

Greetings in the name of our Lord Jesus Christ! In this edition I'll be discussing Christians, Jews, Jesus, Israel, Zion, Zionism, and more!

I would encourage you to go to <https://thechurchofjesuschrist.info> as I continue to update the site. I have links to several specific features below. Let me know what you think, whether you have any suggestions, or any requests.

As always, I'm extending an invitation for submissions to be published in The Gospel Notes Newsletter (TGNN). Additionally, if you have a subject or a question that you would like to have covered in a future edition of TGNN, feel free to send me a note and I'll do my best to address it.

The primary criteria for inclusion of articles are these:

1. It should be oriented towards the Gospel of Jesus Christ.
2. It should use the scriptures as a source of information.
3. It should include references for any quoted 3rd party sources.
4. It should not be political.

If you have a testimony to share, please send that to me and let me know if you would like it to be included in a future edition of the newsletter. Please keep in mind the four criteria listed above where applicable.

You can view previous editions of The Gospel Notes Newsletter (TGNN) in PDF (Portable Document Format) at <https://thechurchofjesuschrist.info/TheGospelNotesNewsletter>

Or you can access other educational/informational/inspirational resources at <https://thechurchofjesuschrist.info/Resources>

You can find the current preaching schedule for the Springfield, Missouri Restoration Branch at https://thechurchofjesuschrist.info/Resources/Service_Schedule.php

If you do not wish to receive the newsletter, please let me know. All responses to me will be treated confidentially unless you tell me otherwise.

Hebrews 12

22 But ye are come unto mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven,

26 Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, should have grace, whereby we may serve God acceptably with reverence and godly fear;

29 For our God is a consuming fire.

The life of a follower of Christ is unlike that of even the most “similar” religions. Those who profess the Jewish religion for example, (and depending on whom you talk to,) look forward to the emergence of a “Mashiach”, who would take on different characteristics than the Christ of Christianity. This is explained further by the following excerpt from a Jewish website:

“The mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as "mashiach ben David" (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being.

It has been said that in every generation, a person is born with the potential to be the mashiach. If the time is right for the messianic age within that person's lifetime, then that person will be the mashiach. But if that person dies before he completes the mission of the mashiach, then that person is not the mashiach.”

- <https://www.jewfaq.org/mashiach>

Most Christians probably do not realize just how much Christianity and the Jewish religion differ from one another. This is further expressed by the following writer:

“The Jewish messianic belief plays a central role in the lives of Jewish people, but it is very different than Christians’ belief in Jesus as Christ. The redemption that Christ brought is internal transformation—being

saved from one's sinfulness, achieving the inner peace that comes from receiving God's love. As a Jew, I rest in God's unconditional love and the ever flowing blessings that come to me through divine grace. I do not, however, believe that the world has yet been redeemed. In a redeemed world, swords will be turned into ploughshares, nobody will go hungry, the powerless will not be oppressed, and justice will prevail everywhere. This was the vision of the Biblical Prophets, and it remains the foundation of Jewish hope for the future.

There is no single authoritative Jewish belief about redemption, but the one that speaks most powerfully to me is from the medieval teacher **Maimonides** (known to Jews as the Rambam) in his treatise ***The Mishneh Torah***. Maimonides states emphatically that none of the laws of nature will be altered in the messianic era. Instead, he envisions a world governed by a King Messiah who is wise, righteous, just, and politically adept. There will be no servitude to foreign powers and there will be peace. All people will be free to devote themselves to the study of the Torah and the practice of good deeds, and there will be plenty of material goods for everyone. All of this will happen because of the righteousness and wisdom of the messianic ruler."

- <https://www.reconstructingjudaism.org/news/waiting-messiah/>

While the author of the above article tries to compare Christian beliefs with those of Jews, he certainly misunderstands some basic doctrines concerning the Gospel of Christ. This is perhaps surprising because many of us, as Christians, take many things about redemption and salvation for granted as crossing religious boundaries, but clearly there are significant differences. The Orthodox Jewish belief about Jesus does not accept him to be either a Messiah or even a prophet. We see this explained in greater detail here -

"The short answer: Judaism does not consider Jesus to be a prophet, the messiah, or the son of God.

But the exact way Jews have spoken about Jesus has, throughout history, had a lot to do with the social and political contexts where they were living. Jews have often been subjects of Christian monarchies and governments, and the tenor of that experience often colored the way particular communities responded to the church as a whole and Jesus in particular.

In the Middle Ages, when many Jews in Europe were experiencing rampant persecution, *Toledot Yeshu*, a series of derogatory and inflammatory legends about Jesus' life, became popular within some Jewish communities. Today, as Jews and Christians live in relative

harmony, the attitude among most Jews towards Jesus is one of respect, but not religious reverence.

This attitude is reflected in Rabbi Irving Greenberg's book, *For The Sake Of Heaven And Earth: The New Encounter Between Judaism And Christianity*, where he refers to Jesus as a 'failed messiah,' instead of the usual term 'false messiah.'

He explains, 'A failed messiah is one who has the right values and upholds the covenant, but does not attain the final goal.' According to Rabbi Greenberg, the message Jesus brought was a good one, but he could not be the Jewish messiah because he did not shepherd in the redemption of the world that Judaism expects will occur in the messianic era.

This more respectful tone is common among Jewish leaders today. When I asked Emily Soloff, the Midwest area director of the American Jewish Committee, for her thoughts about Jesus, she responded: 'Jesus was definitely a historical figure...a charismatic community leader who was deeply troubled by what he saw as the failures of his society and spoke eloquently about those failures in the hope of change.'"

- <https://www.myjewishlearning.com/article/ask-the-expert-who-was-jesus/>

In other words, the above writer suggests that many misconceptions Christians have about modern Jewish belief concerning Jesus stems from how Jewish peoples have been pressured by Christians through the middle-ages at the point of a sword. That may be partly true, since the "Holy Roman Empire" did participate in a lot of acts of violence against those that would not "convert" to so-called "Christianity." I don't think that entirely explains it though, but that is something perhaps for another day.

What this illustrates for us, however, is that Christianity and the Jews' religion are very different in many respects. Both have some common themes, but they are applied very differently and reach different conclusions. If you were to ask a devout, traditional Jew concerning the purpose of the law of Moses – keeping in mind that the New Testament is not considered required reading – you would probably get an answer that would be quite surprising. Concepts of mercy, grace, atonement, salvation, and eternal life are fundamentally very different in both definition and application.

What is sometimes forgotten by modern Christians is that the Pharisees and Sadducees were sects of the Jews in Jesus' day who held very different philosophies and doctrines – even from one another - concerning the law and eternal life as compared to what Jesus taught. In many cases your average modern believer in Christ may assume that after the

crucifixion and resurrection of Jesus, the evidence was so compelling to the Jews that they all converted or were somewhat converted, but there is no indication of this happening in the New Testament. The Pharisees and Sadducees continued to wield significant power in Jerusalem, and even after Jerusalem was sacked by Rome in 70 A.D. this did not destroy these two leading groups of Jewish belief. They may have lost their central political power, but they did not simply “go away” as some might be tempted to think.

Instead, the Jews were scattered, just as the prophets recorded would happen. While not all of the Jews accept the prophets Daniel and Ezekiel (and even fewer believe in the Book of Mormon) there are many who do accept the Old Testament prophets. These prophets foretold the re-gathering of Israel after this long dispersion among the Gentiles, but of key interest is the long-foretold scattering that took place beginning with the destruction of Jerusalem. The scattering that has taken place in the intervening years since the destruction of Jerusalem has informed the modern Jewish belief that they would have a “Mashiach” who would lead the people back to their homeland by his charisma and his righteousness, and that this would bring Israel back to pre-eminence among the nations.

For reference we can find the following Old Testament era prophets giving prophecies concerning this scattering and gathering:

Daniel 9

24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

25 Know, therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

26 And after threescore and two weeks, shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war, desolations are determined.

27 And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; **and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate.**

Ezekiel 5

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore, the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and **the whole remnant of thee will I scatter into all the winds.**

11 Wherefore, as I live, saith the Lord God, surely, because thou hast defiled my sanctuary with all thy detestable things and with all thine abominations, therefore will I also diminish thee; neither shall mine eye spare; neither will I have any pity.

12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; **and I will scatter a third part into all the winds**, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted; and they shall know that I, the Lord, have spoken it in my zeal when I have accomplished my fury in them.

14 Moreover, I will make thee waste and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment, unto the nations that are round about thee when I shall execute judgments in thee in anger, and in fury, and in furious rebukes. I, the Lord, have spoken it.

1 Nephi 7

6 For it appears that **the house of Israel, sooner or later, will be scattered upon all the face of the earth and also among all nations.**

7 And behold, there are many who are already lost from the knowledge of those who are at Jerusalem.

8 Yea, the more part of all the tribes have been led away;

9 And they are scattered to and fro upon the isles of the sea;

10 And whither they are, none of us knoweth, save that we know that they have been led away.

11 And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded because of the Holy One of Israel; for against him will they harden their hearts;

12 Wherefore, **they shall be scattered among all nations and shall be hated of all men.**

13 Nevertheless, after they have been nursed by the Gentiles, and the Lord has lifted up his hand upon the Gentiles and set them up for a standard, and their children have been carried in their arms, and their daughters have been carried upon their shoulders, behold, these things of which are spoken are temporal; for thus are the covenants of the Lord with our fathers;

2 Nephi 7

6 And they shall crucify him; for thus it behooveth our God;

7 And there is none other nation on earth that would crucify their God.

8 For should the mighty miracles be wrought among other nations, they would repent and know that he be their God;

9 But because of priestcrafts and iniquities, they at Jerusalem will stiffen their necks against him, that he be crucified.

10 Wherefore, because of their iniquities, destructions, famines, pestilence, and bloodsheds shall come upon them;

11 **And they who shall not be destroyed shall be scattered among all nations.**

12 But behold, thus saith the Lord God, When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh upon the earth, unto the lands of their inheritance.

13 And it shall come to pass that they shall be gathered in from their long dispersion from the isles of the sea and from the four parts of the earth;

14 And the nations of the Gentiles shall be great in the eyes of me, saith God, in carrying them forth to the lands of their inheritance.

15 Yea, the kings of the Gentiles shall be nursing fathers unto them, and their queens shall become nursing mothers;

16 Wherefore, the promises of the Lord are great unto the Gentiles, for he hath spoken it. And who can dispute?

Today there is a major movement of those who call themselves Jews that work to restore the “rightful” kingdom to Israel. This is the so-called “Zionist” movement, but it is not the “Zion” that we would recognize in the restoration. The “Zionist” movement among the Jews is not a religious and spiritual revival as such, but it is a political and military philosophy concerning the re-establishment of the self-governing political and national environment once enjoyed under the rule of King David. This is often promoted under the premise of restoring spirituality to Israel first and, ultimately, to the world. There is cause for concern about its sincerity, however, because of its purposeful use of secrets and double-meaning language.

We can see some of this in pronouncements made in a March 21, 1983 press release from the Agudath Israel of America organization, which in reference to a “nuclear freeze” in the construction of nuclear weapons, states the following:

“Judaism seeks the fulfillment of Isaiah’s prophecy of total disarmament when the nations of the world ‘shall beat their swords into plowshares’. The route to realistically reach of goal of this nature at this time cannot be charted by pronouncements from religious groups; it must be hammered out in the normal democratic process which is the hallmark of our blessed government. Our tradition tells us: ‘The hearts of kings and rulers are in the hands of G-d.’”

- https://www.reaganlibrary.gov/public/digitallibrary/snof/publicliaison/blackwell/box-036/40_047_7007844_036_021_2017.pdf (page 7)

It should be noted that Israel had already developed its own nuclear weapons program, which suggests a contradiction between the peaceful act of “beating swords into plowshares” and pursuing a nuclear weapons’ program at the same time:

“Washington, D.C., December 17, 2024 - A recently declassified Joint Atomic Energy Intelligence Committee (JAEIC) report from December 1960 is the first and only known U.S. intelligence report to correctly and unequivocally state that Israel’s Dimona nuclear project would include a reprocessing plant for

plutonium production and was weapons related. All known, subsequent U.S. intelligence products treated the reprocessing issue as unsettled until the late 1960s, when Israel reached the threshold of a nuclear weapons capability and the U.S. and Israel reached a secret agreement to accommodate its status as an undeclared nuclear power.”

- <https://nsarchive.gwu.edu/briefing-book/nuclear-vault/2024-12-17/1960-intelligence-report-said-israeli-nuclear-site-was>

In other words, the Zionist belief among the Jews for the establishment of a homeland in the region of ancient Israel is predicated not upon a religious ideal or goal, but upon a political process, which was backed by the potential to use military methods including nuclear weapons. This is in sharp contrast to the beliefs of those in the Church of Jesus Christ. Zionism assumes that the establishment of Israel as a homeland is the primary focus, and not the spiritual qualities that would draw us nearer to God.

Those of us in the restoration use the word “Zion” very differently. We recognize that Zion has a more spiritual meaning and that it is not a political or military movement. Zion is the outcome of living a Christlike life by more than just a few people who, by their choices, choose to work together with Christ as their guide and leader rather than to be compelled to do so as might be suggested by its dark antithesis, Communism.

The Gospel of Jesus Christ focuses on things that are eternal, and the concept of salvation is one of eternal life in the presence of God without sin. While it is certain that Israel will be restored to its homeland as promised in the covenant with Abraham, the means by which this will be accomplished is subject to some interpretation. Is the process that has taken place, in which the United Nations (led by the U.S. and Great Britain) carved out political boundaries from Palestine truly the means God chose to fulfill the prophecies? The simple answer may be yes, but time will tell.

If the numerous testimonies that have been given are true, then it would seem that God did have a hand in making Israel a nation once again through this means, but history is not finished being written, and time may tell another story about how this will be done.

Whether it was by the hand of God or not, it is fairly clear that the Zionist movement has not reached its goal since Israel gained nation status. The spiritual question is what remains: what will Israel become in spiritual terms? What will Israel be by the time of the Lord’s coming in glory?

It would seem that the Lord has already answered this question:

Zechariah 13

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, that the prophets shall be ashamed, everyone of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive;

5 But he shall say, I am no prophet; I am a husbandman; for man taught me to keep cattle from my youth.

6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

This tells us that the people living in Israel, many of them, will not recognize Jesus as the Messiah, the Savior of the World, until they see the prints of the nails in his hands and feet and the spear wound in his side. These would seemingly be the unbelievers among the Israelite people.

Jesus himself also gave prophecies concerning his return:

Matthew 24

36 Although the days will come that heaven and earth shall pass away, yet my word shall not pass away; but all shall be fulfilled.

37 And as I said before, After the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn.

38 And they shall see the Son of Man coming in the clouds of heaven with power and great glory.

39 And whoso treasureth up my words shall not be deceived.

40 For the Son of Man shall come, and he shall send his angels before him with the great sound of a trumpet; and they shall gather together the remainder of his elect from the four winds, from one end of heaven to the other.

It is very important to recognize the importance of “treasuring up” the words of Jesus. This means treasuring up all of his words, or at the very least, all of his words that we have received. This includes those from the Old Testament, New Testament, Book of Mormon, Doctrine and Covenants, and possibly even more. They will be recognizable because they will be consistent and true and carry with them the imprint of the Holy Spirit.

In this article I've referenced many things concerning the Jews, and to some it may have the effect of speaking in anti-Semitic tones, but I must assure you that I recognize that Jesus was a Jew, as were his mother and step-father Joseph, along with many of the apostles including the much beloved Paul who wrote so much of the New Testament. That being said, Jesus was not "Jewish" in the religious sense because he did not practice the "Jews' religion." Paul, who was born a Jew and was a practitioner of the Pharisaical sect of the Jewish religion, spoke against the Jews' religion after his conversion because he found it was a deviation from what God gave to Moses. Paul did not stop being a Jew; rather, he did become a Christian.

Galatians 1

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion--how that beyond measure I persecuted the church of God, and wasted it,

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood;

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia and returned again unto Damascus.

Notice how he contrasts the Jews' religion with the church of God. He makes it clear that it is the religion of the Jews, and not the Jews themselves, which he contended with. He diligently sought to bring them to a knowledge of the truth.

Acts 9:20 And straightway he preached Christ in the synagogues, that he is the Son of God.

Acts 13:5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John for their minister.

Acts 17

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

Acts

16 Now while Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

After his conversion, Paul no longer persecuted fellow Jews because he recognized that they were brethren with him, and it should be no different for us: we should not persecute Jews or fellow Christians or anyone else. We should however seek to bring them to a knowledge of the truth so that they might also have reason to rejoice in the grace and love of God. Those that will not receive the word of God should not be compelled by us to receive it. Instead, Jesus had a simpler answer:

Mark 6

9 And he called the twelve, and began to send them forth by two and two, and gave them power over unclean spirits, and commanded them that they should take nothing for their journey save a staff only--no scrip, nor bread, nor money in their purse--but should be shod with sandals, and not take two coats.

10 And he said unto them, In whatsoever place ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust of your feet for a testimony against them.

12 Verily, I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city.

13 And they went out and preached that men should repent.

We are not to cast the judgment upon anyone if they are unwilling to hear. That judgment is God's to handle, as it says in another place,

1 Chronicles 16:14 He is the Lord, our God; his judgments are in all the earth.

With all of these things in mind, let us remember the opportunities that are before us.

3 Nephi 10

1 But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them; and they shall come in unto the covenant and be numbered among this, the remnant of Jacob, unto whom I have given this land for their inheritance; and they shall assist my people, the remnant of Jacob;

2 And also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem;

3 And then shall they assist my people that they may be gathered in--who are scattered upon all the face of the land--in unto the New Jerusalem.

4 And then shall the power of heaven come down among them; and I also will be in the midst; and then shall the work of the Father commence at that day, even when this gospel shall be preached among the remnant of this people.

5 Verily, I say unto you, At that day shall the work of the Father commence among all the dispersed of my people, yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem.

6 Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name;

7 Yea, and then shall the work commence, with the Father, among all nations, in preparing the way whereby his people may be gathered home to the land of their inheritance.

8 And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward. And then shall that which is written come to pass:

And we know that the Jerusalem of Israel will also be part of this very important work:

Ether 6

4 Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again, a holy city unto the Lord;

5 Wherefore, it could not be a New Jerusalem, for it had been in a time of old; but it should be built up again and become a holy city of the Lord; and it should be built up unto the house of Israel;

6 And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there.

7 Wherefore, the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not--even as he was merciful unto the father of Joseph, that he should perish not;

8 Wherefore, the remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded until the end come, when the earth shall pass away.

There is much to look forward to, and this new year is an opportunity for each of us to participate in the work of preparing our lives and helping others prepare their lives for eternal life through the merit, grace, mercy and power of Jesus Christ.

Whether we, or whether the Jews recognize it now, this earth is just a temporary place until the time when all things will be made new, and then there will be the new heaven and new earth that will be the permanent abode for all those who remain faithful until the end. But we know that it is only by the name of Jesus Christ that we can receive these things.

May God bless you in this year and may he prosper you in the work of his kingdom!