

Bethlehem

-

New Life

By

Father Aquinas

“And you Bethlehem the land of Judah are not the least among the princes of Judah, for out of you shall come forth the Captain that shall rule My people Israel”

Mt 2:6

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Dedication

To Saint Jerome:

We thank you for your faith, and perseverance, and patience, and dedication in setting down the truths of Holy Scripture.

We thank you for being steadfast in sorting through the many copies of copies of manuscripts in your search for the accurate copy of the meaning of the Word.

We thank you for your reliance on the inspiration of the Holy Ghost, to provide the True Bible for generations after you.

We thank you, for you are a gift of God to us.

Prologue

Bethlehem is more than the birthplace of Jesus the Christ.

It is prophesy fulfilled and prophesy to be fulfilled.

It is the prophesy of Holy Eucharist.

It is the prophesy of our salvation.

It is the prophesy of our judgement.

It is the prophesy of who we are.

It is the prophesy of our fulfillment.

It is the place where our Bible was translated and given to us.

It is Life.

Introduction

Bethlehem, the ‘House of Bread’!

What is so special about Bethlehem?

Importance of Bethlehem

It was foretold that Jesus the Messiah, the *Christ would be born* in that city which also was called ‘Bethlehem Ephrata’: “And you Bethlehem Ephrata, are a little one among the thousands of Judah, out of you shall He come forth unto Me that is to be the ruler in Israel, and His going forth is from the beginning, from the days of eternity” (*Mi 5:2*).

This makes Bethlehem the birthplace of Christianity. As such, the birthplace signifies for each one of us as a beginning, not only of our Savior, but of our birth in humble beginnings, which finds for us that glorification in the Bread from Heaven, Jesus Eucharist, the Bread of Life. The Bethlehem which suffered martyrdom in order to save the Infant Christian from the fury of Herod, the king of the Jews, is symbolic of the ‘infant Christian’ which is in our beginning of life, which we willingly save in the waters of Baptism. “Buried with Him in Baptism: in Whom also you are risen again by the faith of the operation of God who has raised Him up from the dead” (*Col 2:12*).

We will deal more with this in Chapter 9.

Bethlehem is also called *‘the city of David’*: “Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of

David, which is called Bethlehem, because he was of the house and family of David” (*Lk 2:4*).

It was originally called *Ephrata*: “And going forth from thence, he came in the spring time to the land which leads to Ephrata, wherein when Rachel was in travail” (*Gn 35:16*).

This David was the son of Jesse of Bethlehem. Bethlehem is also called Bethlehem Judah, and it was *David’s birth-place*: “Now David was the son of that Ephrathite, of Bethlehem Judah, before mentioned, whose name was Jesse, who had eight sons, and was an old man in the days of Saul, and of great age among men” (*1K 17:12*).

In Bethlehem **David was anointed king** by Samuel: “And the Lord said to Samuel: How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? fill thy horn with oil, and come, that I may send thee to Isai, the Bethlehemite: for I have provided me a king among his sons. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha” (*1K 16:1,13*).

Establishing Jesus as descendant of David of Bethlehem is necessary as it fulfills the prophecies concerning the Messiah, the Christ: “So all the generations from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations. Now the generation of

Christ was in this wise. When as His mother Mary was espoused to Joseph, before they came together, she was found with Child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost” (*Mt 1:17-20*).

HISTORY OF AREA

The place where Ruth gleaned wheat to make bread.

The valley to the east of Bethlehem was the scene of the story of Ruth the Moabitess. It is here where are the fields in which she gleaned for the ears of corn, and the path by which she and her mother-in-law Naomi returned from Moab, in present day Jordan.

“Then all the people that were in the gate, and the ancients, answered: ‘We are witnesses: The Lord make this woman who comes into your house, like Rachel, and Lia, who built up the house of Israel, that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem’ (*Ru 4:11*).

Ruth said: ‘I have found grace in your eyes, my lord, who have comforted me, and have spoken to the heart of your handmaid, who am not like to one of your maids.’ And Boaz said to her: ‘At mealtime come you here, and eat of the bread, and dip your morsel in the vinegar.’ So she sat at the side of the reapers, and she heaped to herself frumenty, and ate and was filled, and took the leavings. And she arose from thence, to glean the ears of corn as

before. And Boaz commanded his servants, saying: ‘If she would even reap with you, hinder her not, and let fall some of your handfuls of purpose, and leave them, that she may gather them without shame, and let no man rebuke her when she gathers them.’ She gleaned therefore in the field till evening, and beating out with a rod, and threshing what she had gleaned, she found about the measure of an ephi of barley, that is, three bushels, which she took up, and returned into the city, and showed it to her mother in law, moreover, she brought out, and gave her of the remains of her meat, wherewith she had been filled. And her mother in law said to her: ‘Where have you gleaned today, and where have you wrought? Blessed be he that has had pity on you.’ And she told her with whom she had wrought, and she told the man’s name, that he was called Boaz. And Noemi answered her: ‘Blessed be he of the Lord, because the same kindness which he showed to the living, he has kept also to the dead.’ And again she said: ‘The man is our kinsman.’ And Ruth said: ‘He also charged me, that I should keep close to his reapers, till all the corn should be reaped’” (*Ru 2:13-21*).

This gift of the finest wheat is symbolic of all those who seek the Bread of Life, Jesus Eucharist, receive abundant graces, represented by the Good Husbandman, who assured that the devout would receive a hundredfold: “Ask, and it shall be given you: seek, and you shall find” (*Mt 7:7*).

It is the place of the well of Bethlehem where three of David’s heroes brought water for him at the risk of their lives: “David was then in a hold, (*the cave of Adullam*) and there was a garrison of

the Philistines then in Bethlehem. And David longed, and said: ‘O that some man would get me a drink of the water out of the cistern, that is in Bethlehem, by the gate.’ And the three valiant men broke through the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was by the gate, and brought it to David but he would not drink, but offered it to the Lord, saying: ‘The Lord be merciful to me, that I may not do this. Shall I drink the blood of these men that went, and the peril of their lives?’ Therefore he would not drink. These things did these three mighty men” (2K 23:14-17).

The Place

Bethlehem was distinguished above every other city as *the birth-place of Jesus Christ*: “And you Bethlehem the land of Judah are not the least among the princes of Judah, for out of you shall come forth the Captain that shall rule My people Israel” (Mt 2:6).

Bethlehem, the house of bread, a city in the “hill country” of Judah.

“Mary rising up in those days, went into the hill country with haste into a city of Judah” (Lk 1:39). This signifies that we must go to all the heights in our minds and beings to find and worship Jesus, the Christ.

Place where Jesus was born - Nativity site.

“And she brought forth her First born Son...” and we who believe in Jesus Eucharist, are her next born sons and daughters.

Place where Jesus was placed in the Manger.

“(Mary) wrapped Him up in swaddling clothes and laid Him in a manger, because there was no room for them in the inn” (Lk 2:7). Swaddling clothes are cloth bands formerly wrapped round a newborn child to calm it, and so Mary calms the humanity in all of we who accept her as mother.

Place where Saint Joseph went out to gather wood for fire to keep the Family warm.

We know this by tradition, by word of mouth handed down to us. We see here the continuing provision by the earthly provider for the Heavenly Provider, signifying that we always give to God when we provide for each other: “Amen I say to you, as long as you did it to one of these my least brethren, you did it to me” (Mt 25:40).

Place where Jesus lived before the Flight into Egypt.

The Milk Grotto, which is only a few hundred meters from the cave of the Nativity, was their ‘home’ after the birth in the cave (stable). This was given to them as a courtesy and love from a neighbour who was a ‘stranger’ to the Holy Family.

Place where the Three Wise men came to visit Jesus.

Baltazar, Melchior, Caspar: “When Jesus therefore was born in Bethlehem of Judah, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying: ‘Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him’” (Mt 2:1). Here we see the call and acceptance of we Gentiles as we see the stars in the heavens and understand that all these things were made by God, and here ‘the

star' led the trusting to the 'Bright Morning Star.'

Place where King Herod murdered the Holy Innocents.

Rachel, whose tomb lies close to Bethlehem, is represented as weeping in Ramah for her slaughtered children. This prophecy is illustrated and fulfilled in the reawakening of Rachel's grief at the slaughter of the infants in Bethlehem: "Thus saith the Lord: 'A voice was heard on high of lamentation, of mourning, and weeping, of Rachel weeping for her children, and refusing to be comforted for them, because they are not'" (*Jr 31:15*).

"Then Herod perceiving that he was deluded by the wise men, was exceeding angry, and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: 'A voice in Rama was heard, lamentation and great mourning, Rachel bewailing her children, and would not be comforted, because they are not'" (*Mt 2:16-18*).
At great price our Saviour came to us.

Place where Saint Jerome wrote the Bible.

"So shall My word be, which shall go forth from My mouth, it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it" (*Is 55:11*). Between the years 382 and 404, Saint Jerome lived in the cave adjacent to the cave in which Jesus was born and, under the inspiration of the Holy Ghost, translated the Bible from Hebrew, Aramaic, and Greek into Latin.

Bethlehem, is truly 'the House of Bread' for the whole world!

Chapter 1

Why do I write about 'Bethlehem - New Life'?

It is no accident that Jesus, the 'Bread of Life,' was born in Bethlehem, the 'House of Bread.' Almighty God saw fit that the area should be called 'Bethlehem' and that in time His Son, the Second Person of the Blessed Trinity would in His humanity be born there.

He foresaw that from the moment of His birth, the mighty King Herod of Israel would try to murder the Divine Son. He foresaw that the blood of the innocent would be shed, as a foretaste of the Innocent Blood of the Son of God being shed to redeem the believing and innocent of heart.

Our Lord foresaw that in time He would bring forth an immaculate virgin who would give birth to the Covenant of God, His Immaculate Son, Who would know no sin (*2Co 5:21*), and the immaculate virgin would carry the New Covenant in her womb, and therefore be the New Ark of the Covenant. He foresaw that this Holy Mother of His Son, would be derided, scoffed, and denied, by the opponents to His Divine plan: "Sitting you did speak against your Brother, and did lay a scandal against your mother's Son" (*Ps 49:20*).

"Behold we have heard of it in Ephrata, we have found it in the fields of the wood" (*Ps 131:6*). When David was a young man he lived in Bethlehem (Ephrata) tending his father's sheep, he heard

all the stories of the Exodus of Israel from Egypt. Part of those stories centered around Tabernacle of Testimony and the Ark of the Covenant. When he became king, he desired to bring it from Cariathiarim, 'the city of the woods,' and eventually brought it to Jerusalem, and he danced before the Ark with all his might (*2 K 6:3-14*). When we have found the truth of Jesus, the Ark of the Covenant from God the Father to us, we do all within our ability to keep that truth with all our might, for that is our Bethlehem, our House of Bread, our Bread of Life.

Almighty God foresaw that the Sacred Object, the Ark of the Covenant, would be hidden again from marauding kings (*2M 2:4-8*), but that it would be brought out of it's hiding place at the end of time (*Apoc 11:15-19*), in order to give certitude to His making 'all things new' (*Apoc 21:5*).

As the Ark was hidden from evil, so too God the Father foresaw that His Divine Son would be betrayed by evil by the intellectual Judas, and the intellectual Judases throughout time, and be handed over to the unbelieving and mighty kings for annihilation, as they try to usurp God, and through Satan, become masters of God's creation. By being faithful to the New Life born to us in Bethlehem, we will be strengthened for the battle before us, and be given Life, in the 'House of Bread' the Eternal Virgin Eucharistic Church. Therefore the Victim and the Sacrifice failed in the neo-church, but still continues in hiddenness in the original Church; which is Eternal in the heart of the Father; Virgin in it's purity and free from defilement by carnal man; Eucharistic in that Jesus Eucharist is the focus; Church, because Christ Jesus is always the

Head.

Bethlehem, the House of Bread, gave us The New Life

Chapter 2

Why and how does this New Life take place?

Almighty God reserves for Himself the power and the right to overturn the dastardly acts committed against His Son at His birth in Bethlehem, and now, at the end of time, return to the beginning, and establish the verity of the True Manna from Heaven, the Bread of Life, issuing forth from the 'House of Bread,' that is the Eternal, Virgin, Eucharistic, Catholic Church.

From Bethlehem issues forth 'New Life' to all who will believe. One evidence will be the revealing of the physical Ark of the Covenant which was built by Moses at Mount Sinai. When it will be removed from the cave of it's hiding place, it will be brought to Bethlehem, and there the momentous declaration will be made that Jesus the Savior of the world, the 'Bread of Life,' has returned to the earthly beginning of His humanity, to restore all of creation to the Kingdom of His Father, and our Father. It is from Bethlehem, the 'House of Bread,' that we are all restored to New Life, in Jesus, the Life of the world (*Jn 6:52*).

In a world in which the basic teachings of Jesus Christ, have given way to tolerance for sin and immorality, abortion and euthanasia, compromise and political correctness, deceit and cover up, the time has come for the return to truth and honesty. As the arrival of Jesus in Bethlehem on that cold winter's night, when His birth was greeted with love and respect by the poor and humble, by hatred, anger and murder by the rich and powerful, so too, the arrival of

His authority evidenced by the Ark of the Covenant, will be greeted with joy and love by the poor, the oppressed and the humble, but by hostility and treachery by the rich and powerful of the world. The rulers in 1 A.D. threatened and butchered as they feared for their rulership, the rulers of this age will react in the same way. True justice, true democracy, true Theocracy and just government will be challenged, and the clandestine operations of the devious will be obliterated for ever. They will change or go to Hell. Bethlehem will bring New Life to the world, and darkness of evil will be replaced by the Light of Christ, the Light of the world. Jesus said: "I am the Light of the world. He that follows Me walks not in darkness, but shall have the Light of Life...As long as I am in the world, I am the Light of the world" (*Jn 8:12; 9:5*).

To say that Bethlehem gave us Life in Jesus the Babe born there, and then move on to the next epoch of history is to completely miss the spiritual and mystical meaning of the salvation which came from Bethlehem, soon to be renewed in His power.

Let us see the historical and prophetic events emanating from Bethlehem which point to this cataclysmic event which heralds the opening of the New Garden of Eden, the New Jerusalem, and the return of faithful believers there.

Prelude to the Divine Birth

The Patriarch Jacob, whose name was changed to Israel, and the word 'Israel' means 'the people of God,' loved his wife Rachel, who bore him two sons, Joseph and Benjamin. Let us talk about them for a moment.

The first son of Israel (*Jacob*) born to Rachael fared not too well from his brothers. Through jealousy, they sold Joseph into slavery, and the slave owners brought him to Egypt, re-sold him there to the royal palace, where, because of his steadfast belief in God, he excelled in his work, was appointed to be ruler under the king, who changed his name from Joseph to “Zaphnah paaneah,” which means “The savior of the world.” Of him Pharaoh said: “Can we find such another man, that is full of the spirit of God?” He said therefore to Joseph: “Seeing God has shown you all that you have said, can I find one wiser and one like unto you? You shall be over my house, and at the commandment of your mouth all the people shall obey, only in the kingly throne will I be above you.” And again Pharaoh said to Joseph: “Behold, I have appointed you over the whole land of Egypt.” And the king said to Joseph: “I am Pharaoh, without your commandment no man shall move hand or foot in all the land of Egypt, and he turned his name, and called him in the Egyptian tongue ‘the saviour of the world.’ Now he was thirty years old when he stood before king Pharaoh” (*Gn 41:38-41, 44-46*).

About 1,700 years later, another Joseph, the son of a man also called Jacob, became the foster-father of Jesus, the Savior of mankind (*Mt 1:16*). In time, this Joseph would himself be the savior of the Savior, for “an angel of the Lord appeared in sleep to Joseph, saying: ‘Arise, and take the Child and His mother, and fly into Egypt, and be there until I shall tell you, for it will come to pass that Herod will seek the Child to destroy Him’” (*Mt 2:13*).

The Patriarch Israel (*Jacob*) and Rachael came to Bethlehem, and

when Rachael was in labor with her second son, and “her soul was departing for pain, and death was now at hand, she called the name of her son ‘Benoni,’ that is, ‘the son of my pain.’ But his father called him ‘Benjamin,’ that is, ‘the son of the right hand.’ So Rachel died, and was buried in the highway that leads to Ephrata, this is Bethlehem” (*Gn 35:18,19*). It must be noted that Benjamin is the only son of the twelve sons which Israel named and very fittingly: “The son of my right hand.”

Another Son would be born in Bethlehem, and when He was thirty years old He stood before the world and began His public ministry for the salvation of the world. After He had given His Life for the redemption of mankind from the forces of evil, and had finished His earthly mission, it is recorded: “And the Lord Jesus, after He had spoken to them (*His disciples*), was taken up into Heaven, and sits on the right hand of God” (*Mk 16:19*). Benjamin, the son of Israel (*Jacob*), ‘the son of the right hand,’ was a prefiguring of Jesus, the Messiah, the Son of God Who sits on the right hand of God the Father.

The prelude to the Divine Birth shows that in spite of adversity, those with absolute trust in God, bring forth glory and victory. The treachery of that first Joseph’s brothers was a prelude to the treachery of Judas, disciple of Jesus, who would sellout for thirty pieces of silver.

The Divine Birth, in spite of so many obstacles, gave us New Life in Bethlehem.

Chapter 3

The New Government Prelude to Government of God

Bethlehem gained extra importance when Samuel, the prophet of the Lord, anointed David of Bethlehem, son of Jesse, to be king of the lands of Israel (*IS 16:1*). Of this great prophet it is written: “Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over His people” (*Si 46:16*). This Samuel however, had anointed Saul the first ever king of Israel, and when this Saul disobeyed the command of God, and on the instructions from God, Samuel anointed David of Bethlehem in Saul’s place. Although David did not ascend to the throne for some time later as he reigned not while Saul was still alive, the new government was in place. “David was thirty years old when he began to reign” (*2K 5:4*).

Through David, God established the Kingdom of Israel, and through Jesus, God established the Eternal Kingdom in Jesus Christ, King of All Nations, King of Heaven united to earth (*Mt 6:10*), as it is also written: “A Child is born to us, and a Son is given to us, and the government is upon His shoulder, and His Name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne of David, and upon his kingdom, to establish it, and strengthen it, with judgment and with justice, from henceforth and for ever. The zeal of the Lord of Hosts will perform this” (*Is*

9:6, 7).

While Samuel the Prophet of God established a new government, the Messiah Jesus, the Son of God, established the Eternal Government which shall not be taken away. The great mystery of Jesus, of the root and stock of Jesse of Bethlehem, and Who is descended from David, son of Jesse, is seen in the establishing of the Eternal Covenant, the Eternal Testament, and the Eternal Kingdom.

The Faith of the Patriarchs

When we look again at Saint Joseph, Foster-father of Jesus the Christ, we see and understand something in him of the blind faith and trust of Noah and Abraham.

We must state that because of the extraordinary belief in God that through faithful Noah, God used him and saved creation from extinction. It had not rained upon the earth and Noah, believing God, built a huge boat called the Ark in the desert. This boat was three stories high and was some 675,000 square feet in dimensions. When Noah brought all the animals into it, God closed the door from the outside (*Gn 6:8-7:16*). There was no steering wheel or rudder, such was the trust of Noah in God.

We who are of the faith of Abraham, who is the father of us all (*Rm 4:16*), and of whom it is written: “Abraham believed God, and it was reputed to him to justice, and he was called the friend of God” (*Jm 2:23*). This man of faith left his own country and wandered about the Middle East from place to place on the prompt

of God.

It is in this remembrance that we cannot forget the great faith of Moses, who through many signs and wonders wrought through him by God, led the captive Israel out of bondage in Egypt. Egypt were the rulers of the Jewish world at that time, and with an impossible task set before him, Moses through the prompts of God, led the Israelites through the Red Sea which had dried up by the faith of Moses in God' word.

Now we come again to faithful Joseph, the spouse of the Blessed Mary Ever Virgin, the son of David of Bethlehem. Imagine when his beautiful promised bride came to him and told him that she was pregnant, and that this pregnancy was by an immaculate conception of the Holy Ghost. Joseph was a just man. He believed God when the angel appeared to him in his sleep and said to him: "Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost, and she shall bring forth a Son, and thou shall call His Name Jesus, for He shall save His people from their sins" (*Mt 1:19-21*). This Joseph, son of David, son of Jesse of Bethlehem obeyed the messenger of God. Because of his 'yes,' the pregnant virgin would not be stoned to death, and so Mary was able to give birth to Jesus. In Hebrew the name 'Jesus' means 'Savior.'

The Last Patriarch

Without the 'yes' of Joseph, Jesus would not have been born. Joseph is the Guardian of our Savior; the Foster Father of our Lord; Provider for the Holy Family; Teacher of Jesus; and the Last

Patriarch. I summarize here the first and last of the Patriarchs: “The book of the generation of Jesus Christ, the son of David, the son of Abraham...and Jacob begot Joseph the husband of Mary, of whom was born Jesus, Who is called Christ” (*Mt 1:1,16*).

Certifying that Joseph is the last Patriarch, it is also recorded: “Instead of thy fathers, sons are born to thee, thou shall make them princes over all the earth” (*Ps 44:17*). The lineage of the Patriarchs is ended, because now begins the Patriarch of patriarchs, Jesus the Father of the world to come. Jesus is the ‘Father,’ and the Patriarch who was awaited. When He arrived thorough Mary and the consent of Joseph, the new Family of God was born.

Joseph believed God, and so we can say with confidence, that this holy man is the father of the Redeemed, the savior of our Savior, the father of the New Church, and the father of the New Testament (Jesus). Joseph believed what Moses said: “The Lord your God will raise up to you a Prophet of your nation and of your brethren like unto me, Him you shall hear” (*Dt 18:15*).

Joseph, descendant of David of Bethlehem, in fath provided for the establishing of the new Government of God.

Chapter 4

The Divine Birth

Let us examine the birth of Jesus in Bethlehem, which was received with joy by the poor and the innocent, by “glorifying and praising God for all the things they had heard and seen, as it was told unto them” (*Lk 2:20*). His birth was greeted by fear, hostility, and murder by the unbelieving rich, the powerful, and the rulers.

Hospitality of Bethlehemites

Quite often we read of the harshness of the people of Bethlehem who turned away the Holy Couple regarding them as the poor and unacceptable. This is not so. As Joseph went from Inn (*hotel*) to Inn, all the rooms were taken by the descendants of David who came to be enrolled in the population census which was ordered by the Roman authorities (*Lk 2:1-5*). The local people offered them refuge in a stable, which the parents-in-waiting were glad to accept, because the time of delivery was imminent. We must look at the hospitality of the Bethlehemites as a gift from God, Who in His humility accepts even the smallest and most humble generosity given to Him for His creatures, and through His creatures. The town was bustling with the descendants of the House of David who came there to their ancestral home. The locals could very well have turned a deaf ear to the Holy Couple and forgotten all about them, but no, they found shelter for them, and so we remember the kindness and the love of the people of Bethlehem.

Reason for the Stable

The stable was not just a place out of the cold, but a place where God appointed the caretakers of His Divine Son to shelter from the coldness of the world population. Although the Jewish Rabbis and Rulers were awaiting the Birth of the Messiah, they had their minds made up that He would come from one of their own kind, and would be born in majestic surroundings which they could provide. They would not even think that God would dare to defy their preconceived ideas. After all, God was God and owned all creation. Mary loved God above all and accepted with joy, the gift which God the Father gave to her: “Because He has regarded the humility of His handmaid” (*Lk 1:48*).

The stable also represents the very beginning of creation when God first created the animals and brought them to Adam who was created later, to be named (*Gn 2:19*). It also in a more significant way started the reversal of the act of killing the first animal to provide clothing for fallen man: “And the Lord God made for Adam and his wife garments of skins, and clothed them” (*Gn 3:21*). Here now, the animals share their shelter and give warmth to man, Who was The Man-God.

Acceptance of Holy Parents

Mary and Joseph in their total trust and love for God, accepted the abject poverty which God through His simple and humble people provided. The Holy Parents left for all of us an example of trust in God’s provision, no matter how poor and small: “Be it done to me according to Thy word” (*Lk 1:38*).

Reason for Manger

In the world today, new parents buy the best they can find, or afford, for their child. It is a time to ‘show off’ the very best of materialism for their special child. The best Joseph could provide was a rough piece of furniture where the animals chewed their cud. Almighty God was saying in the act of Saint Joseph: ‘I will give you life, you just give Me thanks for the gift of Life which I have given to you.’ The manger represents our acceptance of whatever God gives us. Our Creator, Almighty God loves to hear from us the two word prayer of acceptance: “Whatever Lord.”

Lowliness of arrival of the Messiah

In the abject poverty of the birth place of the Messiah, in the miserable surroundings of the animals breathing their ‘air-conditioning’ on Him, in the darkness of a cave, in all this socially unacceptable environment, God choose to let us see a world into which He would come in His humanity. A world of spiritual misery, polluted with the greed of man’s arrogance, a world in which God is rejected in favor of political correctness, a world in which iniquity abounded, and the charity of many had grown cold (*Mt 24:12*). The Messiah arrived in socially unacceptable circumstances, but He would Rise in Glory.

The Christ would reunite all of creation in His very Self, the New Creation. ‘All of creation’ includes the creatures ‘animals’ as it is written: “For the expectation of the creature waits for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope. Because the creature also itself shall be delivered from the

servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groans and travails in pain, even till now. And not only it, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body” (*Rm 8:19-23*).

Humility of the Christ

Look at the example which Christ preordained for His arrival! He asks us to be humble, and accept the seeming weakness of His arrival with kindness and love. He arrived for the rich and for the poor. They came, as we saw in the ‘Wise men’ and the shepherds! “The foolish things of the world has God chosen, that He may confound the wise, and the weak things of the world has God chosen, that He may confound the strong. And the base things of the world and the things that are contemptible, has God chosen, and things that are not, that He might bring to nought things that are, that no flesh should glory in His sight” (*1Co 1:27-29*).

The politicians and politically correct

The rich and powerful received the birth with fear and hostility as we said before. The politicians tried to kill Jesus: “Then Herod perceiving that he was deluded by the wise men, was exceeding angry, and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under” (*Mt 2:16*).

In accepting the Divine birth, we look for that Divine birth within ourselves as we crucify the desires and the allurements of the

world in our flesh, we die to self, we rise in Christ. “Know you not that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death or of obedience unto justice..For if you live according to the flesh, you shall die: but if by the Spirit you mortify the deeds of the flesh, you shall live” (*Rm 6:16; 8:13*).

Chapter 5

The Satanic Plot

Jesus was thirty years old when He started His public ministry. *{Remember the Joseph who was sold into slavery in Egypt was thirty years old when he started his public ministry as we saw earlier, and David was thirty years old when he began to reign (2K (S) 5:4)}*. At the age of thirty -three, when Jesus was fulfilling His ministry, the Pharisees said among themselves: “Do you see that we prevail nothing? Behold, the whole world is gone after Him” (*Jn 12:19*). Their jealousy and fear was extreme, for they were afraid to lose their positions of ‘importance’ and worldly gain, and “the chief priests and the scribes sought how they might by some wile lay hold on Him and kill Him” (*Mk 14:1*).

There came some of the Pharisees saying to Jesus: “Depart, and get Thee hence, for Herod has a mind to kill Thee.” (*Please note that this Herod is the son of the Herod who murdered the children of Bethlehem (Mt 2:22), so the Herod family were accustomed to murder and killing*). And Jesus said to them: “Go and tell that fox: Behold, I cast out devils and do cures, to-day and to-morrow, and the third day I am consummated. Nevertheless, I must walk to-day, and to-morrow, and the day following, because it cannot be that a prophet perish out of Jerusalem.

Jerusalem, Jerusalem, that kills the prophets, and stones them that are sent to you, how often would I have gathered your children as the bird does her brood under her wings, and you would not?

Behold your house shall be left to you desolate. And I say to you that you shall not see Me till the time come when you shall say: ‘Blessed is He that comes in the Name of the Lord’” (*Lk 13:31-35*).

This threat by Jesus was a reminder to those unbelieving rulers of what God had previously warned: “If you and your children, revolting, shall turn away from following Me, and will not keep My commandments, and My ceremonies, which I have set before you, but will go and worship strange gods, and adore them: I will take away Israel from the face of the land which I have given them; and the temple which I have sanctified to My Name, I will cast out of My sight; and Israel shall be a proverb, and a byword among all people. And this house shall be made an example of: every one that shall pass by it, shall be astonished, and shall hiss, and say: Why has the Lord done thus to this land, and to this house? And they shall answer: Because they forsook the Lord their God, Who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshipped them: therefore has the Lord brought upon them all this evil” (*3K 9:6-9*).

The arrogance of the Jewish leaders was astonishing, as Satan had entered into to them with the deadly sins of pride, greed and envy: “Herod with his army set Him at nought and mocked Him, putting on Him a white garment, (*signifying scorn for His Kingship*), and sent Him back to Pilate” (*Lk 23:11*). The Jews had Jesus crucified, saying: “His Blood be upon us and upon our children” (*Mt 27:25*). They insisted: “Away with Him, away with Him. Crucify Him.” Pilate said to them: “Shall I crucify your King?” The chief priests answered: “We have no king but Caesar” (*Jn 19:15*).

Foretelling the sorry fate which would befall the faithless Jews and Jerusalem, Jesus said: “Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children” (*Lk 23:28*). Knowing what was to become of their land and their temple, Jesus told those faithful women to weep for their descendants who were near and afar off, who would succumb to the wiles of the devil.

Bethlehem, which gave birth to Jesus, the Bread of Life (*Jn 6:35,48*), gave way to Jerusalem which killed Jesus the True Bread, the Living Bread which came down from Heaven” (*Jn 6:51*). Jerusalem means Justice and Peace, so Jesus by His suffering, death and resurrection brought Justice and Peace through the Holy Sacrifice of the Mass, the Bread of Life, celebrated in the newness of Justice and Peace. This Bread of Life is the way to defeat the Satanic Plot, as only in Jesus is our salvation.

The Wall of Hatred

Jesus had foretold the destruction of Jerusalem, and the temple. When He drew near to Jerusalem, seeing the city, He wept over it, saying: “If you also had known, and that in this your day, the things that are to your peace, but now they are hidden from your eyes. For the days shall come upon you, and your enemies shall cast a trench about you, and compass you round and straiten you on every side, and beat you flat to the ground, and your children who are in you. And they shall not leave in you a stone upon a stone, because you have not known the time of your visitation” (*Lk 19:41-44*). Today, 2012, this prophesy is fulfilled when the Israelis built their own trench (the wall) around themselves.

Let me say here that every true Catholic is a spiritual Jew, being a follower of Jesus, King of the Jews, proclaiming Him to be their God, their Lord, their King, and their All.

The carnal Jews seek to rebuild the temple. I assure you, that the bricks and mortar of the old temple will not be re-built. Why? Because God builds in His faithful people the Temple of the Holy Ghost: “Or know you not that your members are the Temple of the Holy Ghost, Who is in you, Whom you have from God, and you are not your own? For you are bought with a great price. Glorify and bear God in your body” (*1Co 6:19,20*). We also saw earlier that God promised to destroy the temple if the people denied His Name, His Commandments or His laws. The Pharisaic Jews denied Jesus, Second Person of the Holy Trinity, the Bread of Life, born in a cave in Bethlehem.

We are asked to tear down the wall of hatred and prejudices which we have built up around our hearts, and build instead the ‘living stones’ of the Temple of the Holy Ghost.

Chapter 6

The New Jerusalem

The Jerusalem which now is, which is in bondage, will be totally destroyed: “For it is written that Abraham had two sons: the one by a bondwoman and the other by a free woman. But he who was of the bondwoman was born according to the flesh: but he of the free woman was by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina, engendering unto bondage, which is Agar. For Sina is a mountain in Arabia, which has affinity to that Jerusalem which now is: and is in bondage with her children. But that Jerusalem which is above is free: which is our mother. For it is written: Rejoice, you barren, that bears not: break forth and cry you that travails not: for many are the children of the desolate, more than of her that has a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born according to the flesh persecuted him that was after the spirit: so also it is now. But what says the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bondwoman but of the free: by the freedom wherewith Christ has made us free” (*Ga 4:23-31*). There will be a New Jerusalem as recorded in the Apocalypse: “And I, John, saw the Holy City, the New Jerusalem, coming down out of Heaven from God, prepared as a bride adorned for her Husband.”

This New Jerusalem is the fulfillment of the promise: “And I

heard a great voice from the throne, saying: ‘Behold the Tabernacle of God with men, and He will dwell with them, and they shall be His people, and God Himself with them shall be their God. And God shall wipe away all tears from their eyes, and death shall be no more. Nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.’ And He that sat on the throne, said: ‘Behold, I make all things new.’ And He said to me: ‘Write. For these words are most faithful and true’” (*Apoc 21:2-5*).

This new city has its foundation in Bethlehem: “He that shall overcome, I will make him a pillar in the Temple of My God, and he shall go out no more. And I will write upon him the Name of My God and the name of the city of My God, the New Jerusalem, which comes down out of Heaven from My God, and My new Name” (*Apoc 3:12*). You may well ask how does all this come about, and how does Bethlehem figure in the New Jerusalem? The old Jerusalem is murder and deceit. It is persecution, denial and hatred. It is mourning, and crying, and sorrow. It is idolatry, division and corruption. It is the same today (2012) as it was in 33 A.D. and 600 B.C. It has not changed in spite of all the gifts and graces Almighty God has bestowed upon it.

Jesus, the Word made Flesh, was born in Bethlehem. The Word of God, the Bible, was written in Bethlehem. When the ‘Word’ went forth from Bethlehem, it was killed, it was denied, it was rebuked. I speak here of Jesus the Man, and the Word.

In building the New Jerusalem, Jesus said: “I am the true vine: and

My Father is the Husbandman. Every branch in Me that bears not fruit, He will take away: and every one that bears fruit, He will purge it, that it may bring forth more fruit...Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me. I am the vine: you the branches. He that abides in Me, and I in him, the same bears much fruit: for without Me you can do nothing. If any one abide not in Me, he shall be cast forth as a branch and shall wither: and they shall gather him up and cast him into the fire: and he burns. If you abide in Me and My words abide in you, you shall ask whatever you will: and it shall be done unto you.

In this is My Father glorified: that you bring forth very much fruit and become My disciples. As the Father has loved Me, I also have loved you. Abide in My love” (*Jn 15:1,24-9*).

Chapter 7

The New Bethlehem

Bethlehem, the ‘House of Bread,’ gave us a more spiritual and mystical gift and promise. The Muslims or Islam through their false prophet Mohammed call it ‘Beit Lahem’ meaning the ‘House of Meat.’ Six hundred years before the birth of Mohammed, Jesus foreseeing this said: “Labour not for the ‘meat’ which perishes, but for that which endures unto Life Everlasting, which the Son of man will give you. For Him has God, the Father sealed” (*Jn 6:27*).

Bethlehem is the ‘Bread of Life.’ Jesus said: “Amen, amen, I say unto you, except you eat the Flesh of the Son of man and drink His Blood, you shall not have Life in you. He that eats My Flesh and drinks My Blood has Everlasting Life, and I will raise him up in the last day. For My Flesh is meat indeed, and My Blood is drink indeed. He that eats My Flesh and drinks My Blood abides in Me, and I in him. As the Living Father has sent Me, and I live by the Father, so he that eats Me, the same also shall live by Me. This is the Bread that came down from Heaven. Not as your fathers did eat manna and are dead. He that eats this Bread shall live for ever” (*Jn 6:54-59*).

In Jerusalem, at the Last Supper, Jesus clarified, elaborated, explained the ‘Bread of Life,’ the Life giving Bread, when He brought all to conclusion and said: “With desire I have desired to eat this Pasch with you, before I suffer” (*Lk 22:15*). Then taking bread into His holy and venerable hands, and with eyes lifted up

towards Heaven, unto God, His Almighty Father, giving thanks to Him, He blessed, broke, and gave to His disciples, saying: “Take ye and eat” (*Mt 26:26*), “This is My Body, which is given for you” (*Mt 26:26*).

In like manner, after supper, taking also the Chalice into His hands (*1Co 11:25*), and giving thanks to His Father, He blessed, and gave to His disciples, saying: “Drink ye, all of this” (*Mt 26:27*). “This is the Chalice of My Blood (*Lk 22:20*), “of the New and Eternal Testament” (*Mk 14:24; 1Jn 5:11*), “Which shall be shed for you” (*Lk 22:20*), “and for many” (*Mk 14:24*), “unto the remission of sins” (*Mt 26:28*). “As often as ye do these things, ye shall do them in commemoration of Me” (*1Co 11:24-26*).

It is in this act of Consecrating the bread and wine into His Body and Blood, that He transformed the Birth at Bethlehem into the final act of Redemption. Without His Birth, there is no Redemption. The Redemption was the purpose of His birth, the inseparable ‘New Jerusalem’ which is Justice and Peace.

Chapter 8

Jesus in Every Mass

After the Last Super, on the next day, which we call ‘Good Friday,’ He fulfilled in Himself all the sacrifices of the Old Testament, and gave us His Body, the True Bread, born in Bethlehem and consummated at Jerusalem on Calvary.

This True Bread of Life is consecrated at the Holy Sacrifice of the Mass, celebrated every day in the Eucharistic Church. You may ask how this comes about? At the Last Supper Jesus foresaw every Holy Mass which would be celebrated until the end of time, and since there is no time in eternity, He entered into those Masses, uniting that Mass with the Act of His Own Sacrifice at the Last Supper, on Calvary and in the Tomb. The priest, who is ‘alter Christus,’ another Christ, when celebrating the Holy Sacrifice of the Mass, enters into the Act of Jesus at the Last Supper, and Calvary, and the Resurrection in the Tomb, and so the priest enters into the Act, the co-memory, the co-partner of Jesus, yes, even as Jesus (*2Co 2:10; Ga 4:14*). The only so-called ‘christians’ who deny this miracle are the Protestants (with the exclusion of the Anglican and Episcopal persuasions).

Jesus, the Living Bread, True Manna from Heaven, gives Himself completely, and remains ever present in we who worthily receive Him in Holy Eucharist. To we who do receive Him, He enters into us, and in this union and unity we grow into complete oneness, we in Him, and He in us, reciprocity, transubstantiation taking place.

It is in this holy reception of Jesus Eucharist that we come to know the charity of Christ, which surpasses all knowledge, and are filled unto all the fulness of God (*Ep 3:19*). We become one in Him, Eucharistic man, in Eucharistic unity.

It is through Holy Eucharist that He gives us power to be made the sons of God, to we who believe in His Name (*Jn 1:12*). Jesus gave us confirmation of this sublime unity of peace, Oneness, and life everlasting, when He said: “In that day you shall know that I am in My Father, and you in Me, and I in you” (*Jn 14:20*).

The true believers in Holy Eucharist are the Mystical Body of Christ (*1Co 12:27*), and though being many, are One Body in Him (*Rm 12:5*). Jesus is the Church. He is the Head of the Church (*Ep 5:23*). We believers are members of His Body, of His Flesh, and of His bones (*Ep 5:30*). He is the Saviour of His Body, and we His Church are subject to Him (*Ep 5:23,24*).

This Mystical Body consists of the Church Triumphant in Heaven (angels and saints), the Church Suffering in Purgatory, and we, the true believers here on earth, the Church Militant. We are the victory of God the Father in Jesus, in Holy Eucharist, that is in Holy Co-union.

Chapter 9

The Fulfillment of Bethlehem - The Body of Christ

What shall I say then? The Last Supper is the fulfillment of the promise of Bethlehem, the 'House of Bread.' The blood of the Holy Innocent Children of Bethlehem was sanctified in the Blood of the Innocent Victim born in Bethlehem, and consummated in Jerusalem.

As Jesus comes to reside in us in Holy Co-union, that is, Holy Eucharist, we become His New Bethlehem, His House of Bread, which is His Eucharistic Church. We are His Bethlehem, in whom He has placed His Life, His Spirit, His Word, His All.

As Jesus, the Bread of Life, was born in Bethlehem (*Lk 2:6*), so too He now sends us out to bring Him, the Bread of Life, to all the earth, for we, Eucharistic man, are appointed to be the House of Bread to all His earth, in the Eternal Virgin Eucharistic Church, the vanguard of the New Jerusalem.

In this mission:

We will bring the truth of His Ways to all, for He is the Way.

We will bring the way of His Truth to all, for He is the Truth.

We will bring the way of His Light to all, for in Him is the Way, the Truth and the Light, which is Life, Eternal Life.

We will feed His sheep in the Truth of Him, that is, in Spirit.

We will feed His sheep in the Way of Him, that is in Soul.

We will feed His sheep in the Life of Him, that is in Body.

As Christ Jesus gives us His Body in Holy Communion, He gives us His Divinity, and we give Him our body, so that we having received of His Divinity, and He having received of our body, soul and spirit, we in holy unity become the fulfilment of the Birth in Bethlehem. We are that unity which Jesus prayed to the Father: “That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us: that the world may believe that Thou have sent Me. And the glory which Thou have given Me, I have given to them: that they may be one, as We also are One. I in them, and Thou in Me: that they may be made perfect in one” (*Jn 17:21-23*). We, Eucharistic man, are one in God, we are the glory of God, for we have received this great gift in Holy Eucharist.

We are like Benjamin, born in the House of Bread (*Gn 35:19*), so too in Jesus, He sends us out as the “son of My Right Hand” to all the earth.

From Bethlehem goes forth the Bread of Life, bringing New Life, New Hope, New Love, to all the earth. All this is done through Jesus, the Father of the World which is come, through the Babe born in the city of Bethlehem, the city of David, of David’s line.

Chapter 10

The Fulfillment of Bethlehem - The Word of God

In Bethlehem was given the Word of God in Holy Scriptures, written by the inspired wisdom of Saint Jerome, in the cave next to where the Word was made Flesh.

Starting in 382 A.D., St. Jerome translated the New Testament consisting of 27 books into Latin at the request of Pope Saint Damasus. This translation became known as the ‘Sacra Biblia Vulgata’ (the Vulgate) which means the common or current accepted language. Between 392 and 404 approximately, St. Jerome translated the Old Testament from Hebrew into Latin, except for the Psalms which he had completed earlier, a total of 46 books of the Old added to 27 books of the New Testament gives a total of 73 books in the Bible.

When the Bible went out into the world, it was changed by arrogant man, first in Germany, then in England, and then in America. Although this Holy Writ was changed and abused by arrogant and defiant men, God so saw fit to retain it’s accuracy so that all generations to come might have the verity of His truth preserved in word and in deed.

Despite the abominable tower of Babel of Bibles introduced by the Protestant Revolution, the True Word of God stands firm in the Sacra Biblia Vulgata, given to us in Bethlehem, and it is and will be the only Bible used in the New Jerusalem, faithfully translated

into the various tongues of the nations.

The Second Vatican Council (1962 to 1965) had the audacity to change this Sacred Book into a typical Protestant abomination and come out with their intellectual and erroneous version of the 'Revised' Sacra Biblia Vulgata. This horror like the Protestant errors is to be avoided as anathema. Almighty God warned those who would change or alter His written word: "Every word of God is fire tried: He is a buckler to them that hope in Him" (*Pr 30:5*). If this warning were not enough, again it is written: "For I testify to every one that hears the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book" (*Apoc 22:18,19*). This is clear enough and needs no elaboration.

Only the Word of God from Bethlehem is valid. All other bibles are invalid.

Chapter 11

The Final Days - The Ark of the Covenant

The evidence to look for at the beginning of this concluding phase of Salvation history is the recovery of the Ark of the Covenant from its hiding place in a cave in Mount Nebo. As Jesus was born in the cave in Bethlehem, so too the Ark of the Covenant is placed in a cave in Jordan.

This Ark of the Covenant was built by Moses (*Ex 25:8-16*); surrounded by the glory of God (*3K 8:10-13*); having in it most precious possessions (*Hb 9:4,5*); brought to Jerusalem (*1Ch 15:1-3,27-29; 16:1*); placed in the Temple (*1K 8:1-13*); removed from there because of the sins of the Jews, and brought into its present hiding place (*2M 1:19-29; 2:1-10*). Now at the end of time, at the beginning of the Great Tribulation, it is to be revealed to all the earth, as the sign of the sounding of the seventh trumpet, as it is written: "The seventh angel sounded the trumpet, and there were great voices in heaven, saying: 'The kingdom of this world is become our Lord's and His Christ's, and He shall reign for ever and ever...And the nations were angry and Thy wrath is come. And the time of the dead, that they should be judged and that Thou should render reward to Thy servants the prophets, and the saints, and to them that fear Thy Name, little and great, and should destroy them who have corrupted the earth. And the Temple of God was opened in heaven, and the Ark of His Testament was seen in His Temple. And there were lightnings and voices and an earthquake and great hail" (*Apoc 11:15,18,19*). It should be noted

that by the ‘the Ark of His Testament,’ is also meant Covenant. It must also be noted that the Ark was opened in ‘heaven,’ not ‘Heaven.’ Why because the Kingdom of Heaven is now joined to earth, and the opening of the Ark is on earth (*Mt 6:9,10*), joined to Heaven.

Mary, the Blessed Ever Virgin Mother of Jesus Christ, Who Himself is the Second Person of the Holy Trinity, is the Ark of the New Covenant for she carried Jesus in her womb. Jesus is the Covenant of God (*Apoc 11:15-12:1*). The Ark signals the return to the New Garden of Eden, Heaven united to earth (*Apoc 21:15-18,22-26; 22:1-5*). Through Jesus, Holy Eucharist, the Bread of Life, we receive by little and by little, the gift for the healing, first in ourselves, and then expanding to all the nations (*Ex 23:29,30*).

When the Sacred Object, the Ark of the Covenant, is recovered from the cave of it’s hiding place, it will be brought to Bethlehem, and there the momentous declaration will be made that Jesus the Savior of the world, the ‘Bread of Life,’ has returned to the beginning, and restores all of creation to the Kingdom of His Father, and our Father (*1Co 15:24-28*).

Jesus announces New Life to all who will believe, and as He gave the opportunity to the repentant thief on the cross, He also gives another opportunity to all the living to accept Him.

Chapter 12

What you must do now

The recovery of the Ark of the Covenant signals the very end of time. You must be prepared. The only way for this preparation is through the Seven Sacraments of the Church, which are:

Baptism;

Confessions;

Holy Eucharist (Holy Communion);

Confirmation;

Matrimony;

Holy Orders; and

Extreme Unction.

Without the first three you are spiritually dead - no exceptions.

Jesus said: "I am the Way, and the Truth, and the Life. No man comes to the Father, but by Me" (*Jn 14:6*). The only Way to come to Jesus is Holy Eucharist, the Bread of Life. Jesus Eucharist is to be found only in the true Catholic Church - no where else.

Through Bethlehem, the 'House of Bread,' we are restored to New Life, in Jesus, the Life of the world: "If any man eat of this Bread, he shall live for ever, and the Bread that I will give is My Flesh, for the life of the world" (*Jn 6:52*).

Take heed!

Abbreviations of the books of the Bible

in Alphabetical Order of Abbreviations

1Ch - 1 Chronicles
1Co - 1 Corinthians
1Jn - 1 John
1K - 1 Kings
1M - 1 Maccabees
1P - 1 Peter
1S - 1 Samuel
1T - 1 Timothy
1Th - 1 Thessalonians
2Ch - 2 Chronicles
2Co - 2 Corinthians
2Jn - 2 John
2K - 2 Kings
2M - 2 Maccabees
2P - 2 Peter
2S - 2 Samuel
2T - 2 Timothy
2Th - 2 Thessalonians
3Jn - 3 John
3K - 3 Kings
4K - 4 Kings
Ac - Acts
Am - Amos
Apoc - Apocalypse
Ba - Baruch
Col - Colossians
Dn - Daniel
Dt - Deuteronomy
Ec - Ecclesiastes
Ep - Ephesians
Es - Esther
Ex - Exodus
Ez - Ezekiel
Ezr - Ezra
Ga - Galatians
Gn - Genesis
Hk - Habakkuk

Hg - Haggai
Hb - Hebrews
Ho - Hosea
Is - Isaiah
Jm - James
Jr - Jeremiah
Job - Job
Jl - Joel
Jn - John
Jon - Jonah
Jos - Joshua
Jude - Jude
Jg - Judges
Jdt - Judith
La - Lamentations
Lv - Leviticus
Lk - Luke
Mal - Malachi
Mk - Mark
Mt - Matthew
Mi - Micah
Na - Nahum
Ne - Nehemiah
Nu - Numbers
Obd - Obadiah
Phm - Philemon
Phil - Philippians
Pr - Proverbs
Ps - Psalms
Rm - Romans
Ru - Ruth
Si (Ecclesiasticus) - Sirach
Sg (Canticles) - Songs
Tb - Tobit
Tt - Titus
Ws - Wisdom
Zc - Zechariah
Zp - Zephaniah

Publications by the same author

Published under the name of Thomas Aquinas Devlin:

The Gift of Morning Star

Why Mary?

Published by Father Aquinas:

Angels, Angelic Warfare, and You

Arrival of Morning Star

Bethlehem - New Life

Essays on Various Subjects

Handbook of Rites And Blessings

Mary

Miraculous Events

Missal Prayer Book

Prayers Everyone Should Know

The Ark of the Covenant

The Eternal Priesthood

The Holy Rosary

The Holy Sacrament of Confessions

The Last Gospel

The Message. The Warning. The Conclusion.

The New Creation State

The Reign of Christ in His Second Coming

The Return of Man to God

The Sacrament of Holy Eucharist

The Seven Sacraments of the Church

The Third Testament - The Eternal Virgin Eucharistic Church

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