

# MIQDASH BETHEL COVENANT INSTITUTION

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## THE PRIESTLY BLESSING BIRKAT KOHANIM

A Covenant Deep Study of **Bamidbar (Numbers) 6:22-27**

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### HOW TO READ THIS DOCUMENT -- TANAKH BOOK NAMES

This document uses Hebrew book names with English equivalents throughout. The Divine Name appears as **Yahweh** (יהוה) -- never 'God' or 'LORD.' Elohim (**Elohim**) appears in its Hebrew form throughout.

**Books cited in this document:** Bereshit (Genesis) | Shemot (Exodus) | Vayikra (Leviticus) | Bamidbar (Numbers) | Devarim (Deuteronomy) | Tehillim (Psalms) | Shir HaShirim (Song of Songs) | Malakhi (Malachi)

### DOCTRINAL AUTHORITY -- STANDING RULE

Scholars and commentators cited in this document -- including Jacob Milgrom, Gabriel Barkay, Nehama Leibowitz, Rambam, and the authors of Sefer HaChinukh -- are cited as historical witnesses to what the text says. They are never cited as binding doctrinal authorities. The Tanakh text governs. Where any scholarly opinion conflicts with the plain text of the Torah, the Torah governs.

## PART I: THE COMMAND AND ITS MANDATE

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The Priestly Blessing -- known in Hebrew as ***Birkat Kohanim*** (blessing of the priests), also designated ***Nesi'at Kapayim*** (raising of the hands) and ***Duchannen*** (from *duchan*, the platform from which it was recited in the Temple) -- is one of the most precisely commanded covenant acts in the entire Tanakh. It is not a composition of later liturgy; it is a verbatim divine dictation embedded in the written Torah, fixed in its exact wording, spoken by **Yahweh** to Moshe, transmitted from Moshe to Aharon and his sons, and commanded to be recited upon the people of Israel as a permanent covenant obligation.

The passage opens at **Bamidbar (Numbers) 6:22-23**: "**Yahweh spoke to Moshe saying: Speak to Aharon and his sons, saying: Thus shall you bless the children of Israel -- say to them...**" The command is direct, unambiguous, and unconditional. Three imperative forms govern the entire passage:

- (1) **Koh tevarekhu** -- "Thus shall you bless" -- the manner of the blessing is prescribed.
- (2) **Amor lahem** -- "Say to them" -- the words themselves are given; no substitution is permitted.
- (3) **Ve-samu et shemi** -- "They shall place My Name" -- the mechanism of the blessing is declared: it operates through the Name of **Yahweh**.

The threefold imperative carries covenant weight. The halakhic tradition (Peninei Halakha, Rambam's Sefer HaMitzvot Positive #26, Sefer HaChinukh #378) identifies the Birkat Kohanim as a positive biblical commandment -- a ***mitzvat asei***. A Kohen who is summoned to the *duchan* and refuses is considered to have violated three biblical commandments simultaneously -- one for each imperative form in the passage.

The Birkat Kohanim is therefore not a priestly option or a liturgical preference. It is a covenant obligation commanded in the written Torah with triple force -- and the blessing is not the property of the priests. As verse 27 makes explicit, the blessing flows from **Yahweh** Himself through the vehicle of His Name. The priests are the conduit; the Name is the mechanism; **Yahweh** is the source.

## PART II: THE HEBREW TEXT AND TRANSLITERATION

The following is the full text of **Bamidbar (Numbers) 6:24-27** as it appears in the Masoretic Text, with transliteration and working translation.

### VERSE 24

יְבָרֶכֶךָ יְהוָה וַיִּשְׁמְרֶךָ:

*Yevarekhekha Yahweh ve-yishmerekha*

**May Yahweh bless you and guard you.**

**VERSE 25**

יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחַנֶּנְךָ:

*Ya'er Yahweh panav eleikha vi-chunekha*

**May Yahweh cause His face to shine upon you and be gracious to you.**

**VERSE 26**

יָשָׂא יְהוָה פָּנָיו אֵלֶיךָ וַיָּשֶׂם לְךָ שְׁלוֹם:

*Yissa Yahweh panav eleikha ve-yasem lekha shalom*

**May Yahweh lift His face toward you and place upon you peace.**

**VERSE 27 -- THE COVENANT LINCHPIN**

וַיִּשְׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֵם:

*Ve-samu et shemi al benei Yisra'el va-ani avarakhem*

**They shall place My Name upon the children of Israel, and I Myself shall bless them.**

*Translation note:* The Robert Alter rendering is used as the working translation base throughout this study. JPS 1985 and Everett Fox are consulted for lexical comparison where noted.

## PART III: WORD-BY-WORD LEXICAL ANALYSIS

The following table provides a covenant-focused lexical examination of each key term in **Bamidbar (Numbers) 6:24-27**, cross-referenced to BDB (Brown-Driver-Briggs), HALOT (Hebrew and Aramaic Lexicon of the Old Testament), and Strong's concordance numbers.

HEBREW	TRANSLITERATION	STRONG'S	BDB / HALOT	COVENANT SIGNIFICANCE
יְבָרַךְ	<i>yevarekhekha</i>	<b>H1288</b>	Piel jussive of barak -- to bless, kneel. Piel intensifies: active, covenant-initiating	Material provision and divine favor. The Piel voice signifies deliberate, sustaining action -- Yahweh does not merely wish blessing; He initiates and carries it out.

			blessing of a superior upon an inferior.	
וְיִשְׁמְרֶךָ	<i>ve-yishmer ekba</i>	<b>H810</b> 4	Qal jussive of shamar -- to keep, watch, guard, preserve. Same root used of the guardian of the garden (Bereshit 2:15) and of covenant obligation (Devarim 6:2).	Active, covenant-keeping guardianship -- not passive watchfulness. Yahweh is not a distant observer; He is the engaged Keeper. See Tehillim 121:3-8 where shamar appears six times.
יָאֵר	<i>ya'er</i>	<b>H215</b>	Hiphil jussive of 'or -- to cause to shine, give light. BDB: causative -- Yahweh makes His face become luminous toward the recipient.	The shining face = divine acceptance and favor. The withheld/hidden face (hester panim) = covenant withdrawal. This line declares the opposite of judgment -- Yahweh turns toward you in full covenantal light.
פָּנֶיךָ	<i>panav</i>	<b>H644</b> 0	panim -- face, presence, countenance. BDB: inseparably linked to divine accessibility and covenant relationship. Seeking the face of Yahweh is the highest aspiration of the worshipper (Tehillim 27:8).	Presence and relationship. The face of Yahweh turned toward you is the covenant posture of acceptance. This is not metaphor -- it is the idiom of covenant relationship throughout the Tanakh.
וְיַחַנֵּן	<i>vi-chunekh a</i>	<b>H260</b> 3	Qal jussive of chanan -- to show grace, be gracious, grant unearned	Undeserved covenant grace freely given. This is the root of El Channun -- Gracious Elohim -- in the Thirteen Attributes of Mercy

			favor. BDB: a free gift of goodwill from a superior to an inferior.	(Shemot 34:6). The Birkat Kohanim places the Thirteen Attributes of Mercy upon Israel.
נָשָׂא	<i>yissa</i>	<b>H5375</b>	Qal jussive of nasa' -- to lift up, bear, carry. In the idiom of the face: lifting = acceptance; falling = rejection. Compare Bereshit 4:7 (same root, Qayin's face fallen).	Covenant acceptance signaled through the lifted face of Yahweh. This is the counterpart to judgment. The same root used when Yahweh 'bears' or 'carries' iniquity in covenant forgiveness (Shemot 34:7).
וַיָּשֶׂם	<i>ve-yasem</i>	<b>H7760</b>	Qal jussive of sum/sim -- to put, place, set. Carries intentionality and permanence. What is set is not provisional; it is established.	Permanence. Yahweh does not offer peace tentatively -- He places (sets, establishes) it. The same verb is used in verse 27 for placing the Name.
שְׁלוֹמִים	<i>shalom</i>	<b>H7965</b>	From shalem (H7999) -- to be complete, whole, sound, at peace. BDB: completeness, soundness, welfare, peace. Not merely absence of conflict.	Covenant completeness. Shalom is the culminating blessing -- it encompasses all the preceding provisions (protection, illumination, grace, acceptance) into one comprehensive state of covenant wholeness: physical, relational, economic, and spiritual.
שְׁמִי	<i>shemi</i>	<b>H8034</b>	shem -- name. Here specifically the Name of Yahweh (the Tetragrammaton, יהוה). The placing of the Name is the mechanism by	The Name is the covenant linchpin. Verse 27 establishes that placing Yahweh's Name upon Israel is the act through which the blessing is transmitted. The Name appears three times in the blessing (once per verse) because each line is an act of placing the Name.

			which Yahweh's blessing flows.	
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## PART IV: THE ASCENDING CRESCENDO -- STRUCTURE AND ARCHITECTURE

The Birkat Kohanim is not only theologically precise -- it is architecturally perfect. Bible scholar Jacob Milgrom (*Anchor Bible: Numbers*) described it as a 'rising crescendo,' and the Hebrew text confirms this assessment at every level of analysis.

VERSE	WORDS	CONSONANTS	COVENANT DOMAIN	MOVEMENT
v.24 -- bless and guard	3	15	Material provision and physical safety	Foundation -- Yahweh provides and protects what you need to exist in the covenant.
v.25 -- face shining / grace	5	20	Relational favor and spiritual illumination	Ascent -- Yahweh turns His face toward you; the relationship is made luminous; grace flows.
v.26 -- face lifted / peace	7	25	Covenant wholeness -- shalom	Culmination -- all preceding provisions converge into shalom: complete covenant rest, wholeness, and peace.
<b>TOTALS</b>	<b>15</b>	<b>60</b>	Complete covenant blessing	15 words. 60 letters. Perfect ascending symmetry: 3-5-7 words; 15-20-25 consonants.

The 3-5-7 ascending word count is not coincidental. In Hebrew poetic structure, this is a deliberate escalation: each verse builds upon the last, widening the scope of blessing. The 15 total words parallel the 15 steps of the Temple. The 60 total letters recall the 60 armed guards surrounding Solomon's litter in **Shir HaShirim (Song of Songs) 3:7**, the image of total, vigilant protection -- which is precisely what the blessing promises.

The theological movement is equally precise. Nehama Leibowitz (*Studies in Bamidbar*) identified the ascending order: from material provision (v.24), to spiritual illumination and grace (v.25), to the culminating synthesis of wholeness in **shalom** (v.26). The blessing does not begin with the most

exalted blessing and descend; it begins with the most foundational need and ascends to the most comprehensive covenant state. The structure teaches: covenant life moves from provision to presence to peace.

## PART V: VERSE 27 -- THE COVENANT LINCHPIN

### BAMIDBAR (NUMBERS) 6:27

וְשָׂמוּ אֶת שְׁמִי עַל בְּנֵי יִשְׂרָאֵל וְאֲנִי אֲבָרְכֶם:

*Ve-samu et shemi al benei Yisra'el va-ani avarakhem*

**"They shall place My Name upon the children of Israel, and I Myself shall bless them."**

Verse 27 is the theological key to the entire passage. Without it, the preceding three verses might be understood as priestly words of human blessing. Verse 27 removes that ambiguity absolutely: the priests do not bless -- they place the Name. **Yahweh** blesses. The priests are the conduit; the Name is the mechanism; **Yahweh** alone is the source.

The Name of **Yahweh** (יהוה) appears exactly three times in the blessing -- once in each verse. This is not stylistic variation; it is the repeated act of placing the Name. Every verse is an invocation; every verse places the Tetragrammaton upon Israel. The blessing functions because the Name is spoken and set upon the people by divine command.

The verb *ve-samu* (*sum/sim*, H7760 -- to place, set) carries permanence and intentionality. The same verb appears in verse 26: "**ve-yasem lekha shalom**" -- **Yahweh** places (sets) peace upon you. The parallel is deliberate: the priests place the Name; **Yahweh** places peace. The placing of the Name and the placing of peace are the same covenantal act viewed from the human side and the divine side.

### COVENANT CORRECTION: THE SUPPRESSION OF THE NAME

The post-biblical rabbinic tradition of substituting *Adonai* (Lord) for the Tetragrammaton in oral recitation, while preserving the written Name in the Torah scroll, represents a significant departure from the plain command of verse 27. The blessing functions through the placing of the Name. The Name of **Yahweh** appears in writing in the Masoretic Text of the Torah scroll with full fidelity to this day -- this is the governing written authority.

The systematic substitution of 'the LORD' for **Yahweh** in Christian translation (following LXX precedent with *Kyrios*) does not merely alter the text -- it structurally dismantles the mechanism of the blessing. Verse 27 is explicit: they shall place **My Name** upon the children of Israel. If the Name is replaced with a title -- Lord, God, Adonai -- the act commanded in verse 27 has not been performed. The priests have placed a title; they have not placed the Name.

This is not a minor liturgical adjustment. It is the difference between performing the commanded act and performing a substitute. The Torah commands: **place My Name**. The Name is **Yahweh** (יהוה). Three thousand years of archaeological, textual, and covenant witness confirm this.

## PART VI: ARCHAEOLOGICAL ATTESTATION -- THE KETEF HINNOM SCROLLS

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The covenant research standard requires two or three independent witnesses (**Devarim 19:15**). The Birkat Kohanim possesses the most extraordinary archaeological attestation of any text in the Hebrew Bible.

### THE DISCOVERY

In 1979, archaeologist Gabriel Barkay (Bar-Ilan University) led an excavation at Ketef Hinnom, southwest of Jerusalem's Old City, near the Hinnom Valley. In a burial chamber (Cave 24, Chamber 25) that had been in continuous use from the late First Temple period through the post-exilic era, excavators uncovered over 1,000 objects including pottery, bronze arrowheads, ivory objects, glass bottles, and jewelry.

Among these objects were two tiny silver scrolls, tightly wound, so delicate that two museums declined the opportunity to attempt to unroll them. It took three years for conservators at the Israel Museum in Jerusalem to develop a method to safely unroll the scrolls without destroying them. When the scrolls were finally opened, they were found to be inscribed with portions of the Priestly Blessing from **Bamidbar (Numbers) 6:24-26** in Paleo-Hebrew script.

### THE SIGNIFICANCE

**1. The oldest surviving biblical text.** The Ketef Hinnom scrolls are dated to approximately 600-650 BCE -- the late First Temple period, before the Babylonian exile of 587 BCE. This makes them the oldest surviving inscriptions of any text found in the Hebrew Bible -- predating the Dead Sea Scrolls by approximately 500 years.

**2. The Name in full.** The scrolls contain the Tetragrammaton **Yahweh** (יהוה) inscribed in full in Paleo-Hebrew characters. This is the earliest known written occurrence of the Divine Name in any inscription. The Name was not suppressed; it was written.

**3. Textual fidelity across 2,600 years.** The text on the Ketef Hinnom scrolls matches the Masoretic Text of the Blessing with striking fidelity. The same words, the same blessing, preserved through Babylonian exile, Second Temple, Roman destruction, and Diaspora -- unchanged. The textual stability of this passage across 2,600 years is without parallel in the ancient world.

**4. The Name was worn.** The scrolls were amulets worn around the neck. The people of the First Temple period carried the Name of **Yahweh** and the words of the Priestly Blessing on their persons as protection. This practice flows directly from the covenant command of verse 27: the Name is placed upon Israel.

**DEVARIM 19:15 WITNESS STATUS:** The Ketef Hinnom scrolls constitute an independent archaeological witness, corroborated by (1) the Masoretic Text, (2) all Dead Sea Scroll fragments of Numbers 6, (3) the continuous synagogue recitation tradition, and (4) the Tanakh corroborating passages below. The two-witness threshold is not merely met -- it is exceeded by an order of magnitude.

## PART VII: TANAKH CORROBORATING WITNESSES

The following table documents seven independent Tanakh witnesses that corroborate the covenant mandate, content, and framework of the Birkat Kohanim -- meeting and exceeding the **Devarim (Deuteronomy) 19:15** two-and-three witness evidentiary standard.

REFERENCE	COVENANT WITNESS FUNCTION
<b>Vayikra (Leviticus) 9:22</b>	Aharon raised his hands toward the people and blessed them after completing the inaugural offerings -- the first recorded performance of the Birkat Kohanim. Witness function: confirms the command immediately enacted from its first authorized day.
<b>Devarim (Deuteronomy) 10:8</b>	Yahweh sets apart the tribe of Levi to carry the ark, to stand before Him in service, and specifically to bless in His Name. The priestly blessing is identified as a core Levitical function alongside the altar service -- it is not secondary liturgy; it is primary covenant ministry.
<b>Devarim (Deuteronomy) 21:5</b>	The sons of Levi shall approach for service -- 'by their mouth every dispute and every assault shall be settled.' The priestly word of blessing carries covenant authority; it is not empty speech.
<b>Tehillim (Psalms) 67:1-2</b>	"Elohim be gracious to us and bless us; may He make His face shine upon us..." -- a psalm that directly echoes all three movements of the Birkat Kohanim (grace, blessing, shining face), now applied universally to all the nations. The blessing for Israel becomes the covenant witness to the nations.

<p><b>Tehillim (Psalms) 121:3-8</b></p>	<p>The foundational protective verb of verse 24 -- shamar (guard, keep) -- appears six consecutive times in this psalm, expanding the single promised guardianship of the Birkat Kohanim into a full meditation on the covenant-keeping vigilance of Yahweh. Yahweh-as-Keeper is the heart of this psalm and the heart of verse 24.</p>
<p><b>Tehillim (Psalms) 27:8</b></p>	<p>"My heart said to You, 'Seek My face'; Yahweh, I seek Your face." The seeking of the panim (face) of Yahweh is the deepest covenant aspiration -- the same panim that the Birkat Kohanim promises will shine upon and be lifted toward the one who receives the blessing.</p>
<p><b>Malakhi (Malachi) 2:2</b></p>	<p>Yahweh threatens to turn the berakha (blessings) of the priests into a curse if they fail to honor His Name. The connection is explicit: the blessing and the Name are inseparable. A priesthood that dishonors the Name cannot be the vehicle of the blessing -- because the blessing is the Name.</p>

## PART VIII: THREE-RELIGION AUDIT

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All Miqdash Bethel covenant research reaches Judaism, Christianity, and Islam simultaneously. The Birkat Kohanim speaks to all three traditions -- affirming where each preserves the covenant correctly, and issuing the covenant correction where each has departed.

### I. JUDAISM

Judaism has preserved the Birkat Kohanim as a living, unbroken transmission from Sinai. In the time of the Temple, Kohanim recited the blessing daily from the *duchan* (raised platform) after the morning and afternoon offerings. Following the Temple's destruction in 70 CE, the practice continued in the synagogue. In Israel today, the blessing is recited daily in the Shacharit prayer. Outside Israel, many Ashkenazic congregations restricted the practice to major festivals -- a custom based not on Torah authority but on later communal practice, which even the Arukh HaShulchan found unconvincing.

The written Torah scroll preserved the Tetragrammaton (**Yahweh**, יהוה) in full in every verse of the Birkat Kohanim throughout the Masoretic tradition. The oral substitution of *Adonai* represents post-biblical rabbinic commentary practice -- it never altered the written text, which remains the governing authority under Miqdash Bethel's covenant standard.

**What Judaism preserves correctly:** The text of the blessing is intact. The priestly lineage is maintained. The blessing continues to be spoken over the people of Israel. The Name is preserved in the written Torah scroll. These are profound covenantal achievements.

**Covenant correction:** The oral substitution of *Adonai* for **Yahweh** in recitation is a post-biblical rabbinic tradition, not a Torah command. The Torah commands: place My Name. The written Torah names that Name as **Yahweh**. The two must not remain divided.

### II. CHRISTIANITY

Christianity inherited the Birkat Kohanim through two routes: the Septuagint (Greek LXX), which substituted *Kyrios* (Lord) for the Tetragrammaton, and the New Testament writings which continued this substitution. The result is that in virtually all Christian traditions, the Birkat Kohanim is recited or cited as 'The Lord bless you and keep you' -- with 'the Lord' standing in the place of **Yahweh**.

This is not a minor textual variant. As Part V establishes, verse 27 identifies the mechanism of the blessing as the placing of **Yahweh's** Name upon Israel. Substituting 'the Lord' or 'God' for the Name

does not constitute placing the Name -- it constitutes placing a title. The Torah does not say 'they shall place My title upon the children of Israel.' It says: **they shall place My Name.**

**What Christianity preserves correctly:** The text of the three blessing lines is widely known and recited. The blessing is valued as a liturgical act of divine favor. The desire to pronounce covenant blessing over people reflects a genuine covenant instinct.

**Covenant correction:** (1) Restore the Name **Yahweh** in all recitations and citations of **Bamidbar 6:24-26**. (2) Recognize that the blessing reaches Jewish, Christian, and Muslim recipients equally -- it was pronounced over the children of Israel as a witness to all nations (**Tehillim 67:1-2**). (3) The Tanakh is the governing authority; no post-biblical text or council may alter the commanded form.

### III. ISLAM

The Islamic tradition carries within it the most direct linguistic witness to the culminating word of the Birkat Kohanim. The blessing ends with *shalom* (**H7965**) -- from the root *shalem*, meaning complete, whole, at peace. The Arabic *salaam* derives from the same Semitic root: *s-l-m*. Hebrew *shalom*, Aramaic *shlama*, and Arabic *salaam* are cognate expressions of the same covenant reality.

The Quranic greeting *As-Salamu Alaykum* (Peace be upon you) and the Hebrew *Shalom Aleikhem* (Peace upon you) are linguistically and theologically parallel expressions. The Islamic tradition recognizes this greeting as the greeting of the prophets -- including Musa (Moshe) -- which means the Birkat Kohanim's culminating word is embedded in the daily greeting of 1.8 billion Muslims.

Furthermore, Islam's own name derives from *salam* -- peace through submission. The theological framework of covenant shalom -- wholeness achieved through alignment with and submission to the Creator -- parallels precisely the covenant framework in which the Birkat Kohanim operates. The blessing of peace is pronounced upon those who stand under **Yahweh's** Name, in covenant relationship, through the priestly conduit. The Islam of the prophets and the covenant shalom of **Bamidbar** point toward the same destination.

**What Islam preserves correctly:** The deep value of *salaam* as the central covenant greeting and aspiration. The recognition that peace is not merely the absence of war but a comprehensive state of alignment with the Creator. The acknowledgment that this greeting belongs to all the prophets, including Musa.

**Covenant witness to Islam:** The blessing that culminates in *shalom* was spoken in the covenant of **Yahweh** through Musa, over the children of Israel, in **Bamidbar (Numbers) 6:26** -- approximately 3,400 years ago. The *salaam* you pronounce five times daily carries the echo of this covenant forward. The Tanakh is its source document.

## PART IX: COVENANT APPLICATION

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### I. MITZVAH STATUS AND SCOPE

The Birkat Kohanim is a *mitzvat asei* -- a positive biblical commandment. In Rambam's enumeration (Sefer HaMitzvot, Positive #26) and in Sefer HaChinukh (#378), it is a daily obligation upon Kohanim when summoned to the duchar. A Kohen who refuses violates three commandments. The post-Temple synagogue practice continues this obligation, adapted for the absence of the Temple.

Outside the priestly function, the Birkat Kohanim operates as the model of all covenant blessing: the blessing flows through a covenant person, is spoken in the Name of **Yahweh**, and the source of the blessing is **Yahweh** Himself. Parents bless their children every Shabbat evening with this text. The covenant institution may use it as the standard blessing form for all covenant gatherings, correspondence closings, and covenant declarations.

### II. INSTITUTIONAL APPLICATION

For Miqdash Bethel Covenant Institution, the Birkat Kohanim carries five specific covenant implications:

- 1. Name Testimony.** Every use of the Birkat Kohanim in its full, unaltered form -- with **Yahweh** (יהוה) in all three verses -- is an act of covenant witness to the restoration of the Name. The blessing is itself a Name study.
- 2. Three-Religion Bridge.** The blessing reaches all three traditions simultaneously: the Jewish priestly heritage, the Christian pastoral tradition, and the Islamic *salaam* covenant. No document in the Tanakh unifies the three more naturally than **Bamidbar 6:24-26**.
- 3. Devarim 19:15 Fulfillment.** The blessing has more independent witnesses -- textual, archaeological, linguistic, and liturgical -- than virtually any other passage in the Tanakh. Its two-and-three witness status is unassailable.
- 4. Document Closings.** The Birkat Kohanim is appropriate as a closing pronouncement on all Miqdash Bethel covenant studies, outreach letters, and institutional documents -- with **Yahweh** named in full.
- 5. 613 Laws Course.** The Birkat Kohanim constitutes a positive commandment (Mitzvah #26 / Sefer HaChinukh #378) and is a strong candidate for a full 613 Laws lesson, connecting the command framework, the lexical analysis, and the covenant application in the confirmed Lesson 21 visual standard.

## SCRIPTURE INDEX

Bereshit (Genesis) 2:15; 4:7; 15:5; 31:47

Shemot (Exodus) 34:6-7

Vayikra (Leviticus) 9:22

Bamidbar (Numbers) 6:22-27 [primary text throughout]

Devarim (Deuteronomy) 6:2; 10:8; 19:15; 21:5; 31:17-18

Shir HaShirim (Song of Songs) 3:6-7

Tehillim (Psalms) 27:8; 67:1-2; 121:3-8

Malakhi (Malachi) 2:2

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### COVENANT CLOSING DECLARATION

יְבָרֶכֶךָ יְהוָה וַיִּשְׁמְרֶךָ

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיִּחַנֶּךָ

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם

**May Yahweh bless you and guard you. May Yahweh cause His face to shine upon you and be gracious to you. May Yahweh lift His face toward you and place upon you peace.**

*Bamidbar (Numbers) 6:24-26*