

MARCH 11, 2025

**FATHER YAHWEH'S
EPISTLE TO THE HEBREWS**

Good Afternoon, Everyone!

LET'S PRAY! Father YAHWEH, please let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight O LORD, my Strength and my Redeemer! AMEN!

All the Epistles in the New Testament start with the name of the author as this was the custom of the day. **The Epistle to the Hebrews** is no exception. **The Epistle to the Hebrews** is Father YAHWEH's letter to His People. Most experts believe that this Epistle was written between 63 and 65 A.D.

The questions become, ‘Why did such a letter have to be written?’ ‘Why did Father YAHWEH claim the authorship rather than letting Paul or Timothy have the credit as He did with the other books?’ The answers lie in the realization of what was happening to all of Israel at this time. That is, in the decades following the Ascension of YAHSHUA, Jesus the Christ.

Under the Old Covenant, the whole nation of Israel had been married to Father YAHWEH, but because of their disobedience, had been divorced and cast off. By the time of YAHSHUA, Jesus the Christ, the Israel Nation of old had undergone considerable geo-political changes. The people of Judaea were a mixture of several races which included the descendants of the approximately 43,000 Judahites (Ezra 2) from the former

Southern Kingdom of Judah. These people were living in a Roman controlled, provincial Kingdom, under an Idumean/Edomite King. As far as the rest of the world was concerned, they were the manifestation of the old Israel.

After the release from their respective captivities, all of the former Northern Kingdom and the bulk of the former Southern Kingdom were to be scattered amongst the nations and regathered in a new resting place, but they would lose their identity in the process.

At the time of YAHSHUA, Jesus the Christ, the bulk of Israel had not yet been scattered, and they had certainly not lost their identity. Josephus knew where they were – beyond the Euphrates and so numerous as not to be estimated. The Pharisees knew where the bulk

of the Ten-Tribed House of Israel was because they wondered if YAHSHUA, Jesus the Christ, might be going to the Dispersion amongst the Greeks as according to John 8:35. These people were called 'Greeks' because it was formerly Greek territory in which they were living. The Apostles also knew where Israel was because James addressed his Epistle to the Twelve Tribes of that Dispersion. Which raises the question as to what was the spiritual state of this vast mass of semi-dispersed Israelites?

We can deduce from John and the movements of the Apostles given by Matthew in Chapter 10 and Luke in Chapter 9 that the Apostles went to the Dispersion and proclaimed that the Kingdom of the Heavens was at hand. We know from John Chapter 12, Verses 20 through 23,

that the message was received and understood because of the ‘Greeks’ who came to Philip and asked to see YAHSHUA, Jesus the Christ. To which Jesus responded by saying ‘The hour has come that the Son of Man should be glorified.’”

There is a different view of the Apostle’s actions. Numerous ‘Greeks’ had come to Jerusalem for the Passover, which was a common custom, so much so that separate synagogues had been established for those of the Dispersion so that Judaeans would not be forced to associate with those whom they regarded as the unclean, cast-off, rabble. Within the space of their pilgrimage in 30 A.D., these ‘certain Greeks’ had seen Jesus, heard a voice from out of Heaven (John 12:28), seen Jesus Crucified, heard of His Resurrection and heard

themselves and other ‘Greeks’ addressed in their own dialects by the 11 Apostles according to Acts 2:12. If 12 Apostles were speaking, it would mean Matthias was included, which seems unlikely because Paul was Jesus’ personal choice and Matthias is not mentioned again in the Scriptures.

After the events of those 50 to 60 days, the Greeks of the Dispersion returned home and no doubt told everyone who would listen, what they had witnessed. The next things they encounter are the Letters and visits of Paul telling them that they, the Dispersion, are the beneficiaries of Jesus’ Ascension. One can imagine that for a community conditioned to believe that they were the cast off, divorced people of Father YAHWEH, these happenings would be hard to reconcile with their history

and knowledge of Levitical Law. On top of this confusion, they knew that some of these things were associated with people who had been accused of being drunk in public at 10 A.M.! Into this confusion comes a Letter from Father YAHWEH Himself. He addresses them as Hebrews because, collectively, it was not time to reinstate them as “My People,” therefore He could not use the surname, Israel, which He had given them. Father YAHWEH writes to them because He is the only One Who can explain the proper relationship of the Old Covenant to the New Covenant and the status of His Son, relative to Himself. It is written because the Hebrews have always been a disputative people concerning the Words of Father YAHWEH as seen in Hebrews Chapter

5, Verse 11, and by putting it in writing, there could be no doubt that the matter has been explained.

The following notes draw heavily on C.J. Ellicott's Bible Commentary and provide a brief overview of the Book of Hebrews and an introduction to some of the visions in Revelation. These notes broadly follow the sequence of topics presented in Hebrews, but do not delve deeply into the Greek Text.

Father YAHWEH's Letter begins with the reminder that He has spoken to His people by the Prophets and more recently, by His Son. Father YAHWEH makes sure they have no doubts as to the authority and position of YAHSHUA, Jesus the Christ. He is higher than the Angels, is the Ruler of all things and before all things.

Father YAHWEH warns this contentious people that just as He refused His Rest (Eternal Life) to those who would not believe Him in the wilderness, so He will refuse Eternal Life to those who will not believe His Son. He explains that His Son, in the days of His Flesh, had received promises of High Priesthood and Royal Power similar to the Order of Melchizedek, even to the attainment of power over death itself. He explains that YAHSHUA, Jesus the Christ, by His steadfast belief and His implicit, faithful observance of everything that Father YAHWEH had said, attained the gift of those promises in full measure. Father YAHWEH says that if the readers of this Letter cannot comprehend what He is saying, then they are spiritual babies and need someone to teach them the rudiments of His Word. If they do

comprehend what is being said, then they are able to partake of solid food and they are able to distinguish spiritual right from wrong, that is, Truth from False Doctrine.

In the course of His Letter, Father YAHWEH starts from the beginning and reminds His People of the salient points from their history as they relate to belief of His Word. Abraham believed Father YAHWEH and through trust and obedience to His Word had received some of the promises in his lifetime. He knew also that he had secured other promises for his seed that would be fulfilled in later generations. We have to appreciate that when Father YAHWEH makes a promise, in His Eyes, the promise is already accomplished even though the fulfillment may not be completed for several thousand

years. Before Abraham received the promises, he obeyed Father YAHWEH. After Abraham had received the promised Son, Isaac, he did as Father YAHWEH asked and prepared to sacrifice him on an altar. Abraham carried through Father YAHWEH's instructions, because he believed Father YAHWEH's Word. Abraham knew that even if he killed Isaac, Father YAHWEH would raise him to life, because Isaac was the child of promise and had to be alive to fulfill the promises. By not questioning Father YAHWEH's instructions, Abraham demonstrated that characteristic called *belief*, which is confident trust that all that Father YAHWEH has promised, He will do.

The terms, *belief* and *faith* are used in the English translations of the New Testament as if they have different meanings. However, the Greek text contains

only the one word, *pistis*. The word is also present as an adjective, *pistos*, and a verb, *pisteuo*. It is the difference between the noun and the verb that the King James translators have tried to bring out in the translation. As there is no verb, “*to faith*,” we can drop *faith* from our vocabulary and translate the text using the noun, *belief*, and the verbs derived from *to believe*. This does not prevent the use of words such as *faithfully* and *faithfulness*. Continuing to use the two terms, *faith* and *belief*, panders to religious tradition, but confuses the accuracy of translation. Notice that in John 14:1, YAHSHUA, Jesus the Christ, says *believe (pisteuete)* **Father YAHWEH and *believe (pisteuete)* Me.**

Therefore, all people who accept Father YAHWEH’s promises, as declared in Scripture, should

act like Abraham, proceeding as though the promises were accomplished facts. YAHSUA, Jesus the Christ, demonstrated this confident truth (belief) in Father YAHWEH's promises when He chose to lay down His Life of His Own Free Will – believing that He had already been given the authority to take it up again by His Own Power when the time was ripe. Please see John 10:18. No man took YAHSUA, Jesus the Christ's, Life from Him. It was the act, the work, the deed of the laying down His Life through which Jesus attained His Glorification.

By His Deeds, YAHSUA, Jesus the Christ, also proved that He believed Father YAHWEH, for example:

John 5:30 states, ***I seek not Mine Own Will, but (to carry out) the will of My Father.***

John 12:49-50 states, *but the Father which sent Me, He gave a Commandment, what I should say (what subjects I should discuss) and what I should speak (what words I should use).*

Because YAHSHUA, Jesus the Christ, is our High Priest and became so after being made flesh, we have a High Priest who can understand and sympathize with us as mankind. He is the only One Who can judge us because He was an equal Who is raised to a higher office.

The office of High Priest entails the taking of a man who has to offer gifts and sacrifices on his own behalf as well as for the people. Because the office involves intercession before Father YAHWEH, it is an office appointed by Him, even as YAHSHUA, Jesus the Christ, appointed His Own Apostles. None were appointed by

any act of man. Hence, Father YAHWEH declared that Jesus was the acceptable High Priest, but not after the order of Aaron. The Levitical High Priesthood was an hereditary, mortal priesthood that passed from father to son. There were many High Priests; but none of them could make a perfect intercession on behalf of man. YAHSUA, Jesus the Christ, was named a High Priest of an eternal priesthood that, like Melchizedek's Order, had no previous office holder and would devolve upon no-one because there would be none after Him. Jesus' genealogy established His Right to Israel's Throne, but His Role as Priest was an appointment from Father YAHWEH without reference to lineage or genealogy. The most important point is that the status of High Priest is not dependent upon, or restricted by, lineal descent

from Aaron or any other ongoing lineage – except that He must be a Son of God by birth, as are all Israelites.

The role of the Levitical Priesthood was as a schoolmaster to teach Israel how to approach Father YAHWEH. No one can approach Him unless he is a priest. Israel was formed to become a Royal Priesthood, but this could not occur until they were cleansed from Adamic sin by YAHSHUA, Jesus the Christ. In the interim, the Levitical priests were appointed by Father YAHWEH to act as the intermediaries between Him and the people. After the Redemption, the function of the Levitical priesthood ceased because believing Israelites are able to approach Father YAHWEH, through YAHSHUA, Jesus the Christ, without the need for human intermediaries. According to Romans 8,

Resurrected Israelites have earned a new title, ‘Sons of God,’ as Royal Priests, will be able to approach Father YAHWEH directly as members of His Family. This was precisely the mission which Jesus came to accomplish – the reconciliation of Israel to Father YAHWEH.

In Hebrews Chapters 7, 8, and 9, Father YAHWEH compares Jesus as a High Priest with all others with respect to:

Dignity as found in Chapter 7, Verses 4 through 7 and 9 through 10;

The Right of Priesthood as found in Chapter 7, Verses 8 and 16;

The Mode of Appointment as found in Chapter 7, Verses 20 through 22;

The Duration of the Office as found in Chapter 7, Verses 23 through 25; and

Freedom from Sin as found in Chapter 7, Verses 26 through 28.

In Hebrews Chapters 8, 9, and 10, Father YAHWEH compares the Old and New Covenants as found in Chapter 8, Verses 7 through 13; Chapter 9, Verses 15 through 19; and Chapter 10, Verses 15 through 17.

For example, the Old Covenant came from Mt. Sinai and focused on the Temple; whereas the New Covenant was instituted by YAHSHUA, Jesus the Christ, and focused on the Son of God.

The Old Covenant relied on the people remembering and obeying the Law willingly; where the New Covenant relies on YAHSHUA, Jesus the Christ, where we must

willingly obey the Law, but He will write those Laws in our hearts.

The Old Covenant relied on belief in Atonement (shelter from the penalties of the Law) through the repeated offering of the blood of animals; whereas, the New Covenant relies on belief in the one-time offering of the blood of YAHSHUA, Jesus the Christ, as the Son of God.

The central theme of both Covenants is belief in the efficacy of the act of repentance in association with the shedding of blood.

Within the Sanctuary of the Temple, there were three pieces of furniture – the seven-pronged lampstand, the table for the Shewbread and the golden altar for offering incense. During the day, there was light in the Sanctuary,

but at nighttime, light was provided by the oil and the lamps on the lampstand. The light at night represented Father YAHWEH's continuing harmony with Israel and hence a mark of their separation from other nations.

The lamps and lampstand represent the Scriptures in Zechariah's vision. It is the Old Testament Scriptures and in Revelation, the two lampstands represent the Old and New Scriptures. The oil represents knowledge and understanding of Scripture. The lamps in the Sanctuary were small, portable lamps that held small quantities of oil and needed to be tended to twice a day by the priests. The priests' act of replenishing the oil represented the need to constantly read and obey the Scriptures in order to produce their light. In the visions of Zechariah and Revelation, the lampstands were fed by pipes running

from the Olive Trees, which represent the House of Judah and the House of Israel because nationally Father YAHWEH's Scriptures were constantly manifesting His Word by the continued existence of the Sanctuary and the Dominion of Israel. In the Parable of the Ten Virgins, which is found in Matthew Chapter 25, Verses 1 through 13, the oil is presented as a commodity which individuals can obtain in variable amounts according to the price paid/work done for acquiring that knowledge and understanding of Scripture.

The 12 loaves of Shewbread were always in Father YAHWEH's Sanctuary, in His Presence and in light. The figure 12 representing the 12 Tribes of Israel. The bread itself does not represent Israel; it is the 'The Bread of the Presence' of the Lord Himself. Father YAHWEH told

Aaron in Leviticus 24:9 to eat the Shewbread every Sabbath Day, which symbolized the Sabbath's purpose in feeding our spirit through the study of God's Word – that is, partaking of the Bread of Life. The Shewbread was classed as the most holy of the offerings of the Lord made by fire while the Frankincense was burnt on the golden altar as an offering to Father YAHWEH. The Shewbread is the only major item of the Sanctuary that is **not** mentioned in Revelation because "The Bread of Life" is present in person. He is sitting on the throne, and incense is offered on the Golden Altar.

Father YAHWEH explains to the Hebrews that under the Old Covenant, under the Aaronic Priesthood, it was through believing in the efficacy of the sacrifice that the sacrifice became acceptable and suspended execution

of the death sentence for sin. This does not mean the sacrifice of an animal was sufficient – far from it. The death of the animal was a symbol for the mortal death of the sinner for his own sins. The blood of the animal was a symbol for the price of redemption from Adamic sin. The burning of the animal’s flesh parallels the stripping away of the person’s earthy works as mentioned in First Corinthians Chapter 3, Verses 12 through 16 and Second Peter Chapter 3, Verses 10 through 12. The person walked away from the fire “transformed” into a new, cleansed life. If a person trusted confidently/had belief in what the symbols represented, his sentence of eternal death was held in abeyance until YAHSHUA, Jesus the Christ, made the perfect sacrifice. It is important to distinguish between the sin offering and the approach

offering of The Levitical Law. The act of sacrifice demonstrated belief. In the case of the approach offering, the act was like a sweet fragrance to Father YAHWEH.

Father YAHWEH tells the Hebrews that under the New Covenant, the sentence of eternal death for sin is set aside only if the person confidently trusts/has belief in the efficacy of YAHSUA, Jesus the Christ's, death for his sins and proves it by obedience. The Aaronic Priesthood could provide only a **suspension** of sentence, but a new Priesthood would set it aside **permanently**.

YAHSUA, Jesus the Christ, like Melchizedek, as a Priest and a King. There is no genealogy in His Priesthood – He had to earn it. There is no one to succeed Him. His Priesthood is eternal. He makes perfect intercessions. He makes the rituals of mortal priests

redundant. Father YAHWEH explains to the Hebrews that Jesus's Priesthood is not based on or built on a human tradition or physical law. It is built on the fact that Jesus demonstrated His power over death through obedience. Therefore, like Melchizedek, Jesus' Priesthood has no precedent and there will be no one to inherit it.

It might appear that Father YAHWEH has labored the point about the difference in the nature of the priesthods. But try putting yourself in the shoes of one of those Hebrews. You have a family and racial history going back 2,000 years to Abraham. Sacrifices are the traditional thing. The Levite was all important. Within the twelve months preceding the receipt of a copy of this Letter written by Father YAHWEH, you had even

received a sacrificial lamb from a priest for celebrating the Passover! Now, you have to drop all that tradition, change your thinking and believe in something that happened only “yesterday!” Under these circumstances, you might need some careful, reasoned discussion before you too were fully convinced.

By comparison, it is easy for us – we have never seen anything sacrificed. Christians have a family and racial history going back 2,000 years that says we are to believe in YAHSHUA, Jesus the Christ, and animal sacrifices are not relevant. On the other hand, we have lost knowledge of the vital symbolism of the Old Testament ceremonies. That knowledge would be of considerable help in understanding the whole Bible. We can deduce some of the knowledge by careful study. For example, the

description of YAHSHUA, Jesus the Christ, as “The Lamb of God Who takes away the sin of the kosmos” is derived directly from the Levitical ceremonies.

For example, each morning and evening, a lamb of the first year was sacrificed on the brazen altar. All the sacrifices made by the people were laid on the altar after the morning sacrifice. At the end of the day, the sacrifices were “covered” by the sacrifice of another lamb. In other words, the peoples’ sin offerings, and other sacrifices, were sandwiched between the morning and evening lambs such that the peoples’ sacrifices were hidden or blotted out. YAHSHUA, Jesus the Christ’s, death was the means by which Israel’s sin was blotted out and hence Israel was redeemed by the Lamb of God. The incense offered on the Golden Altar during the morning

and evening sacrifice represents the prayers of the people being submitted to Father YAHWEH via the priestly mediator. The individuals who were making a sacrifice during the day brought Frankincense, which represented their personal prayers, because they were forbidden to make the holy incense.

At the time that The Epistle to the Hebrews was written, it was essential that the Israelites be made fully aware of the authority, status, and power possessed by YAHSUA, Jesus the Christ. They had been conditioned to the rigid rule that only a descendant of Aaron could become a priest and exercise the authority and position of High Priest and Mediator between them and Father YAHWEH. He reminds them in this Letter that Abraham, the patriarch of Israel, and the Aaronic Priesthood, had

recognized a superior order in the person of the Priest-King, Melchizedek, King of Salem. Abraham paid a full tithe to Melchizedek and received a blessing from him. The tithe was in recognition of Melchizedek's status as a Priest-King and the blessing was given through his authority to bestow blessings in Father YAHWEH's Name. In Hebrews Chapter 8, Verses 1 through 6 and Chapter 9, Verses 1 through 14, Father YAHWEH compares the High Priest's function in the New Covenant with that in the Old Covenant. For example:

The Old Covenant was sealed when Moses sprinkled blood on the people and the altar; whereas, the New Covenant was sealed with the blood of YAHSHUA, Jesus the Christ.

The Old Covenant had Priestly Ordinances; whereas, the New Covenant had One Eternal Hight Priest having no priestly ordinances.

The Old Covenant used a physical Tabernacle; whereas, the New Covenant does not use a physical Tabernacle. According to Revelation Chapters 21 and 22, Father YAHWEH and The Lamb are the Temple of it.

The Old Covenant had a Sanctuary containing lampstand and Shewbread and the priests could not go past this point; whereas, with the New Covenant, the furniture of the Temple is the same as the furniture described in Heaven in Revelation, except for the Shewbread, which is not mentioned because YAHSUA, Jesus the Christ, said, "I am the Living Bread."

The Old Covenant had a veil separating the Holy of Holies from all the other parts of the Temple; whereas, with the New Covenant, the veil was rent in two from the top down, showing that the way to Father YAHWEH was open to all through the sacrificial death of His Son, YAHSHUA, Jesus the Christ,. The rent veil marked the end of the ordinances and the mediation of the Aaronic Priesthood.

The Old Covenant had the Holy of Holies, where the Golden Altar was considered to be part of the Holy of Holies, even though it stood in front of the veil. The Holy of Holies contained the Ark of the Covenant which in turn contained Manna; Aaron's Budding Rod; and The Tablets of Law. Under the New Covenant, the Golden Altar and the Ark of the Covenant are both visible in

Revelation. Incense and the prayers of the Saints are associated with the Gold Altar. The contents of the Ark are still there to vindicate Father YAHWEH's Word and condemn our disbelief.

Under the Old Covenant, once per annum, the High Priest offered sacrifices representing himself and the people, offered the incense – the prayers of the people – on the Golden Altar and entered the Holy of Holies. Access to Father YAHWEH was via a human intermediary. Under the New Covenant, YAHSUA, Jesus the Christ, offered Himself once and forever and gained eternal redemption for His People, Israel, and He is our only spiritual mediator. His sacrifice rectifies the sin of Adam and sets aside the transgressions of believing Israelites. Incense, representing the prayers of the people

and the prayers of the Saints, are offered on the Golden Altar.

Having established that YAHSHUA, Jesus the Christ's, death and resurrection has replaced the Levitical Priesthood and its sacrifices, Father YAHWEH elaborates the characteristics of belief. Jesus has opened the veil to give us all, individually, the right of access to Father YAHWEH. Therefore, if we willfully continue to sin – transgress the Law of Deuteronomy – in the face of all that has been said in this Letter, then we should not be surprised if judgment and fiery indignation are the reward. For to ignore the signs provided by YAHSHUA, Jesus the Christ, is tantamount to going after other gods.

It is through belief, or by belief, that we accept the things that have been written and recorded. To bolster

our belief, Father YAHWEH lists the great acts of belief that have occurred during the previous 4,000 years. In essence, the message is that belief is the confident trust in the expectation that promises made will be fulfilled – or as translated by Ellicott – “now faith is the giving of substance to what is hoped for, the testing of things not seen.”

Abel shed blood and sacrificed a lamb – both were symbols of redemption and reconciliation to Father YAHWEH. By this act, Abel demonstrated his confident trust in an ultimate reconciliation. Hence, belief was the reason why Abel’s sacrifice was accepted over that of Cain’s.

Father YAHWEH answers the unasked question – what drove the great men of history to exhibit such

confident truth/belief? They actively sought their real home because they knew that they were only temporary visitors, strangers, and pilgrims on this Earth. Notice how Father YAHWEH identifies or demonstrates the belief of these great men – He cites the deeds that were consequent on their belief. Similarly, it is by **our actions** that is, keeping The Law, that **our belief is demonstrated.**

As each of the great figures of the past has shown their worth through their confident trust/belief and patient endurance, so must we. In the course of this process, we will err and from time to time, we will be corrected by Father YAHWEH. In such situations, we should recognize and accept such correction for what it

is. We can profit from the homily “there is a positive lesson in every unpleasant experience.”

Father YAHWEH leaves no doubt that the Hebrews have been given a clear picture of where they stood towards the end of the First Century A.D. The message was immediately applicable to the Hebrews of that day, but they were in the same situation as we are today when we first encounter the truths of the Bible. We either put away the traditions and beliefs of our past and take up the way laid before us, or we reject Father YAHWEH and continue to go after false gods.

It is worth noting how the subject matter of Hebrews relates to Revelation. The Shewbread is literally the “Bread of the Presence,” the Bread that was continually in the Sanctuary, in the presence of Father YAHWEH.

Studying the Scriptures (the lampstand) leads to knowledge and understanding (the oil) of the Word of God and the outcome is the light to lighten the Way. The light indicated the ‘right-wiseness’ of the people and was proof of the harmony between Father YAHWEH and the people through observance of His Word. The Priests partook of the Shewbread as representatives of the people, which symbolized that through the “bread,” knowledge of Father YAHWEH was brought to the people.

YAHSHUA, Jesus the Christ, declared that He is the Living Bread (God’s Living Word). He instituted the breaking of bread as a symbol of His Body. Father YAHWEH’s declaration that Jesus is an Eternal Priest, meant that the Aaronic Priesthood had ended with the

advent of Jesus and the people could partake of the Bread (God's Word) for themselves. "Give us this day our portion of The Bread" – give us this day the amount of Thy Word that we can absorb and understand. Tomorrow, we will ask for the next portion and continue to do so every day while we are alive. Jesus stated in John 6:51 that He was that **"living bread which came down from heaven. If any one eat of this bread, he shall live forever."**

Soon YAHSUA, Jesus the Christ, will come as the King and the High Priest of Israel, even at Jerusalem, the City of Peace, where Melchisedek reigned. As High Priest and King and possessed with power over death itself, Jesus has demonstrated that human flesh can attain to eternal life by believing and trusting Father YAHWEH.

In His Letter to the Hebrews, Father YAHWEH has shown that if Israelites believe that YAHSHUA, Jesus the Christ, is indeed the Son of God and show implicit trust in all that Jesus said, then they would also earn eternal life. This will come about through the power over death which Jesus won and which He will bestow as a reward for their belief!

LET'S PRAY!

We thank You Father YAHWEH for the Bread of Life that we have received today! We also thank You for opening up our ears to hear and our eyes to see Your Word! I pray for all of our brothers and sisters and their families Whom You have brought here today, as well as those watching online! May Your Name be Blessed Among ALL the Nations! I

pray all this in the Name of Our Lord and Savior,

YAHSHUA, Jesus the Christ! AMEN!

Now, please receive the Benediction:

May the peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always! AMEN!