



God's Blessing for His People: An Exegetical Study of Numbers 6:22–27

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Abstract

Religious communities have their own ways of ending worship, often through blessings. One of the most common in Christian tradition is the benediction found in Numbers 6:22–27, known as the “Aaronic Blessing.” This passage has become central in many churches, repeated so often that its wording is rarely changed. While this shows its importance, it can also cause people to hear it only as a routine ending rather than a meaningful proclamation. This study aims to help believers rediscover the depth of the blessing by using the method of exegesis. This involves reviewing literature, analyzing the text, and organizing insights into themes. By paying attention to both the meaning of the words and their historical context, the blessing can be understood in a way that speaks to life today. The results show that the Aaronic Blessing is more than a ritual conclusion. It is a powerful declaration of God’s favor, protection, and peace. When understood fully, it becomes a source of spiritual growth, guiding believers to apply its message in daily life and deepening their relationship with God.

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INTRODUCTION

Religious institutions exhibit distinctive liturgical structures, with each church developing particularized modes of concluding worship through ritualized blessings. Among the most prevalent formulations within Christian tradition is the benediction recorded in Numbers 6:22–27, commonly designated as the “Aaronic Blessing.” Numbers 6:22-27 describes the priestly blessing, a unique and significant function of the priests that symbolizes their highest role. In Jewish tradition, this blessing is bestowed upon obedient followers at the conclusion of daily sacrifices, reflecting a prayer for God's unwavering love and protection.¹ God provides constant oversight, strength, and mercy against adversaries, while the faithful seek enlightenment,

¹ Gordon J. Wenham. *An Introduction & Commentary Numbers*. (Illinois: Intervarsity Press, 1981), 89.

wisdom, and understanding from His Spirit. Christians are reminded of the Nazir's law, which emphasizes a cautious lifestyle and the avoidance of worldly pleasures that detract from their calling. While it may be necessary to engage with sinful influences to lead others to salvation, believers must not partake in sinful actions.² Neglecting the Nazir's oath can undermine past commitments, underscoring the importance of honoring God's name. This honor is affirmed through the priestly blessing, with Christ serving as the High Priest who offers divine blessings.³ This intercessory prayer transcends mere intercession, involving faith that both gives and receives. The priest confidently pronounces blessings, with Christ acting as an ambassador of peace, commissioned by the Father and anointed by the Spirit.

METHOD

This study employs the method of exegesis, a systematic approach aimed at uncovering the original meaning of a biblical verse through careful analysis and correlating that meaning with contemporary understanding.⁴ Exegesis, often described as “the truth brought out,” seeks to reveal the deeper reality behind the text rather than allowing interpretation to remain confined to its surface wording. By doing so, the truth discovered can be both comprehended and applied in the present, ensuring that the passage continues to speak meaningfully to modern contexts.

The process involves gathering diverse sources of literature, critically analyzing them, and organizing the insights into thematic categories that highlight the central message.⁵ These categorized findings are then synthesized to focus attention on the main theological theme. In practice, this requires following established exegetical procedures, such as comparing multiple translations, examining lexical and grammatical structures, and situating the text within its historical and literary context.⁶ Through this rigorous method, data are collected, processed, and refined into accessible records that support justified conclusions.⁷ Ultimately, the exegetical

² A Harmony. *Commentaries on the four last Book of Moses. V.III.* (Michigan: Baker Books, 2009),78.

³ William Lasor Sanford. *Old Testament Survey.* (Michigan: William B. Eerdmans Publishing Company, 1996), 99.

⁴Stanlay, Porter, E. *Hand Book to Exegesis of the New Testament.* (Boston: Brill Academic Publishers, Inc., 2002), 5.

⁵ Gordon D. Fee & Douglas Stuart. *How to Read the Bible for All Its Worth.* (Michigan: Zondervan, 1993), 22.

⁶ Walter C. Kaiser, JR. *Toward an Exegesis Theology Biblical Exegesis for Preaching and Teaching.* (Michigan: Baker Book House, 1981), 43.

⁷ Ibid, 44.

approach enables theological insights to emerge with clarity, allowing the passage to be interpreted not merely as ritual text but as a living declaration of truth that informs faith and practice today.

RESULT

The purpose of writing this article is to discover the biblical truth related to the expression blessing in Numbers 6:22-27. This is done by exegesizing this text. Furthermore, this is intended so that when it is used as an expression of blessing at the closing of worship, the congregation does not only hear without understanding its meaning, but understands the truth. By understanding this truth, it is hoped that the congregation can apply it in their daily lives.

DISCUSSION

The spiritual character of the congregation of Israel reaches its highest point in the blessings pronounced by the priests. These instructions concerning blessings serve as a sign of perfection for the entire order of God's people. From the very beginning, Israel was established as the assembly of Yahweh not only because it received direct blessings from God, but also because God appointed priests as permanent intercessors to convey His grace. Bestowing blessings upon the faithful thus became an official and essential part of their duty. **This section covers three main topics. The third is a series of truths that are integrated with the main theme of God's blessing. In particular, the second part reveals the nature of God's blessing, which is also divided into three main parts that correlate with each other, and also focuses on the main theme.**

These blessings are given through an intermediary (Num. 6:22-23)

Text, "²² The LORD said to Moses: ²³ "Speak to Aaron and his sons: This is how you should bless the children of Israel, tell them."

The commandment regarding the priests may have been given alongside the Law of Nazir, though their exact relationship is unclear. Both Nazirites and priests are considered holy. Aaron and his sons, as priests, are tasked with officially blessing the Israelites in specific ways—by standing in high places, raising their hands, and proclaiming "shalom" in God's name.⁸ This must

⁸ Frank E. Gaebel (ge). *The Expositor's Bible Commentary*, v.2. *Genesis, Exodus, Leviticus, Numbers*. (Michigan: Zondervan, tt), 753.

be done meticulously. Priests hold a sacred duty to bless the people, serving as God's representatives and intercessors.⁹ They pray with authority, turning their faces toward the people and raising their hands.¹⁰ This important responsibility, emphasized in Numbers 6:23 and Deuteronomy 21:5, not only honors the priests but also provides comfort to the community, who view them as intermediaries for divine blessings, accompanied by God's promises.¹¹

The blessing given by the priest, or Aaron, indicates the spiritual pinnacle of the Israelites, which is achieved through the blessings that the priests impart to the people. The instruction regarding this blessing emphasizes the importance of perfection in all the rules and organization of God's people, for Israel became the first true church of Jehovah because God not only gave them His blessings, but also appointed priests as intermediaries of the blessings, who were chosen and constantly brought His blessings of grace to them as part of their official duties. The blessings given by the priests to the people consist of three interrelated parts. The second part of each passage contains the specific application of the first part to the people with increasing emphasis, forming three levels in the content of the blessing that is delivered step by step.¹² This structure of the blessing is striking, rhythmic, consisting of three distinct parts, and ascending with gradual stages toward peace, which forms the final and most perfect blessing that God can give to His people.¹³

The prayer taught by God must be sincere, as genuine faith will receive answers. When God provides a blessing or prayer, it instills confidence in those who approach Him in prayer (cf. Hos. 14:2).¹⁴ Blessings are given through intermediaries; God spoke to Moses, who conveyed messages to Aaron, and through Aaron, blessings were delivered to the Israelites. Jesus Christ serves as the ultimate mediator and high priest, offering all spiritual blessings. This relationship reflects the doctrine of the Holy Trinity, highlighting the roles of each Person in the work of salvation (cf. 2 Corinthians 13:14; Matt. 28:19).¹⁵ Christ's mission is to bless humanity, as seen when He raised His hands to bless His disciples before ascending (Luke 24:50-51). In Jewish tradition, priests bless the people only after the morning sacrifice, symbolizing that when the

⁹ Ibid, 753.

¹⁰ Harmony. *Book of Moses*, 78.

¹¹ Harmony. *Book of Moses*, 78

¹² John H Sailhamer. *The Pentateuch as Narrative*. (Michigan: Zondervan Publishing House, 1992), 350.

¹³ Wenham. *Numbers*. 89-91; 145-147.

¹⁴ Gaebelain (ge). *Numbers*. 753.

¹⁵ Wenham. *Numbers*. 89.

Messiah comes, the law's blessings will give way to Christ's blessings.¹⁶ This practice influences gospel ministers today, who also conclude their meetings with blessings, reinforcing that receiving blessings is tied to God's voice through His representatives. The act of blessing is guaranteed, as it is ultimately God who bestows it, regardless of the priest's personal worthiness.¹⁷

These blessings identify God the Source of blessings (Num. 6:24-26)

Text, “²⁴ The LORD blesses thee and protects thee; ²⁵ The LORD shines on you with his face and gives you grace; ²⁶ The LORD has put his face upon you and has given you peace.”

A specific form of blessing was established through Moses and Aaron, distinct from their other roles, as a command from God.¹⁸ Known as the "triple blessing," it is meant to be delivered to the people in various circumstances—when entering or leaving, at home or abroad, in quiet or busy places. God's blessings accompany individuals at all times, and while they may not always be recognized as personal achievements, they originate from God's guidance.¹⁹

Everyone is called to receive the blessing, "God bless you," and must be prepared to find happiness in it, as emphasized in Deuteronomy 28:3. Obeying God's law brings blessings, which are viewed as personally meaningful.²⁰ The name Yahweh is repeated three times in the blessing, each with a different nuance, suggesting a mysterious significance recognized by Jewish tradition and elaborated upon in the New Testament. This reflects the grace of Jesus, the love of the Father, and the fellowship of the Holy Spirit, illustrating the unity of God as one.²¹ The triple repetition underscores the unconditional nature of these blessings, which are bestowed upon the entire congregation while still being available to individual believers. When God blesses, His infinite goodwill is conveyed, emphasizing the collective identity of His people as well as individual reception of blessings.²²

The blessings for the priests to speak to the people, as outlined in Numbers 6:24-26, include: "Jehovah bless you and care for you; Yahweh make His face shine upon you and be

¹⁶ Ibid, 89.

¹⁷ Varda. *The Torah the Five Books of Moses Electronic Edition of A New JPS Translation of The Holy Scriptures According To the Masoretic Text*. (Illinois: Varda Books, 2001), 246.

¹⁸ Wenham. *Numbers*. 90.

¹⁹ Gaebelein (ge). *Numbers*. 754.

²⁰ Ibid, 79.

²¹ Varda. *The Torah*. 246.

²² Ibid, 754.

merciful to you; Yahweh lift up His face upon you and give you peace." This triple blessing signifies the sanctification of the children of Israel and establishes their happiness in God's covenant grace. The blessing represents the highest function of the priest, serving as a channel for spiritual endowment to the entire nation.

The three parts of the blessing—Preservation, Enlightenment, and Peace—correlate with the roles of the Father, Son, and Holy Spirit.²³ The phrase "God bless thee" highlights three forms of blessings that priests may use: 1. May Jehovah bless and care for you; 2. May Jehovah shine His face upon you and be merciful; 3. May Jehovah look upon you and give you prosperity.²⁴ Each mention of "Yahweh" refers to the unity of the three persons in God, as stated in Deuteronomy 6:4. Jehovah the Father provides spiritual blessings, the Son offers redemption, and the Spirit brings purification and comfort, collectively guarding against evil and ensuring grace until eternal salvation.²⁵

God's providence, "The Lord blesses you and protects you (v.24)" This phrase of blessing essentially identifies the presence of a danger. Man is weak, inexperienced, susceptible to sin, exposed to temptation.²⁶ This part of the three pairs of blessing phrases affirms God's providence of His people, consisting of two pairs of blessing phrases in each part;

The first is, "The LORD blesses thee and." The word "bless" is taken from the Hebrew language, "יְבָרַכְךָ- yebarekka" has the basic meaning of "blessing." The root of the word for "bless" and its derivatives appear 415 times in the Old Testament, primarily in the verb form Piel, which means "to bless" (214 occurrences). The passive participle Qal "blessed" appears 61 times. The term for "kneeling" is noted only three times, leading some to argue that it is distinct from "bless." However, there may be an association between kneeling and receiving blessings, similar to the Arabic word "baraka," which has overlapping meanings.²⁷ In the Old Testament, "bless" signifies giving strength for success, prosperity, fertility, and longevity, often contrasting with cursing.²⁸ The grammatical form used indicates a repetitive or continuous action, suggesting that

²³ Harmony. *Book of Moses*, 80.

²⁴ Sailhamer. *The Pentateuch as Narrative*. 350.

²⁵ John Muddiman and John Barton (ge). *The oxford bible Commentary the Pentateuch*. (Oxford: Oxford University Press, 2001), 150.

²⁶ Gaebelein (ge). *Numbers*. 755.

²⁷ Laird, Harris, R. *Theological wordbook of the Old Testament. V.I-II*. (Chicago: Moody Press, 1981), 354.

²⁸ Bruce K, Waltke. dan M. O'Connor. *An Introduction Biblical Hebrew Syntax*. (Indiana: Eisenbrauns, 1990), 345.

the promised blessings will be consistently given and that God will continually bless and protect His people.²⁹

This expression of blessing invokes Allah's maintenance and favor as the Ruler of the universe and the Source of life. Israel, both as a nation and as individuals, is expected to enjoy the guardianship of the Almighty. Psalm 121:1-8 illustrates this idea, emphasizing that Yahweh protects and watches over His people from all harm.³⁰ The theme of divine preservation recurs in the Psalms, reflecting a deep assurance of God's saving presence amidst oppression from surrounding nations. Each descendant of Abraham shares in this blessing, affirming Yahweh as their refuge and stronghold. Ultimately, the blessings pronounced by Aaron and the high priests connect Israel's salvation to their obedience to God's laws and religious practices.³¹

The second is, "The LORD protects you." The second phrase here, as in the other three verses, sets forth the content more clearly than the previous verse. The use of a single word indicates that this blessing was bestowed upon Israel "collectively."³² **The word protect is taken from the Hebrew, " וַיִּשְׁמָרָהּ – weyis^ethem"** from the root word "shamar." The word "shamar" appears 420 times in the Qal form, 37 times in Niphal, and 4 times in Piel and Hithpael.³³ Its Akkadian counterpart means "to wait" or "to serve," while in Phoenician and Arabic it signifies "to watch." A close synonym is "nafar," which also means "to guard."³⁴ Grammatically, "shamar" is a Qal imperfect verb, indicating ongoing and definite action. This suggests that God's protective blessing for His people is a continuous and unwavering promise.³⁵

Every true Christian embodies the essence of a Nazarite, having separated from the world and dedicated themselves fully to God's service. Their life reflects self-denial, controlling the flesh in obedience to the Spirit. This commitment is part of their baptismal promise, where they vow to reject Satan, the pride of the world, and sinful desires, while upholding God's word throughout their lives.³⁶ The spirit of this blessing is significant, with interpretations varying among individuals. Some believe it hints at the mystery of the Holy Trinity: God the Father blesses and

²⁹ Harmony. *Book of Moses*, 80.

³⁰ Gaebelein (ge). *Numbers*. 755.

³¹ Ibid, 755.

³² Willem A Vangemeren, (ge). *New International Dictionary of Old Testament Theology and Exegesis*. (Michigan: Zondervan Publishing House, 1997), 423.

³³ Harris. *Theological wordbook of the Old Testament*. 433.

³⁴ Harmony. *Book of Moses*, 80.

³⁵ Waltke. dan M. O'Connor. *An Introduction Biblical Hebrew Syntax*. 453.

³⁶ Wenham. *Numbers*. 90.

cares for His followers; God the Son offers forgiveness to sinners through His sacrifice; and God the Holy Spirit reveals Christ's teachings and instills peace in sincere believers. In summary, Christ, a gift from the Father through the Holy Spirit, blesses each of us by guiding us away from evil.³⁷

The first part of the blessing, "Jehovah blesses thee and nourishes thee," emphasizes that blessings come from Yahweh, who protects us from worldly evils. Calvin described God's blessing as a flow of goodness stemming from His great love. The second part is a prayer for divine protection, highlighting God's care for the Church.³⁸ This prayer can be summarized as follows: 1) May God speak well to you by fulfilling His promises and protecting your blessings from harm. 2) May the Holy Trinity enlighten your hearts, grant you self-knowledge, forgive your sins, and support your soul. 3) May God foster fellowship with the Father, Son, and Spirit, bringing you prosperity in both your soul and earthly matters.³⁹ The phrase "the Lord bless you," followed by "and," indicates that God's blessings and protections are ongoing and have been repeatedly bestowed upon the people, forming the first of three pairs of blessings.

God's approval, "The LORD shines on you with his face and gives you grace (v.25)."

Spurgeon said, "When the Divine face is darkened with frowning, distress and death occur; when light with pleasure, life and joy flow to man, "They perish because of the rebuke of your face."⁴⁰ Basically this is talking about God's favor. God's favor is everything in this blessing, for it is the source of all goodness. God is generous or merciful. The fruit of this blessing delivered by this blessing is protection, forgiveness, and peace.

The first part of this pair of passages is, "The LORD shines upon you with his face." The word shine in the Hebrew text is, "יָאֵר- yaer" from the root word "אִוֵר-ôr" which means to be bright or shining. In the grammatical form "hiphil impfek verb third person masculine singular." In the form of Hiphil it is used in a causal form, causing something to happen. It means "to shine, cause to shine."⁴¹ Similar to Ugaritic, the word "אִוֵר-ôr" means to be a light, to illuminate, and in Akkadian "urru" which means day. This is rare in the Qal and Niphal forms but about forty-five

³⁷ Ibid, 91.

³⁸ Sailhamer. *The Pentateuch as Narrative*. 351.

³⁹ Ibid, 352.

⁴⁰ Gaebelein (ge). *Numbers*. 755.

⁴¹ Harris, R. *Theological wordbook of the Old Testament*. 355.

times in Hiphil. It refers to sunlight, but its use of metaphors is more common.⁴² The form of an imperfect identifies that it will actually happen and will continue.

The phrase "shining on His face" enhances the previous blessing, indicating not only God's goodwill but also His active attention. God's "face" relates to both judgment for the wicked (Ps. 34:16) and mercy for the righteous (Ps. 4:6).⁴³ The blessing, "Yahweh make His face shine upon you and be merciful to you," represents a manifestation of God's favor and grace, reflecting His personality towards humanity. His face can both protect and radiate life-giving light, symbolizing compassion and salvation.⁴⁴ God's favor is central to this blessing, as it is the source of all goodness and love experienced by those who receive it. His shining face is like the sun, illuminating and renewing, assuring believers of His love. True happiness arises from recognizing God's love, and His presence transforms the spiritual landscape for the faithful. Just as the sun brings a new day, God's radiant presence brings hope and consolation, far surpassing any lesser sources of comfort.⁴⁵

The second part of the second pair of blessings is, "and give thee grace." The word give in the Hebrew text is " **וַיְהַנֵּךְ**-wihuneka." The word "give" begins with the conjunction "and." This confirms the existence of connection and its first word or sequence of time.⁴⁶ The imperfect form with "wav" has the same meaning as the perfekt aspect, which means emphasizing an action.⁴⁷ The meaning of this word is, "Be pleased with someone (from Allah), give well to someone."⁴⁸ After God reveals His face will now give grace. Grammatically, "the verb qal imperfek third person singular masculine with the suffix second person singular masculine." This means that God will give grace to His people continuously, and there is no time to stop even temporarily.

The second blessing represents the light of truth emanating from Yahweh's face, revealing His loving character and gracious promises. This light enhances understanding of the laws that govern life. Despite the consequences for wrongdoing, Christ's light of mercy permeates all, renewing and transforming faithful souls much like the sun nourishes growth.⁴⁹ For the Hebrews,

⁴² Ibid, 354.

⁴³ Wenham. *Numbers*. 91.

⁴⁴ Muddiman (ge). *Pentateuch*.151.

⁴⁵ Harmony. *Book of Moses*, 81.

⁴⁶ Holladay, William L. (ed). *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. (Grand Rapids: Wulliam B. Eerdmans Publishing Company, 1988), 355.

⁴⁷ Waltke. dan M. O'Connor. *An Introduction Biblical Hebrew Syntax*. 450.

⁴⁸ Harris. *Theological wordbook of the Old Testament*. 355.

⁴⁹ Wenham. *Numbers*. 91.

God's light penetrated deeply into the soul, offering salvation not through laws or rituals, but through psalms and prophecies. Paul noted the glory of the law, which made Moses cover his face, while the psalmists courageously sought God's light, praying for His face to shine upon them for salvation. Isaiah spoke of God's temporary hiding of His face, followed by everlasting mercy.⁵⁰ The phrase "The LORD shines upon you with His face and gives you grace" represents the second of three pairs of blessings, expressing God's desire to be accessible to His people and His continuous offering of grace.

Peace be upon you, "The LORD has put his face upon you and gives you peace (v.26)."

The word "shalom - peace," is the goodness of Allah that has been ordained, prepared for His people." This includes all the goodness that makes up total happiness. This great blessing is seen to flow from God's gracious respect for man. Forgiveness, preservation, peace, unspeakable wealth of blessings flow to man from the favor of sovereign God.⁵¹ The third part of these three pairs of blessings declares the peace of God given to His people.

The first part of these three pairs of blessings is, "The Lord is facing your face." In the Hebrew text, the word "confront" is "נָשָׂא" - yeast" from the root of the word "nasa-נָשָׂא." The Qal form of this root word is used nearly six hundred times with three main meanings of "lifting," namely, "carrying, carrying, supporting." The word in can also mean, "to take, to take away." The root of this word appears in the Ugarite "nš°" which means "to lift, to rise." In Akkadian as našû. An additional sixty occurrences use the forms of Niphal, Piel, and Hithpael. There are only two examples of the form of Hiphil (Lev. 22:16 and 2Sam 17:13). The total sum for all these verb forms is 655.⁵² This word is written in the grammatical form "the verb qal imperfek third person singular masculine in a jusive sense." The form of qal emphasizes an action,⁵³ and the imperfect expresses an unfinished action.⁵⁴ This confirms that the goodness of Allah of His people will never be finished, it will continue continuously.

⁵⁰ Varda. *The Torah*. 247.

⁵¹ Gaebelein (ge). *Numbers*. 756.

⁵² Holladay, William L. (ed). *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. (Grand Rapids: William B. Eerdmans Publishing Company, 1988), 355.

⁵³ Harris. *Theological wordbook of the Old Testament*. 454.

⁵⁴ Briggs, C., E. Brown dan S. Driver. *The Brown Driver Briggs Hebrew and English Lexicon*. (Massachusetts: Hendrickson Publisher, Inc., 1996), 450.

Thus the phrase, "Yahweh lifts up his face upon you, and establishes (or gives) peace to you" (goodness, salvation), explains God's blessing as a result of His power or His intervention in human affairs, which is ultimately peace (shalom), which includes all the goodness that God bestows upon His people. To lift up one's face to someone is to watch out for or protect them, to show God's providential action toward man.⁵⁵ This is similar to the previous one, bringing the image of a father's smile to his child or a friend to a friend he cares about. Especially directing His thoughts and attention to us (band. 2 Kings 9:32, and similar sentences in Gen. 43:29; 44:21).⁵⁶

The second part of these three pairs of blessings is, "and gives thee peace." The word give in the Hebrew text is, " וַיַּשֵּׁם – weyasem." This verb is used 572 times in the form Qal, spread almost evenly throughout the Old Testament. The term appears 575 times in the Old Testament, with its Hiphil form used twice (Ezek. 14:18; 21:16; Job 4:20) and once in the Hophal form (Gen. 24:33). Its core meaning is to "place" or "put," which aligns with the LXX translation "tithemi." The Arabic equivalent from medieval Yemen conveys the sense of "establishing" or "forming," such as setting a price.⁵⁷ Grammatically, the word is a singular masculine third-person Qal imperfect verb, often emphasized by the conjunction "and."⁵⁸ When God watches over individuals, He saves them from suffering (Ps. 4:7; 33:18; 34:16).⁵⁹ Confidence in God's approval fills hearts with joy, allowing for the blessings of peace that come from His love.⁶⁰

The blessing of God's peace calms the mind and heart, establishing a life of salvation. It offers protection from adversity, chaos, and fear, allowing us to feel secure like a shield against threats. God's presence brings liberation, ensuring steadfastness and safety, as promised in scripture. However, true tranquility comes not just from external protection or affiliation with powerful institutions, but from inner peace fostered by the Spirit of God.⁶¹ This divine presence cleanses and refreshes the soul, guiding us in accordance with God's will. Ezekiel's prophecy emphasizes this connection between renewal and peace, highlighting that God's Spirit grants life and an everlasting covenant.⁶² The blessings include protection from evil (Num. 6:24),

⁵⁵ Sailhamer. *The Pentateuch as Narrative*. 352.

⁵⁶ Harmony. *Book of Moses*, 81.

⁵⁷ William Gesenius, Gesenius' Hebrew and Chaldee Lexicon, 1842; Eerdman's, 1957, ad loc.

⁵⁸ Brown dan S. Driver. *The Brown Driver Briggs Hebrew and English Lexicon*. 451.

⁵⁹ Varda. *The Torah*. 247.

⁶⁰ Wenham. *Numbers*.91.

⁶¹ Muddiman. *Pentateuch*.152.

⁶² Harmony. *Book of Moses*, 82.

forgiveness of sins (Num. 6:25), and comprehensive peace (Num. 6:26), encompassing all that contributes to true happiness.⁶³

The protection of God the Father, the grace of His Son, and the comfort brought by the Holy Spirit are indeed implied in the religion of Israel and included in Aaron's blessing. This connection between the Old and New Testaments is evident throughout scripture. Christ, as the Divine Word, communicated with His people through prophets and priests long before His earthly birth, and the Holy Spirit's work predates Pentecost, being present among the Hebrews.⁶⁴ The blessings encompass themes of justice, righteousness, peace, and eternal assurance, ultimately rooted in Christ's sacrifice and power. Early church fathers and theologians noted the Trinity's mystery in these blessings, pointing to the triple repetition of Yahweh's name and the roles of the Father, Son, and Holy Spirit. While their conclusions might be flawed, the emphasis on three blessings underscores God's unconditional promise of fullness in His divine nature.⁶⁵ This blessing reflects the grace of God as communicated through the Father, the Son, and the Spirit, highlighting the historical development of His redemptive purpose for humanity.

The phrase, "The Lord hath put his face upon you and gives you peace," is the third pair of the promise of blessings of the three pairs of promised blessings. Emphasized that God's goodness and atonement for His people will never be completed, taking place continuously. From various data, it can be noted that the revelation of the secret of Allah's truth is very astonishing. This can be seen from the use of the stem "grammar" between the first verb and the second verb;

Verse 24, "The LORD blesses you and protects you." The word "bless- יְבָרֶכְךָ – yebarekka" verb piel imperfect 3rd person masculine singular suffix 2nd person masculine singular jussive in meaning. The word "protect - וַיִּשְׁמְרֶךָ – weyisethey with particles- wav – וַ" verb qal imperfect 3rd person masculine singular suffix 2nd person masculine singular jussive in meaning. The shape of the piel indicates an activity that is repeated or that is performed more than once, plurative or repetitive. The imperfect form is used to indicate an *incomplete or incomplete action*. This means that the blessing and protection of Allah of His people will continue continuously, and there will be no end to the end of time.

⁶³ Ibid, 82.

⁶⁴ Muddiman. *Pentateuch*. 152.

⁶⁵ Pekka Pitkänen. *A Commentary on Numbers, Narrative, Ritual And Colonialism*. (London: Taylor and Francis Group. 2018), 246.

Verse 25, "The LORD shines on you with his face and gives you grace." The word "shine - יָאֵר - yaer" verb hiphil imperfect 3rd person masculine singular jussive in both form and meaning apocopated. The word "give you- וַיְהַנֵּךְ- wihuneka- with wav- **particles י**" verb qal imperfect 3rd person masculine singular suffix 2nd person masculine singular energetic nun jussive in meaning. Hiphil is used in a causal form, causing something to happen. This means "to shine, cause to shine. Expressing God's willingness to be approached by the people, as well as the never-ending giving of grace.

Verse 26, "The LORD has put his face upon you and has given you peace." The word "to face - יָשָׂא - yisa." verb qal imperfect 3rd person masculine singular jussive in meaning. The word "give- וַיִּשֶׂם- weyasem- with the particle wav- ׀." verb qal imperfect 3rd person masculine singular jussive in meaning. In this section, the grammatical data used is both in the form of qal. This means that God's blessings, in all their forms will be given continuously, and there is no end in time.

These Blessings Ratified in the Name of God (Num.6:27)

Text, ⁶⁶"So they must put My name upon the children of Israel, and I will bless them." Ratification is the formal act or process of approval of an agreement, contract, or other legal change by an authorized authority, such as a government or legislative body. It confirms the agreement or decision that has been made, making it legal and binding for the parties involved. The ratification process often involves formal testing, evaluation, and approval of the proposed text before it is officially implemented.⁶⁶ Thus, it can be understood that this verse 27 is the climax of the truths that have been stated in the previous section. This means that all the blessings that have been set forth will be fulfilled according to God's timing. As a "guarantee" or guarantee that the blessing will definitely be given is the "name of God" himself as his dependent. The phrase, "laying My name upon the children of Israel," is declaring "My Holy Name" upon them in blessing them. Allah will have an effect on the blessings spoken by the priests.⁶⁷

Here God promises to confirm and confirm the blessing, "They will put My name upon the children of Israel (Num. 6:27)." God gave them permission to use His name in blessing people, marking them as His people who are called by His name. It includes all the blessings that can be given to them, marking them as God's special possessions, His chosen and beloved ones. God's

⁶⁶ Gaebelein (ge). *Numbers*. 756.

⁶⁷ Wenham. *Numbers*. 91.

name upon them is their honor, comfort, salvation, and supplication, "we are called by your name, do not forsake us." Then it was added, "and I will bless them." What Christ said about peace also applies to blessings, "Peace to this house," if there is peace and heirs of blessings, then peace and blessings will settle there (Luke 10:5-6). For wherever God records His name, He will be present for His people and bless them.⁶⁸

Luther referred to the first blessings as "physical life and goodness." He stated that the blessing includes the hope that God will give prosperity and all goodness to people, as well as take care of and nurture them. He goes on to describe the second blessing as "spiritual and soul-nature," describing that just as the sun illuminates the whole world with its light, so God illuminates the hearts of men with His words, bringing joy and light to the soul that receives Him. The third blessing also concerns the spiritual and spiritual aspects, which expect consolation and ultimate victory over all suffering and sin.⁶⁹ The goal is for the light of God's word to illuminate our lives, giving us the strength to overcome all obstacles and despair.

This is confirmation of the authority of what has been said, "They will put My name upon the children of Israel, and I will bless them." The priest did his job, and God made the blessing real. It shows devotion to God and peace for us. Wherever God's name is called, He will keep what He has set aside. God's name is a strong bulwark, providing protection for the people. It is the confirmation of the blessings spoken by the righteous. He allowed His people, whom He made priests and kings for Him, to put His name above others, to pronounce blessings upon them. Their word will be fulfilled, and what they bind on earth will be bound in heaven, and best of all is the sure promise of our God, "I will bless them."⁷⁰

They will go through their tribulations, but I will bless them in it. When they have worldly possessions, I will bless them and provide them with true comfort. I will bless the fruits of their labor. If they lose worldly pleasures, I will give a far greater compensation, "and I will put My name upon the children of Israel, and I will bless them." His blessing is not only the utterance of godly desires, but God will have an effect on him. Divine blessings are in line with the Divine institutions, and place virtue and efficacy into them.⁷¹ God will surely bless in His own way to all who believe.

⁶⁸ Harmony. *Book of Moses*, 82.

⁶⁹ Sailhamer. *The Pentateuch as Narrative*. 353.

⁷⁰ Muddiman. *Pentateuch*. 152.

⁷¹ Gaebelein (ge). *Numbers*. 756.

CONCLUSION

The blessing spoken by Aaron, the high priest, reflects the figure of the Lord Jesus Christ. Aaron could only say blessings, while Jesus gave them. It also shows the doctrine of the Trinity. These blessings are primarily spiritual, although worldly favours are still important. Although temporary, earthly favours are gifts to be thankful for, bring grace to heaven, protect the body, and nourish our souls. Health, strength, and wealth help us live without debt other than love. Children, spouses, and friends are a blessing from God that is praiseworthy. However, spiritual blessings will last forever. God's blessing is extraordinary. In a confusing world, it is comforting to know that there is always something and is true. He is able and willing to overcome any of our situations, beyond anything we need or think about. Our limitations never exceed His power. Our hardships and sorrows have never been so great that no one of His wisdom can guide us.

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