

He lifted up His hands and blessed them Now it came to pass, while He
blessed them (Luk24 :50, 51)

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Our Lord Jesus Christ took His disciples to Bethany on the descent of the Mount of Olives, which represents the Church subject to the Lord, and there: *“He lifted up His hands and blessed them”* Here we find the biblical basis for the blessing that the priest prays at the end of the prayers before the dismissal of the people, and this blessing that the Lord of glory blessed his disciples this is The root for every blessing given by the priest, because *“Now [this is] the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens” (Heb8 :1)* Christ is the High Priest, and the New Testament priesthood

derives its authority from Christ.

He is the source of blessing not only in the New Testament but also in the Old Testament:

“Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings” (Lev 9: 22) Raising the hand to pronounce the ritual blessing: *“The LORD bless you and keep you; The LORD make His face shine upon you, And be gracious to you; The LORD lift up His countenance upon you, And give you peace” (Num6: 24 -26)* Representing the authority of the priesthood, this blessing derives its Authority from Christ our Lord, Old Testament blessing was a type of Christ blessing, because the blood of Christ is the basis for every blessing, The blessing offered by the priest is the blessing that has come to us in Christ Jesus, who has blessed our nature in himself.

Christ's blessing of His disciples at the time of His Ascension is Christ's blessing of the whole Church throughout all generations: Because it will

not end, It continues forever “*Now it came to pass, while He blessed them*” *So He began to be blessed from the earth and continues to do so in heaven, truly he promised us. “I am with you always, [even] to the end of the age. Amen” (Mat 28: 20).* St. Cyril explains the pillar of faith: The angels told the disciples that: “This [same] Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven” (Act1: 11) Just as He ascended and blessed us, He will also come at His second coming blessing us, saying to us: “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Mat25 :34) (Commentary on the Gospel of Luke).

He ascended, blessing us, in order to open a way for humanity to be lifted up: He promised: “if I am lifted up from the earth, will draw all [peoples] to Myself” (Joh12 :32) As we pray in the liturgy of St Gregory: [You have brought my first fruit up born to heaven], Just as He ascended with His own body united to the Divinity, so He opened the way before us when He comes at His second coming to lift us up, Saint John Chrysostom says: [Just as when the fields are full of wheat, and one gathers little wheat spikes and makes them a small bundle, and offers this bundle to God and by offering this small quantity the whole field is being blessed, so did Christ, who by His one body, this first fruits, made the whole human race blessed in Him].

He blessed the disciples to receive this blessing and transmit it to the world: He commanded them before He ascended to heaven: “*Go into all the world and preach the gospel to every creature*” (Mar16 :15), And in their preaching they carried this blessing to the whole world, so the priest blesses the faithful at the end of the liturgy, so that they may begin breaching - the Eucharist life is continuous, does not end at the end of the liturgy - Rather, we begin our lives with this Eucharistic blessing in order to carry Christ our God who, through the Eucharist, as St. Paul the Apostle says: “For you died, and your life is hidden with Christ in God” (Col 3 :3), We present Christ to the world, through our words (Matt26 :73), our deeds (Matt16:5), our thoughts (Philippians2: 5), and our scent (2Cor2: 15), and God promised us this when we prayed: [your death, O Lord, we proclaim and your holy resurrection and ascension to heaven, we confess].