

Intimacy with the Father in the Aaronic Benediction¹

Last week I spoke on murmuring and complaining and that in the Lord, murmuring, complaining, grumbling and muttering will get you judgment. What would happen if we did the opposite? What if we spoke His Words instead of our own words? After next week's *Parasha* the desert experience comes to an end, albeit thirty-eight years later. During the forty years in the dessert the Children of Israel experienced: (1) Divine Favor, (2) Angelic Protection, (3) Supernatural Provision – meat & manna, (4) abundant supply of water, (5) Supernatural Health – there were no hospitals or medicines in a barren desert, (6) their shoes and clothes did not wear out and Scripture states that there were *none feeble among them*. In fact they had a/c during the day (the Cloud) and heat during the night (the Pillar of Fire).

When you and I were born-again we were adopted by the Father (not by the Son or the HS) and not into an orphanage but to His own heavenly mansion. You can live and interact with the Father when you are in His house. Through the son we can experience a relationship with the Father, yet we do not know this Father very well. Is it important to know the Father? Phillip asked *Yeshua* 'to show us the father' and He said to Phillip 'when you see Me you see the Father.' Today *Yeshua* is sitting at the right hand of the Father and we have access to the Father continually through Him. Yet we are not progressing to *know* (the Hebrew *yodea*) the Father intimately. In John 17 *Yeshua* said: ⁶ "I have made Your name known to the men of this world that You gave Me. They were Yours; You gave them to Me, and they have kept Your word...¹¹ I am no longer in the world; but they are in the world, and I am coming to You. Holy Father, keep them in Your name that You have given Me, so that they may be one just as We are...¹⁷ "Make them holy in the truth. Your word is truth...²⁴ "Father, I also want those You have given Me to be with Me where I am, so that they may see My glory—the glory You gave Me, for You loved Me before the foundation of the world. ²⁵ Righteous Father, the world did not know You, but I knew You; and these knew that You sent Me. ²⁶ I made your Name known to them, and will continue to make it known, so that the love with which You loved Me may be in them, and I in them."

On Jan. 14, 2017, I gave a Message entitled 'A Word Aptly Spoken' where I shared that: "the very end of Luke states: ⁵⁰*Then Yeshua led them out as far as Bethany, and He lifted up His hands and blessed them.*" In Lev. 9:22 that was what Aaron did. He ²²*Then Aaron lifted up his hands toward the people and blessed them. Then he stepped down from presenting the sin offering, the burnt offering and the fellowship offerings.*" The footnote reference on this passage is Luke 24:50 and the one in Luke 24:50 is Numbers 6:22-27. Aaron was a prophet/priest. And so it was that *Yeshua*'s last act on earth was to speak this benediction. Imagine His nail-scarred hands stretched out over his wide-eyed disciples (and with them, us as well): ²⁴*'Adonai bless you and keep you! ²⁵Adonai make His face to shine on you and be gracious to you! ²⁶Adonai turn His face toward you and grant you shalom!'*" Then, ⁵¹*And while blessing them, He departed from them and was taken up into heaven.*" The disciples watched him rising into the cloud and the last thing they heard was, "And I grant you shalom." Wow! When you consider the last verse in Numbers 6: ²⁷*In this way they are to place My Name over Bnei-Yisrael, and so I will bless them*" it makes it abundantly clear that we have the Father's name placed in our foreheads. Hallelujah!

Our words have great influence in the lives of those around us, and spoken blessings can bring hope, encouragement, and direction to our families, friends, and others. Many people are experiencing deepening relationships and spiritual encouragement as they discover the power of spoken blessings. A spoken blessing is **a positive, Biblical statement that invokes the blessing of God in the life of another**. The power of spoken blessings comes from God, Who Himself ³*Blessed be the God and Father of our Lord Yeshua the Messiah, who has blessed us with every spiritual blessing in the heavenly places in Messiah*" (Ephesians 1:3). A spoken blessing is an instrument of God's Love. We have an even better blessing we can give people – the priestly blessing recorded in **Numbers 6:24–26 is *Yeshua*'s Godly blessing**: *"Adonai bless you and keep [guard, protect, compass about with a hedge of safety] you! ²⁵Adonai make His face to shine on you and be gracious to you! ²⁶Adonai turn His face [give full attention in a favorable way] toward you and grant you shalom [wholeness, health, security, serenity, well-being, contentment, harmony; an absence of negative stress, disturbance, tension, and conflict]."* In doing so you place the greatest mark on a person possible: the mark of God Himself! There is no better mark of ownership in the entire world and with this ownership comes life and life more abundant."

The oldest complete fragment of *Torah* (dated 400 years before the Dead Sea Scrolls) is the Aaronic Benediction. In 1979 Gabriel Barkay found an amulet with the inscription of it at Ketef Hinnom.

The meaning in the Hebrew is way MORE than what the English renders because English is abstract but Hebrew is concrete. Praying it in Hebrew affirms that we are in the Father's hands and because of it we are healed, sleep insomnia is gone, provision comes, etc. Here are some keys. **Key 1:** This is the ONLY prayer the Father Himself wrote. **Key 2:** the Hebrew has far deeper meaning than the English. When prayed in Hebrew it releases power and impartation. **Key 3:** a Jewish Cohen Gadol must pronounce it over you. *Yeshua* is that High Priest. **Key 4:** the prayer was chanted in Hebrew. Let me expound (unpack) this for you:

Yevarechecha Adonai: “**The Lord bless you.**” May YHVH your heavenly Father (He who is {exists}) *barech* (kneel) before you, so He can respond with the covenant response of *hineni* to give you His undivided attention (Ian in his message ‘*A Covenant of Worship*’ on March 11, 2012 defined *hineni* as the covenant response of ‘*You have my full attention and nothing is distracting me. Everything that I am and have is at your disposal.*’) The good Father kneels before His child (you) with hands extended in order to minister and bestow His covenant comfort, His covenant gifts and His covenant promises to you!

Ve-Yishmerecha: “**and keep you.**” (This is the future vav-conversive form of *shamar*). May YHVH your heavenly Father (He who is {exists}) guard (military guarding, what Adam was supposed to do in the Garden over his wife) you with a hedge of protection (His embrace) that prevents Satan and all your enemies from harming your body, soul and spirit, mind will and emotions, and your loved ones and all your possessions.

Yaer Adonai Panav Eilecha: “**May the Lord make His face to shine over you.**” May YHVH your heavenly Father (He who is {exists}) illuminate (Reveal) with the wholeness of His being toward you (*Yaer* comes the verb *OR*, to produce light) and *panav eilecha* means literally ‘in your face’ – bringing you to order so you will fulfill your God-given destiny and purpose because of His Revelation.

Vi-chunecha: “**And be gracious unto you.**” May YHVH your heavenly Father (He who is {exists}) provide you with perfect love and fellowship (never leaving you) by giving you sustenance, provision and friendship. This is where He says to you “*You are my son (daughter) and I am well pleased*” (the same He said to *Yeshua* at the Jordan: ‘*You are My Son, whom I love – with You I am well pleased!*’ *Luke 3:22* Later in *Matt. 17:5* He said: “*This is My Son, whom I love; with Him I am well pleased. Listen to Him!*”

Yissa Adonai Panav Eilecha: “**The Lord lift up His countenance upon you.**” May YHVH your heavenly Father (He who is {exists}) lift up (*nassah* means to lift up and carry) and carry His FULLNESS of being toward you (bringing everything that He is to your disposition), supporting you with His divine embrace and His entire being. He will carry you like the shepherd carries his lambs and like the pictorial of *Yeshua* where there is only one set of footprints.

Veasem Lecha Shalom: “**And give you peace.**” *Shalom* means much more than absence of war or being still. May YHVH your heavenly Father (He who is {exists}) set in place all you need to be whole and complete so you can walk in victory, moment by moment, by the power of His Holy Spirit. May He give you supernatural health, peace, welfare, safety, soundness, tranquility, prosperity, perfection, fullness, rest, harmony, as well as the absence of agitation and discord.

What does ‘*I will put my name upon them*’ mean? To put His Name (*shem*) upon you means to place on you His character, Power, and Authority, i.e., an impartation. The only thing exalted more than His Name is *Torah*. When He breathed upon the man in Genesis the Hebrew word used is *nashem* – He imparted from His own being life to Adam. God put a mark upon Cain ‘...so that anyone who found him would not strike him down’ *Gen. 4:15*. How much more does the impartation of His Name upon you mean?

In closing, we can have an intimate relationship with the Father through this prayer. This is the missing link. We are in a fatherless generation and have access to the Heavenly Father but are we not going take advantage of it? Oh yes we are! Happy Father's Day & Shabbat Shalom!

ⁱ From Marilyn on 6/12/18 at 2:00p, see https://youtu.be/n-i7P0yMu_8 and <https://youtu.be/n7mdbGRDNCc>