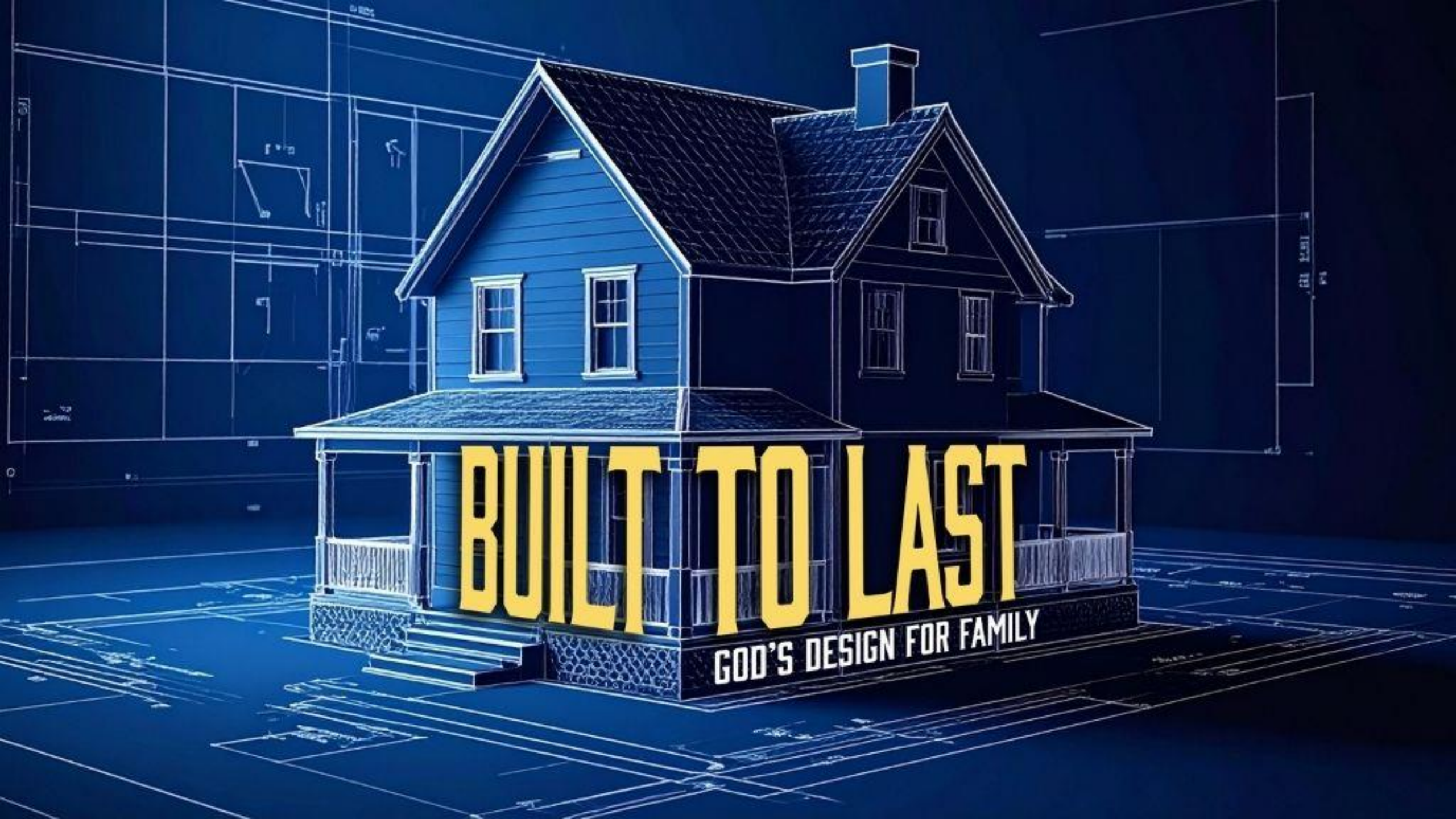
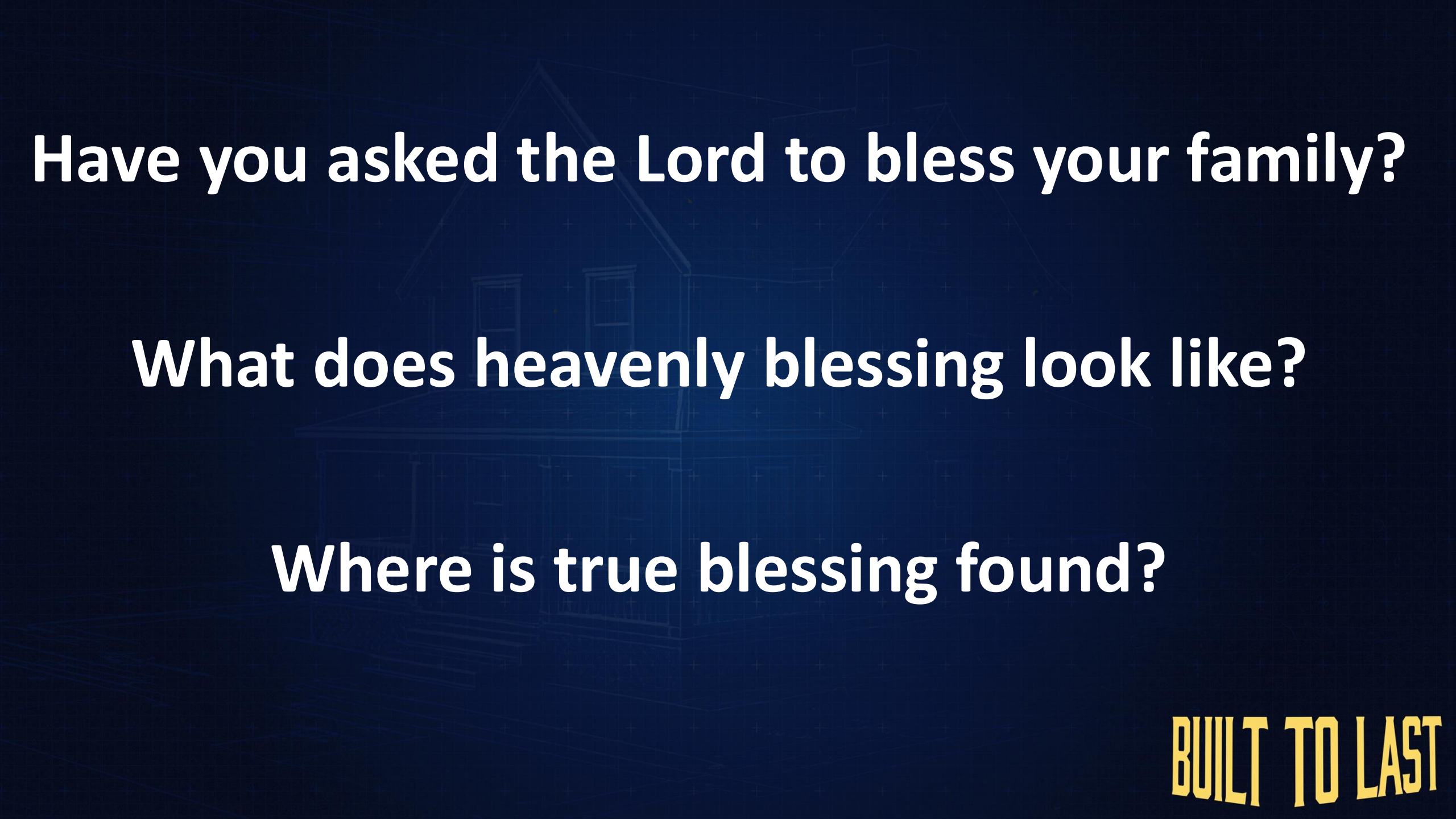




BUILT TO LAST

GOD'S DESIGN FOR FAMILY



Have you asked the Lord to bless your family?

What does heavenly blessing look like?

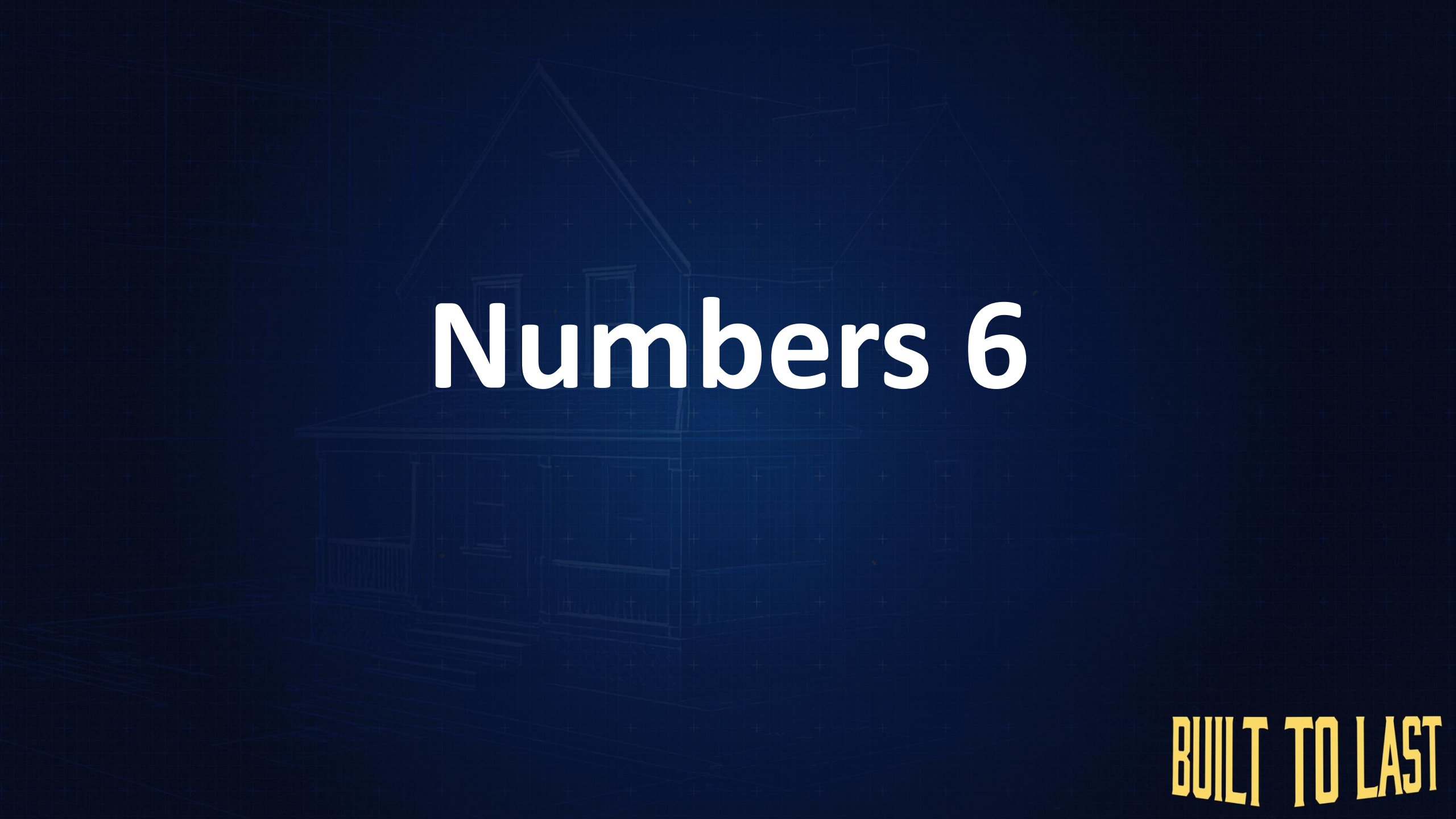
Where is true blessing found?

BUILT TO LAST

What does the Bible say about Blessings?

- Philippians 4:19: And my God will supply all your needs according to His riches in glory in Christ Jesus.
- James 1:17: Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shifting shadow.
- Psalm 34:8: Taste and see that the LORD is good; how blessed is the man who takes refuge in Him!
- Jeremiah 17:7: Blessed is the man who trusts in the Lord and whose trust is the Lord.
- Psalm 119:2: How blessed are those who observe His testimonies, who seek Him with all their heart.

BUILT TO LAST



Numbers 6

BUILT TO LAST

Birkat Kohanim ברכת כהנים

The Priestly Blessing

Aaronic Benediction

BUILT TO LAST

This is the oldest biblical text ever found, dated around the late 7th to the early 6th century B.C., 400 years older than the biblical texts of the Dead Sea Scrolls. This special portion of the Holy Scriptures, discovered by archaeologist Gabriel Barkay while excavating a burial cave in Jerusalem's Hinnom Valley, was found on two tiny silver scrolls. When scientists unrolled the scrolls, they found the words of Numbers 6:24-26.



-- הברו(כ)
- אָניהו -
- ר יהו(ו)
-- קָעה -
- שיברכ
יהוה ו
(י)שמרכ
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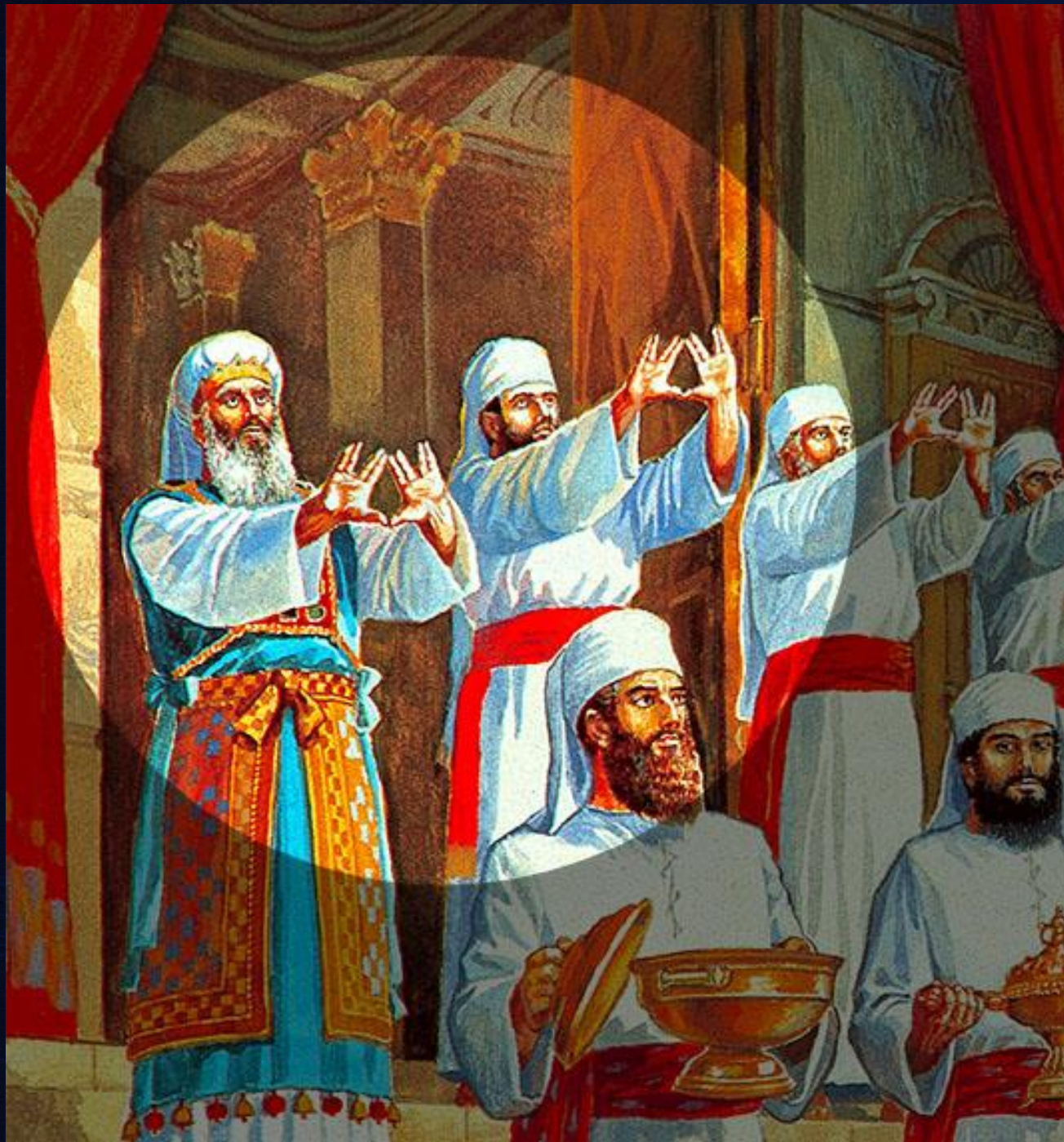
Scroll with Birkat Kohanim

BUILT TO LAST

Then the Lord spoke to Moses, saying,
“Speak to Aaron and to his sons, saying,
‘Thus you shall bless the sons of Israel.
You shall say to them:”

Numbers 6:22-23

BUILT TO LAST



“The Lord bless you, and keep you; the Lord make His face shine on you, and be gracious to you; the Lord lift up His countenance on you, and give you peace.” Numbers 6:24-26

BUILT TO LAST

“The Lord bless **you**, and keep **you**; the Lord make His face shine on **you**, and be gracious to **you**; the Lord lift up His countenance on **you**, and give **you** peace.” Numbers 6:24-26

- Each phrase uses the grammatical singular “you.”
- This is a personal blessing, addressed to the needs and desires of the individual. It is the blessing of a loving God and Father to each of His children.

יברכך יהוה וישמרך
יאר יהוה פניו אליך ויחנך
ישא יהוה פניו אליך וישם לך שלום

Yevarechecha **Adonai** veyishmerecha.

Yaer **Adonai** panav elecha vichunecha.

Yissa **Adonai** panav elecha, veyasem lecha shalom.

Numbers 6:24-26

BUILT TO LAST

- The name used in the Biblical text of Numbers 6:24-27 is the sacred name Yahweh יהוה which is mentioned in the Old Testament approximately 6,800 times. This refers to the one true God of Israel and is translated as “LORD” in our English Bibles.
- The sacred name of God ceased to be pronounced by Jews around the 3rd century B.C., since no one knew exactly which vowels were used in the Name, and the Jewish rabbis did not want to risk desecrating the Holy Name. This is the same reason given for writing God as G-d.
- Today, when Orthodox Jews come across the sacred name, they substitute the Hebrew word Adonai (“Lord”) for יהוה . Some Orthodox Jews don’t use Adonai, but substitute HaShem for the sacred name.

- <https://www.jewishjewels.org/blog/aaronic-benediction/>

BUILT TO LAST

We should note two points about the form of this blessing. First, it is **poetic**, having three lines divided into two parts. Each line is longer than the previous one, making the blessing stronger and more emphatic. Secondly, it **uses repetition**. Twice it speaks of God's *face* (presence); that we might enter the presence of God is the goal of all redemption. It repeats the divine name *the LORD* (יהוה YHWH) three times. This use of God's name three times anticipates the Trinity (see Romans 10:9; 2 Corinthians 3:17).

The influence of these words runs through the Bible (Psalms 67; 121; 122; 124; 128). Apostle Paul's letters begin with a greeting which always uses the words 'grace' and 'peace' (Romans 1:7; 1 Corinthians 1:3; and 2 Timothy 1:2 adds 'mercy'). In most cases Paul says the grace and peace are from God our Father and the Lord Jesus Christ, and without doubt he is taking up the priestly blessing.

“The Lord bless you, and keep you;”

Numbers 6:24

יברכך יהוה וישמרך

Yevarechecha Adonai veyishmerecha.

BUILT TO LAST

“The LORD bless you.”

Blessing sums up the covenant benefits which God shows to His people (Deuteronomy 28:1–14). Sons would expect a blessing from their father (Genesis 27:27–29, 38; 49:1–28). God’s blessing was given to Adam, whom Luke calls ‘the son of God’ (Genesis 1:28; 5:1–3; Luke 3:38). Through Adam’s fall the curse came in (Genesis 3:14–19), but blessing was promised again to Abraham and his descendants (Genesis 12:1–3). Blessing entails fruitfulness (descendants, flocks, harvests), but these benefits are tokens of the true blessing, the relationship with the Lord. Only if God is our Father are we truly blessed (Genesis 17:16; 22:17–18; Leviticus 26:3–13; Deuteronomy 28:2–14).

“And keep you.”

The purpose of the protection was to keep Israel in covenant relationship with God. The Lord was Israel’s keeper (Psalm 121:7–8; Hebrews 13:6).

Jesus Christ, the good shepherd, keeps His sheep (John 6:37–40; 10:11–16; 18:9).

“The LORD bless you and keep you.”

- The word for bless in Hebrew is *barakh*, which literally means to kneel down. It is related to *berek*, which is knee. This is a picture of the Great God of the Universe, the Creator, bending down to touch His children with His loving hands. God humbles Himself to bless those He loves. Love comes down to bless. Love came down a ladder at Bethel. Love came down on Mount Sinai to bless Moses and the children of Israel. God’s love as a Father blesses His children by coming down to our level. That’s exactly what He did in Yeshua the Messiah. He made Himself available to us by coming down to earth—to bless all mankind.
- A beautiful picture of *barakh* (bless) in the New Testament is Yeshua at the Last Passover, kneeling to wash the feet of His disciples. He was giving them the gift of Himself, of His love, while showing them the way to serve others.

- <https://www.jewishjewels.org/blog/aaronic-benediction/>

BUILT TO LAST

- **“The LORD bless you and keep you”** can be looked at as a blessing in the physical realm, physical, bodily blessings. This first level of blessing includes the idea of God watching over, protecting, and keeping His children safe from harm. The root Hebrew word for “keep” is *shamar*, which literally means to hedge about with thorns. The image painted by this word is of a sheepfold in the wilderness. The shepherd would erect an enclosure of thornbushes for his sheep to keep out predators such as wolves. The sheep were protected and guarded from harm.
- We are the sheep that Adonai wants to protect. Our Good Shepherd places a hedge of protection around us. He is *El Shaddai*, the Almighty God of Psalm 91:1, *“He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.”* The Yahweh who blesses is also the One who keeps— our Refuge and Fortress, the God in whom we trust. - <https://www.jewishjewels.org/blog/aaronic-benediction/>

BUILT TO LAST

“The Lord make His face shine on you,
and be gracious to you”

Numbers 6:25

יֵאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֵּךְ

Yaer Adonai panav elecha vichunecha.

BUILT TO LAST

“The LORD make His face shine upon you.”

His face means His presence, revealed in the cloud of fire (Exodus 40:34); *shine upon you* means that God takes pleasure in His people and saves them (Proverbs 16:15; Psalms 31:16; 67:1; 80:3, 7, 19).

– New Bible Commentary

BUILT TO LAST

“And be gracious to you.”

The outcome of God’s pleasure is His grace; His covenant mercy. It is fundamental to salvation that God’s favor is unmerited. It is not deserved in any way; rather God shows mercy because of His own love and faithfulness to His oath (Deuteronomy 7:7–8). This principle can be traced throughout Scripture (Ezekiel 16:1; Romans 5:1–11; 9:10–13, 18; 11:5; 1 Corinthians 1:26).

“The LORD make His face shine upon you, and be gracious to you.”

- This second part of the *Birkat Kohanim* includes increased blessing. We move from the physical realm to the realm of the soul. What does it mean to have Adonai’s face shining on us? His glory? His Presence? His smile? Face in Hebrew is *panim*, a plural word, which actually refers to one’s entire being as revealed in the face.
- The God of Israel desires that His children seek His face. “*When You said, ‘Seek My face,’ My heart said to You, ‘Your face, LORD, I will seek’*” (Psalm 27:8). Our God wants us to experience Him in all His many-faceted wonder. He has emotions. He deeply loves us yet hates sin. He is complete in Himself, yet desires to have intimacy with His creation. He shone His face upon Jacob in a wrestling match, which ended in a blessing. He makes His face shine upon us through Yeshua, the express image of His person (Hebrews 1:3).

- <https://www.jewishjewels.org/blog/aaronic-benediction/>

BUILT TO LAST

- The idea of shining is connected with *ohr* אור the Hebrew word for light. In the *Birkat Kohanim*, when God's face shines upon us, light overwhelms darkness. Order is brought out of chaos, as in Genesis 1:1-4. We are enlightened and receive revelation. We are transformed (2 Corinthians 3:16-18).
- The face of Adonai also radiates divine favor—unmerited favor. Gracious in Hebrew is *khanan*, literally to show favor to. It also means to be merciful, exhibit compassion, be considerate of, or demonstrate a longing for. God's rebellious, imperfect people did not deserve the Priestly Blessing, but God gave it to them anyway. That is because of who He is: Gracious (Exodus 22:27, Exodus 34:5-6). Each time the Israelites turned away from the Lord. He promised to treat them with mercy and compassion if they returned. “...for the LORD your God is gracious and merciful, and will not turn His face from you if you return to Him” (2 Chronicles 30:9).

- <https://www.jewishjewels.org/blog/aaronic-benediction/>

BUILT TO LAST

“The Lord lift up His countenance on you,
and give you peace.” Numbers 6:26

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשֶּׁם לְךָ שְׁלוֹם

Yissa Adonai panav elecha, veyasem lecha
shalom.

BUILT TO LAST

“The LORD turn His countenance (face) towards you.”

This is more emphatic and asks that God might pay attention to Israel. It may reflect the fact that He had chosen them and not other nations. If God hid His face, Israel would suffer and perish (Psalms 30:7; 44:24; 104:29). – New Bible Commentary

The phrase, "May the LORD lift up his face upon you..." (ישא יהוה פניו אליך) pictures the beaming face of a parent lifting up his beloved child in joy.

- Hebrew 4 Christians

BUILT TO LAST

“And give you peace.”

Peace means completeness and well-being. This has long been recognized as covenant language. Covenants were made to secure peace through a right relationship. But when God gives peace, it extends to the whole of life; even human enemies are quiet (Leviticus 26:6; Proverbs 16:7). These words were later seen as a promise of the Messiah, the ‘Prince of Peace’ (Isaiah 9:6), and find their true depths in Christ (John 14:27; Ephesians 2:14–18).

“The LORD lift up His countenance upon you, and give you peace.”

- This third part of the Priestly Blessing deals with the spirit of man and ends with the highest blessing in the Hebrew mind: *shalom* (peace). One Jewish commentator called peace “the most precious, though unfortunately most elusive attainment within the reach of man.” The word for peace in Hebrew is *shalom*, which literally means completeness or wholeness. It comes from the root word *Shalam*, to make restitution or amends, to restore and make even better than the original state. This final part of the blessing lets us know that Yahweh longs for His people to be made whole, with all His heart and all His being.
- Shalom in the Hebrew understanding is much more than the absence of conflict. It is rest, tranquility, prosperity, health, and an overall sense of well-being. It is the God of the Bible redeeming our past, restoring what the enemy has stolen. Those of us who have received the Messiah Yeshua, the *Sar Shalom*, the Prince of Peace, have peace with God the Father through Him. We have been born again by the Spirit of the Living LORD. “*Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ...*” (Romans 5:1).

The three lines of the priestly benediction each invoke a different aspect of God's blessing.

The first requests God to bless and keep us (Numbers 6:24). Messiah "has blessed us with every spiritual blessing in the heavenly places in Messiah" (Ephesians 1:3). Through Messiah, the blessing of Abraham has come upon the Gentiles, and we all experience "the fullness of the blessing of Messiah" (Romans 15:29). Through Yeshua, God is "able to keep you from stumbling, and to make you stand in the presence of His glory" (Jude 24–25).

The second verse of the blessing says, “The LORD make His face shine on you, and be gracious to you” (Numbers 6:25). The shining of the LORD’s face represents His attention and pleasure. His graciousness is the expression of His grace. Messiah is the fulfillment of this request as well. The gift of God’s grace comes through “the redemption which is in Messiah Yeshua” (Romans 3:24). “We believe that we are saved through the grace of the Master Yeshua” (Acts 15:11), which God “freely bestowed on us in the Beloved...according to the riches of His grace which He lavished on us” (Ephesians 1:6–8).

The third verse of the blessing says, “The LORD lift up His countenance on you, and give you peace” (Numbers 6:26). The lifting up of the LORD’s countenance upon a person implies the smile of God. Messiah fulfills the request for peace: “We have peace with God through our Lord Yeshua the Messiah” (Romans 5:1).

- <https://ffoz.org/torahportions/commentary/the-priestly-blessing>

BUILT TO LAST

“So they [priest] shall invoke My name on the sons of Israel, and I [Yahweh] then will bless them.”

Numbers 6:27

While God invests the priests with this special obligation to bless Israel, He does not give them power over them. God provides the wording and they perform their obligation. In this way, the priests should not become arrogant and believe that they have a special power of their own, to bless the people or refrain from blessing, as they choose, to create the content of the blessing, as they wish. They are merely vessels of God’s will. – Sondra Baras

BUILT TO LAST

What was Yeshua's Final Blessing?

- Following His resurrection from the dead, Yeshua was with His disciples for forty days. Then He went with them to the Mount of Olives before ascending into heaven.
- **And He [Jesus] led them [the disciples] out as far as Bethany, and He lifted up His hands and blessed them.** While He was blessing them, He parted from them and was carried up into heaven. Luke 24:50-51
- It is believed that the blessing He pronounced was the Priestly Blessing of Numbers 6:24-26.

“The Blessing”

Kari Jobe

Cody Carnes

BUILT TO LAST

“The Lord bless you, and keep you; the Lord make His face shine on you, and be gracious to you; the Lord lift up His countenance on you, and give you peace.”

יברכך יהוה וישמרך
יאר יהוה פניו אליך ויחנך
ישא יהוה פניו אליך וישם לך שלום

Yevarechecha Adonai veyishmerecha.

Yaer Adonai panav elecha vichunecha.

Yissa Adonai panav elecha, veyasem lecha shalom.

BUILT TO LAST