of the tabernacle. ³⁶And the appointed duty of the children of Merari included the boards of the tabernacle, its bars, its pillars, its sockets, its utensils, all the work relating to them, ³⁷and the pillars of the court all around, with their sockets, their pegs, and their cords. ³⁸Moreover those who were to camp before the tabernacle on the east, before the tabernacle of meeting, were Moses, Aaron, and his sons, keeping charge of the sanctuary, to meet the needs of the children of Israel; but the outsider who came near was to be put to death. ³⁹All who were numbered of the Levites, whom Moses and Aaron numbered at the commandment of the Lord, by their families, all the males from a month old and above, were twenty-two thousand. ⁴⁰Then the Lord said to Moses: "Number all the firstborn males of the children of Israel from a month old and above, and take the number of their names. ⁴¹And you shall take the Levites for Me—I am the Lord—instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel." ⁴²So Moses numbered all the firstborn among the children of Israel, as the Lord commanded him. ⁴³And all the firstborn males, according to the number of names from a month old and above, of those who were numbered of them, were twenty-two thousand two hundred and seventy-three. ⁴⁴Then the Lord spoke to Moses, saying: ⁴⁵"Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock. The Levites shall be Mine: I am the Lord. ⁴⁶And for the redemption of the two hundred and seventy-three of the firstborn of the children of Israel, who are more than the number of the Levites, ⁴⁷you shall take five shekels for each one individually; you shall take them in the currency of the shekel of the sanctuary, the shekel of twenty gerahs. ⁴⁸And you shall give the money, with which the excess number of them is redeemed, to Aaron and his sons." ⁴⁹So Moses took the redemption money from those who were over and above those who were redeemed by the Levites. ⁵⁰From the firstborn of the children of Israel he took the money, one thousand three hundred and sixty-five shekels, according to the shekel of the sanctuary. ⁵¹And Moses gave their redemption money to Aaron and his sons, according to the word of the Lord, as the Lord commanded Moses.

Elected, Substituted, Redeemed

Main idea: In Christ, we are elected; and, in Him our substitute, we are redeemed as His possession

Introduction: "These are the generations of"—connection back to Genesis and forward to Christ

1. The God of the census

1. The God Who saves His people's lives
 1. Nadab and Abihu
 2. Aaron and his sons over the Levites, v10
 3. Moses, Aaron, and sons at the entrance, v38
 2. The God Who lays claim to His people by that redemption
 1. From the first month and up—all are claimed
 2. Focus upon the firstborn
 1. Households claimed, generations claimed, not just individuals. Training us to think federally, especially with Christ as the ultimate Firstborn
 2. All property claimed, not just the original but whatever it produces
 3. The God Who gives us spiritual worship through earthly means
 1. Much more mundane service needed under Moses
 2. Some mundane service still needed under Christ
 1. The mundane service must serve the spiritual
 2. The contrast between Moses and Christ emphasizes glory by way of simplicity. Requires faith.
2. **Three great principles**
1. Election. Not the firstborn taken, but Levi and the Levites. The Lord chooses whom to save and whom to use.
 2. Substitution. One taken in the place of the other. Jesus Christ is the ultimate substitute, and the Lord continually taught that to us in multiple ways.
 3. Redemption. Levites and money could redeem for service in the church. But money cannot redeem from guilt and wrath (cf. Ps 49:6–9), and neither can a Levite. This had to be Christ.
3. **Preciousness in precision**
1. The precise God lets none of His people go unredeemed
 2. The Lord takes notice of, interest in, care of each one of His people individually.

Conclusion: The Lord obviously meant for them to learn much about Him and His salvation just from His dealings with the Levitical priesthood. What does He mean for you to learn through Christ's priesthood? In Christ, we are elected; and, in Him our substitute, we are redeemed as His possession.

(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)

Numbers three. These are God's words. Now, these are the records of Aaron and Moses, when you always spoke with Moses on Mount Sinai, And these are the names of the sons of Aaron nadab, the firstborn nabihu. Jets are in ethamar. These were the names of the sons of Aaron, the anointed priests whom, he consecrated to minister as priests.

Nadab and Abby who had died before Yahweh when they offered profane fire before Yahweh in the wilderness of Sinai. And they had. Children. So Iliazar and Ithomar ministered as priests in the presence of Aaron their father. And Yahweh spoke to Moses saying, bring the tribe of Levi near. And present them before Aaron, the priest that they may serve him.

And they shall attend to his needs and the needs of the whole congregation. Before the Tabernacle of meeting to do the work of the Tabernacle. Also, they shall attend all the furnishings of the Tabernacle of meeting And to the needs of the children of Israel to do the work of Tabernacle and you shall give the Levites to Aaron and his sons.

They are given entirely to him from among the children of Israel. So you shall appoint Aaron and his sons and they shall attend to their priesthood. But the outsider who comes nearer shall be put to death. Then Yahweh spoke to Moses saying. Now behold I myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel.

Therefore, the Levites shall be mine. Because all the firstborn are mine. On the day that I struck all the firstborn in the land of Egypt. I Sanctified to myself all the firstborn in Israel. Both man and Beast. They shall be mine. And Yahweh. Spoke to Moses in the wilderness of Sinai, saying number the children of Levi by their fathers has us Our families.

You shall number every male from a month old and above. Some of us numbered them according to the word of Yahweh, as he was commanded. These were the sons of Levi, by their names. Gerson kohat and morari. And these are the names of the sons of Gershon by their families libny and chame.

And the sons of kohat by their families, amran is ahar. Hebron and util. And the sons of mirari by their families Motley and Mushi. These are the families of the Levites by their father's houses. From your son came, the family of the libnites and the family of the shemites.

These were the families of the gershonites those who were numbered according to the number of all the males from a month old, and above of those who were numbered were 75, The families of the gershonites were to Camp behind the Tabernacle West, tort And the leader of the father's house and of the Garrisonites was Eli Assaf, the son of Lael.

The duties of the children of Gershon and the Tabernacle of meeting included, the Tabernacle the tent with its covering the screen for the door of the Tabernacle of meeting the screen, for the door of the Court, the hangings of the Court, which are around the Tabernacle, and the altar and their cords, according to all the work relating to them.

From kohad came, the family of the amramites, the family of the Israites, the family of the heberites and the family of the utziolites. These were the families of the covetites. According to the number of all the males from a month old and above. There were 8, 600. Keeping charge of the sanctuary.

The families of the children of kohet were to camp on the south side of the Tabernacle. And the leader of the father's houses of the families of the coatites was Eliza fan. Son of utziel. Their duty included the ark, the table, the lampstand, the altars The utensils of the sanctuary with which they ministered the screen, and all the work relating to them.

And Eliades are the son of Aaron. The priest was to be Chief over the leaders of the Levites. With oversight of those who kept charge of the sanctuary. From Morari came, the family of the Mollites and the family of the Mushites. These were the families of Murari and those were numbered according to the number of all the males from a month old and above were 62.

The leader of the father's House of the families of Murari was Zuriel the son of These were to camp on the north side of the Tabernacle. And the appointed duty of the children of Morari included, the boards of the Tabernacle, its bars, its pillars. Its sockets. Its utensils. All the work relating to them.

And the pillars of the court all round with their sockets, their pegs and their cords. Moreover, those who were to camp before the Tabernacle on the East before the Tabernacle meeting were Moses Aaron and his sons, Keeping charge of the sanctuary to meet the needs of the children of Israel.

But the outsider who came near was to be put To death. All who are numbered of the Levites whom Moses and Aaron numbered at the Commandment of Yahweh. By their families, all the males from a month old and above We're 22. Then you always said to Moses. Number all, the firstborn males of the children of Israel from a month, old and above and take the number of their names.

And you shall take the Levites for me. I am Yahweh. Instead of all the firstborn among the children of Israel. And the livestock of the Levites, instead of all the firstborn among the lives, talk of the children of Israel. So, Moses numbered all the firstborn among the children of Israel as Yahweh commanded him.

And all the firstborn males according to the number of names from a month old and above of those who are numbered of them. We're 2273. Then Yahoo spoke to Moses saying, take the Levites, instead of all the firstborn, among the children of Israel and the livestock of the Levites instead of their livestock.

The Levites shall be mine. I Yahweh. And for the Redemption of the 273 of the firstborn of the children of Israel who are more than the number of the Levites, you shall take five shekels for each one individually. You shall take them in the currency of the shuckle of the sanctuary.

The shackle of 20 garas. And you shall give the money with which the excess number of them is redeemed to Aaron and his sons. So, Moses took the Redemption money from those who were over and above those who were Redeemed by the Levites. From the firstborn of the children of Israel, he took the money 1 365 shekels.

According to the shuttle of the sanctuary. And Moses gave the Redemption money to Aaron and his sons, according to the word of Yahweh. As Yave had commanded. Moses. Amen, now sends this reading of God's inspired and inerrant word. Well, many times. In the Book of Genesis. We had these are the generations of Are quite literally this.

What was conceived from or this? What came of came out of And that's the same. Phrase that we have here. Now, these are the records of or these are The generations of Aaron and Moses. When you always spoke with Moses on Mount Sinai, And so the Lord here is reminding us that there is a work that began the first time we heard that is these are the generations of the heavens and the Earth.

And the last time we come to hear, it is actually at the beginning of the Book of Matthew, which we heard breached. Not too long ago. Now the book of the generations of quoting very

specifically in that place from the beginning of Genesis Uh, chapter And so, there is this connection then back backwards toward Genesis and forwards towards Matthew in which the Lord highlights for us, this census that he is taking of the Levites as something that we are to pay attention to, because he's doing something here to give us instruction, that reminds us or instructs us about to give us teaching that instructs us about,

What all of creation and all of redemption are all about?

What are they? What they are working towards and that is the God who saves for himself a people Who saves them? From death. Who lay his claim to them, by his redeeming them, and who gives them to draw near to him even though they are creatures. Even though they are, Dust and flesh and Blood and Bone that they may worship the Living God.

And as he shows himself to be this God, in this chapter He especially comes towards the end of the chapter, in particular, to focus on three great principles. They run throughout the whole chapter, but when he's finally, making the application of taking the wand instead of the other and, uh, and redeeming some by Levites, as many as can be redeemed by Levites and others.

And so forth. It builds towards the end of the chapter and the three great principles. Then that run throughout, this chapter are election substitution and Redemption. Three of the great principles. Really of all of the saving work of God as we hear and read about it. In scripture all the way through.

Election substitution and Redemption. And then at the end of the chapter, when the calculator comes out as it were And they're figuring out how many there are of the Levites and how many there are of the firstborn and how much the overage is five shekelim per person. And they come out with the 1365.

1365. Uh, shekels. There is this Precision. The by which the Lord communicates, the preciousness of his people. Uh, to himself. And so, we'll consider very briefly then under these three heads the god of the census. To as the God who saves and The God Who lays claim, and the God who gives us to draw near to him, Who has Spirit even though we are earthy.

And so, he gives Earthly means. The god of the census. And in the second place, the three, great principles election, substitution Redemption. And then in the third place, the preciousness That is to be seen in. Precision. First, then the god of the census he is the God who saves his people's lives.

Uh we feel the necessity, the need of his saving, not just their lives, but their households and their lines, their family lines that are going to come down from them for nadab and Nevada who's family lines were ended that day in Leviticus 10. And they had just been consecrated.

Uh, in chapter 8 of Leviticus and then there was The ordination. And the beginning of the work. Of the priesthood in chapter 9. And then, Uh, the very same day, they took the Strange Fire. And God in his knowledge of them and of their hearts. Uh, prevented them even from having Sons.

Uh, before They were executed in their sin. And so, Uh, Gives to Aaron. And to his two remaining sons the entire House of Levi which are his And yet, they're described here as a gift. Get gifts. Given among men, very similar to how Ephesians 4 describes the officers of the church as a gift.

Not only Apostles and Prophets and evangelists by whom. We have received, praise God, the New Testament, but the pastor teachers who Minister then in that word until the Lord Jesus.

Until the Lord Jesus. Returns the elders of the church as a gifts, given among men by the Lord Jesus, when he has ascended on high.

And so, in this chapter Levi, and the Levites are described as gifts, given entirely to him. Verse 9 and so Aaron. And his son. Are over the Levites and and their work is extremely important, you remember? In the wake of nadab and abihu, the Lord, the Lord literally going into damage control mode for Israel as it were stabilizing, the situation because it was necessary that the lives of Aaron.

And his sons be preserved to distinguish for Israel between the holy and the common and the clean and the unclean. And this was something they did not only in the practice of the ministry that they conducted but even by their presence as God designs the camp and arranges the camp.

The Opening the entrance to the Tabernacle was on the east side and you would have Aaron and Moses and their family there. And he begins in this census in this chapter with Gershon, Uh, who is on the west side and then kohat who is on the south and the koetites Had that special Ministry dealing with the Holier things as we'll hear next next Lord's Day Lord willing.

They when they were breaking Camp would have to wait for Aaron and his sons to come cover. All the stuff that they were going to carry and stick the poles in and it would, it would be all covered and ready to go before the coatites. And then you had the mirror rights?

Am I saying that correctly, uh, the the children of muraria the mayor writes? On the north side of the Tabernacle. So not only did they teach Israel. To distinguish between the Holy and the common, and the clean and unclean, and not only did they have or all of that Ministry and recognizing, uh, what was unclean and consecrating that, uh, That which was clean and needed to be holy consecrated for the worship.

But just by The Lord put them in the can they themselves were a boundary? Between the clean and unclean and Moses and Aaron and his sons being, as it were the last line of great defense. So that no one would come near in a way. By which they would die.

And We have, we have that not only in their oversight of all of this work in verse 10. So you shall appoint Aaron and his sons and they shall attend to their priesthood but the outsider who comes near shall be put to death. But you also have that in the location.

Of Moses and Aaron and and his sons camping right in the mouth of the Tabernacle, on the east side, tiny little camp so far just the four of them. And Uh, and their wives. Uh, we don't have any children mentioned for Elliotts are and ithamar here. Tiny little camp.

But the most important camp among all of The dwelling of the Israelites. As they were the buffer, then between them and Judah. Uh, and probably If we're understanding and taking all the passages together, that kilometer that these tribes filled on these sides would be quite bare. Who had just Aaron and Moses and his sons communicating at the entrance to the Tabernacle The, the life-saving purpose of the presence of the priesthood.

And so he is the God who saves his people's lives and he reminds us in this passage that when he saves his people's lives, he lays claim to those lives. We literally owe him a life debt. He has redeemed us from death. Our lives are not ours. They are entirely his And so, from the first month and up all are claimed, a one month old or one who is in his first month, he doesn't have to achieve 30 days.

In order to be counted, a one-month-old is saying all of them who are out of the womb. Uh, they have survived being the firstborn, and that's the significance of one month old and upward. Uh, truly God does As our. Our brother, who It was printing the booklets for us and takes the number in attendance each week and so forth.

He? Included in his counting. Those not yet born. But it is only those who are born who've been born, who have survived being a firstborn. And so you had the Levites from one month old and upward, and then you had the firstborn of Israel. From one month, old and upward.

And it is all the Israelites who have been saved from death, not just the firstborn, although God killed the firstborn in Egypt of man and Beast. And therefore, those who were firstborn of Israel of both men and Beast were especially devoted to God in a unique way. And as God does this, he shows us his emphasis on the household households are claimed.

And so the way God laid claim to each was by the firstborn, the one who would begin a new generation Uh, and then when he came and Uh or when any of them came to be married, not just the firstborn. They would come to be married and they would have a son and that son would be what the firstborn.

And so, there is Throughout this passage. And this emphasis on the firstborn, the reminder that God deals with his people according to households and according to Generations. This is something, of course that he continues to do. You know, you read of the household baptisms as the Lord in the mark that he puts on his people.

He he puts that Mark on each individual, but he does it by household, it actually doesn't matter. That whether or not there were infants in those homes, you know those who are against Covenant baptism against household baptism against seeing the household and the generation as a unit that uh that the Lord emphasizes in his dealings with his people.

They will, they will say well there's no proof that there were infants in those households It would be very strange. If there were no infants, no unprofessing children, perhaps even some unprofessing servant slaves. Um, in those households it would be very it would be very strange but it's entirely beside the point.

Every one of those baptisms was a household. Baptism a covenant baptism. And so whether adult or child all of us receive household baptism. All of us. Receive Covenant baptism. And if we're understanding rightly, Our capacity and what, uh, what Merit or ability, and of course, you're immediately thinking, and you're right.

Lack thereof is in All of our baptisms were infant baptisms. However, old and able, we seemed to be at the time that we received it. And so bless God, he communicates to them even by whom it was that was executed from Egypt. And therefore, who would feel and know that they had been spared from Israel, even by which one, the Lord lays claim to the households of his people.

To the generations of his people. He trains us to think federally. Especially, since he is going to come and call Christ the firstborn over all creation. Uh, when he's called the firstborn of overall creation, that doesn't mean that he's created true. He creates for himself a human body and a reasonable soul as the catechism children were thinking about not to many minutes ago in the next building.

Over. Uh, but he is the firstborn, because the whole new heavens and the new Earth are his generation and his great household. He is the heir and the head to him, all the leadership of it

belongs to him, all of the wealth of it belongs. And so that language of firstborn has us to do with much more than the first one to be birthed.

Uh, it is an identity. It is a covenantal identity, a household identity. And in this particular census that the Lord gives us here. He identifies himself as a covenantal God, especially as he lays claim to his people by Redemption. So, the God of the census is the God who saves his people's lives.

He has the God who lays claim to his people by that Redemption, and he is the God, who gives spiritual worship through Earthly means, not only has he laid claim to them, so that they are his. They do not belong to themselves, but he has given himself to them.

God, who has laid claim to your life by saving you by putting you in his church. First of all, you're set apart to him. He calls you. Holy you don't get to quibble with that, you know, say well, I haven't professed my faith yet, so I don't really have to keep the vows of a church member No, that Wicked falsehood that I've heard out of Covenant children's mouths, misses the fact that if God consecrates you you're consecrated, you're holy unto him.

You have to do the part of a member of his church whether or not you've professed Faith, you'd better repent and believe because how are you going to do it apart from his grace in your life? But it is still obligatory upon you, isn't it? And so, Uh, so God has not only Claimed you for himself redeemed, you for himself, so that you are not your own.

You are his, but he has given himself to you. He brings you near in his holy assembly, in the assembly, in which the spirit is operating on Earth, and in which Jesus is leading from Heaven. All of those marvelous things in the beginning of Hebrews 6 that the, the one who rejects those things who's so hard that he can be among a spiritually alive people, where you're actually tasting of the world to come when the people are gathered together and what is it that you taste, most of all.

Giving himself to his people, God Gathering his people to himself and that's what the Tabernacle especially and the service of the Tabernacle especially communicated as we heard all the way through the Book of Leviticus. Well, one great difference then between what uh what happened in their drawing near to God, in the way given in the Book of Leviticus and our drawing near to God now is that there's a lot less Earthly stuff.

There's a lot less earthy stuff because Our great high priest has already done. Most of the Tabernacle service, hasn't he? He consecrated himself and then he offered himself and then he entered the holy of holies with his once shed blood. And all of all of that has been done.

Now, there are some things that we need to do on Earth. You know, we need to gather in a place. You should have a flask of wine and a loaf of bread. And, Uh, and at least one cup. Uh the Lord poured out cups in advance. It's okay and proper and following him to have multiple cups.

Uh but there's there's really quite a little bit that you need and praise God. I hope a vessel for water. Because you might need the water for a baptism but that's all you need in the Bible if you don't have it memorized. And so I need a Bible. And you need a Bible.

But we read the Bible and sing the Bible and pray, the Bible and hear it preached. We may have the supper in which you just need a little bit of bread and a little bit of wine. You may have a baptism which you need a little bit of water.

Praise God. That Jesus Christ has done so much and that you and I in our mediator enter Heaven together and not only, then has God taken us to be his own. He has given himself to be our own Now, in the way that they drew near, Here. Before Christ came.

Before his finished work was finished. And it was so clear and before that Union with him was a conscientious awareness, that we are born of his bone and Flesh of his flesh, joined to him, who who is in heaven before that Clarity came. And that efficacy came and that fullness came there were all of these More outwardly, glorious things.

And in our confessions chapter on the Covenant talks, about those things, a covenant of of Grace, in the time of uh of the shadows and the time of fulfillment. But you know what outward Lorry comes with? Outward Glory comes with a lot of work. And so the gershonites and the coatites and the marites All had to become experts at set set up and to take down.

And carrying and placement and Logistics. Now ups and FedEx eat your heart out the Levites. Would have had this all down to a science because these things were necessary for the people of God to have this wonderful spiritual worship in which they would Ascend in the Ascension and they would come with the tribute in hand.

That was the token of recognition and welcome and they would come for the fellowship and the peace and and whenever they needed, and they had a guilty conscience that could come and have their conscience, cleansed in the sin offering and trespass offering to free them, to come willingly and with a free heart and mind, and conscience.

By the other things, there was a lot of work to do. And so God gives spiritual worship through Earthly means. There's a lot less work to do, so we are without excuse, aren't we? If we exhaust ourselves on a Saturday evening, If we don't take care of our building, so that the people can gather as freely as possible.

There are spiritual things that you do during the week. If you can know ahead of time, what is going to be read and prayed and sung. And and preached then, especially you who are ahead of your household. You want to prepare your family in those things. Here at Hopewell, we try to make it as as easy as possible to be as effective as possible in preparing.

For the public course that there was a lot to be done, but it was worth doing. Because all of that mundane service served the spiritual service, the spiritual Workshop that would take place for the worship of Israel. And so, in the contrast between, The administration under Moses where there's all that stuff and the administration under Christ in which there's much less stuff.

It is the very Simplicity of what is done on Earth. That communicates to us the glory and fullness and finality of what Christ has done on Earth and what he leads. For what he leads in heaven. Now, that makes worship rather unaccessible to the unbeliever. If you don't have banners all over the walls or Light show or a smoke show.

Or. Or the the sort of entertaining amusements. That enter the public worship of God. Whatever man would devise if you don't have those things, what does the unbeliever have access to? Because the glory of the worship is in heaven, it is accessed by Spirit given This is one of the things that you children discover, when you have a hard time paying attention locking in praying along singing with Grace, in the heart, hearing by the spirit's help.

And and the worship is long and it's difficult to behave and all of these things. And then, Mom and Dad say, oh my dear son, my dear daughter. Is because our worship is in heaven, where Christ is and it's led by him. And you ought to do everything. You can to pay attention, you ought to do everything, you can to participate from the heart.

And to behave in a manner that is reverent towards God. But what you need, most of all, is the life from the grace of the Holy Spirit, giving you faith in Jesus. So that you will know him. Because our God is a God, who gives spiritual worship. Through Earthly means.

At this point, it was in a mountain. A couple hundred years it would be well 400 years or so. It would be on a hill in Jerusalem at a temple. But then Jesus had a conversation with a woman one day. She was like which one of us are right.

He says the Jews were right. Salvation is from the Jews. The temple was it for a thousand years but you missed it. Because there was a time coming and it's now here when it's not on the mountain. And it's not in the temple. It's in spirit and in truth. And truly, he was introducing himself as The.

The. Of the worship of God. So that's the god of the sentence census in the second place. The three great principles that we have here. I realize we've run a little bit longer in the first point, but bear with me. Bear with God bear with his word. The three great principles election.

Instead of the firstborn of Israel. Uh, God has decided whom he will take. Just as he has decided whom he will save for himself Everlastingly. So who he also has decided whom he will take for himself in the service of his church. This is one of the reasons why we were so Earnest and Keen to discern.

From the scripture, the description of a deacon and the qualification of a deacon Not just because we want men of that quality in that office, because God says, you should have men of that quality in that office, but because we recognize that there is an election under service that God sets apart for himself, whom he will use in what offices in his church.

He's given you whatever your service is very specifically for you as well. But not only did he not take the firstborn, uh, from the Israelites which would have been ordinary and those, uh, in those cultures. But he doesn't even take the firstborn tribe to be his own. Ruben. And Simeon.

Sorry. Yes. Reuben and and Simeon would have gone first. Uh, but he takes Levi. He just chooses him. Why? Well, because he was pleased to do it. As we? We will hear this coming Wednesday evening. Lord willing. Um, God chooses Israel for nothing. Good in them at all and will make reference Lord willing to that portion in Deuteronomy 7.

Or he says it was not because you were great or good. That God loved you. He loved you because he loved you. And he swore to your fathers, And so there is this principle of election in taking the Levites, not the firstborn, he chooses whom to save everlastingly and also in time in the visible church, he chooses whom to use in church office, In the second place, there is the principle of substitution this Pretty obvious.

I think in the chapter, the Levites are taken in the place. Of the firstborn. Jesus Christ, of course, is the ultimate substitute. And so whenever you see whether man for man, or animal for man or shekel for man is has also happens in this place. It's not a substitution here of Of Eternal salvation or punishment, or righteousness.

Levites couldn't do that and certainly shekels couldn't do that. Uh but it is a substitution in the work of God and so there's a principle of salt substitution that runs throughout the scripture and it does so especially so that we would be prepared in mind and heart for Jesus Christ to be the great substitute.

Even as some of you heard in your catechism class already today, God made him who knew no sin to be sinned. So that we might become the righteousness of God in him and this exchange that happens in substitution and Reconciliation. And so the substitution is one of redemption. Now, Levites and money.

Could redeem for service in the church. But money can't redeem from guilt and wrath, as of course, the Lord makes obvious throughout his word. But as he famously teaches in Psalm 49, Where he says, those who trust in their wealth and boast in the multitude of their riches, none of them can by any means redeem.

His brother nor give to God a ransom for him for the Redemption of their souls is costly and it shall cease forever that he should continue to live eternally and not see the pit. And so, there is a Redemption for service here, but it reminds us The, the Redemption.

Not just, For service, but the Redemption from guilt and wrath, only Christ could be the substitute only Christ could be the payment. Five Shackles couldn't do it. A levite, can't do it only. Jesus. And so there's those three great principles election substitution and Redemption. So you have the thought of the census three great principles uh and last Last and most briefly.

Preciousness and precision, you might have thought the 22,000 was a round number when he numbered the Levites from one month old and above. You could be forgiven for that. It sounds pretty round. But you find out that it was an exact number. How Because when the number of the firstborn from a month old and above are numbered, it is exactly 22,733.

Now, that is a very not round number. It is a very precise number. You see the Lord although dealing according to households and dealing covenantally, and according to Generations, and dealing with his church corporately as one great bride. He also deals with every believer individually, Our work of service in our house and in his household in the church and our Everlasting salvation.

Is tracked by him is, is kept track of by him individually, precisely. He does not let God, one of his people go unredeemed. He doesn't get 22,733 from the number, the firstborn of Israel and say, well close enough. No, there's 273 firstborn that he is unwilling to let go without Redemption.

And so he gives them the five shekel price. Not because the five shekels is worth the the service necessarily. It might correspond and you had that. That list of, Of the amount for each one. But, In the other chapter. But the five Shackles here. Is a Redemption price. In the place of their service.

God, the precise God, lets none of his people go. Unredeemed. In other words, the Lord takes notice of every individual. There's no one in his church, who's indivisible. Sorry there's no one in his church who's invisible or unimportant or overlooked. He notices you, he redeems you. He calls you to service.

The imprecision of Modern English or Um, Geneva, King James English. So, he notices He redeems thee, he calls thee to service in his church. You yourself. There we go. Now we're now we're individual and emphasized. The Lord takes notice of interest in care of each one of his people individually, he employs.

Each one of his people individually. And so you come to a chapter like this and it seems like just a lot of logistics. But truly God is revealing, what sort of God, he is unto his people. And those great principles of election and substitution and Redemption. And the preciousness.

Of every single one. Every individual of his people has communicated by the Precision of the numbering and of the accounting. The Lord obviously meant for them to learn much about him and his salvation just from his dealings with the levitical priesthood here. And what does he then mean for you to learn?

Not only from this priesthood described here and all that. We have heard this evening. But through, Christ's priesthood in Christ. We are elected. He is the ultimate elect one. God has elected that his son should become a man to be our mediator. Because it was in his son that he knew us and loved us from before the world began.

In Christ. Christ is our substitute. And we are redeemed as God's possession and Christ's possession in Christ. We are handed over to him our priest for his service, as he leads the worship of God in his church. Amen. Let's pray. Our gracious. God, we thank you for helping us.

Uh, in the preaching and in the hearing, just now the end of a long Lord's day, but Lord. We praise you for the riches that are here in your word because you are here. In your word and particularly in your son and particularly by the help of your spirit.

And so we pray for that help to continue. That he would continue applying to us. That work of Christ who has finished his work on Earth and continues to mediate for us in glory. So be glorified in your son and Grant that he would be glorified in his By gathering every last one of them.

And by bringing them at last into his own Glory, which we ask in his name, Amen.