

The
Eternal
Priesthood

By

Father Aquinas

“Thou art a Priest forever.”

Ps 109:4

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TO THE READER

So often the ‘priesthood’ is taken for granted. This must not be. It is necessary to know how the priesthood came about, and what in the priesthood is God’s commitment to man, and what is man’s responsibility before the Throne of God.

In the beginning “the Lord God took man, and put him into the Paradise of Pleasure, to dress it, and to keep it.” This was both a gratuitous gift, and an instruction on how to care for the beauty given to him. It was also an enlightenment for Adam as how to minister to Almighty God Who created all things, and in this ministration was the first priestly function given to man. It was Almighty God Himself Who established the Everlasting Priesthood: “He continues for ever, has an everlasting priesthood.”

The grace and love of God for His creation, creatures, and created, is so great that in His heart from all eternity, He established sequential orders of priesthood under the Everlasting or Eternal Priesthood, growing in perfection until His creature, man, could be born again, “not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

It is in the Eucharistic Priesthood, that the way is made for all who will, by the grace of God, return to the image and likeness of God. Jesus said: “Strive to enter by the narrow gate, for many, I say to you, shall seek to enter and shall not be able.”

Set down here in an orderly understanding is the way to re-enter into Paradise through the Eucharistic and Eternal Priesthood, and so be with our Almighty God for all eternity.

Dedication

To Jesus Christ, the Eternal High Priest.

Introduction

In the beginning “the Lord God took man, and put him into the Paradise of Pleasure, to dress it, and to keep it” (*Gn 2:15*). This was both a gratuitous gift, and an instruction on how to care for the beauty which God gave to man. It was also an enlightenment for Adam as how to minister to Almighty God Who created all things, and in this ministration was the first priestly function given to man.

The relationship between the Creator and the creature was one of intimate and personal joy. God visited Adam every day, talked with him, walked with him, counseled with him, and loved him as His Own son, “...Adam, who was of God (*Lk 3:38*). Although man broke his relationship with God, the ever-forgiving God gave man the means to return to Him in purity and freedom from the contamination inflicted by the evil one.

The creature continued to fall, except that each time he fell, he fell deeper and deeper into the valley of sin and death, always causing great sorrow in the Merciful heart of Almighty God. However, “God so loved the world, as to give His only begotten Son, that whosoever believes in Him may not perish, but may have Life Everlasting. For God sent not His Son into the world, to judge the world, but that the world may be saved by Him” (*Jn 3:16,17*).

Almighty God established the Everlasting Priesthood: “He continues for ever, has an everlasting priesthood” (*Hb 7:24*), which would continued to be violated by those ‘worldly’ who wanted the Creator to condescend to the image and likeness of the fallen created creature - that is - to be like fallen man.

The grace and love of God for His creation, creatures, and created, is so great that in His heart from all eternity, He established sequential orders of priesthood under the Everlasting or Eternal Priesthood, growing in perfection until His creature, man, could be born again, “not of blood, nor of the will of the flesh, nor of the will of man, but of God” (*Jn*

1:13).

The sequence in which these orders of priests would transpire are:

1. The Patriarchal Priesthood.
2. The Levitical Priesthood.
3. The Apostolic Priesthood.
4. The Eucharistic Priesthood.

It is in this final priesthood, the Eucharistic Priesthood, that the way is made for all who will, by the grace of God, return to the image and likeness of God (*Gn 1:26,27*). Jesus said: “Strive to enter by the narrow gate, for many, I say to you, shall seek to enter and shall not be able” (*Lk 13:24*). How many people will strive to enter out of the more than a thousand churches today? How many are willing to leave ALL behind? Most will leave some, but how many will leave ‘all’?

Having received this firm instruction and warning, I set down in order the way to re-enter into Paradise through the Eucharistic and Eternal Priesthood, and so be with our Almighty God for all eternity.

Chapter 1

The Eternal Priesthood

At the Fall of Adam, man broke the priestly relationship with God and man could no longer minister in God's creation, because of man's enslavement to the devil. Almighty God, through the Sacrifice of Jesus Christ, established the way for man to minister to God in purity and truth through the Priesthood, when He said: "This is My Body, which is given for you. Do this for a commemoration of Me" (*Lk 22:19*).

It is true that from Adam to Abraham and Moses, there were 'priests' who ministered and offered sacrifices to God, but we will examine here the four formal orders of the Eternal Priesthood of God:

1. The Patriarchal Priesthood, is the direct access of man with God immediately after the Fall, which gave way to a more formal priesthood through set and written laws.
2. The Levitical Priesthood, which is the priesthood of God the Father, making way for the Sacrificial Priesthood of God the Son.
3. The Apostolic Priesthood, which is of God the Son, preparing for the faith-filled Sacrificial priesthood of the Holy Ghost, uniting all in the love of the Father and the Son.
4. The Eucharistic Priesthood, which is of the Holy Ghost fulfilling the desire of the Holy Trinity, in the Eternal, Virgin, and Eucharistic Priesthood.

By 'Virgin' here I mean, and Saint Paul means, the priesthood and Church, uncontaminated by the error and greed of ambitious man.

The formal introduction by God of the Eternal Priesthood was when the priest Melchizedek brought blessings from God to Abram, and introduced bread and wine for the sacrificial celebration. This Melchizedek had 'neither beginning of days nor end of life, but likened unto the Son of God, continues a priest for ever, as it is written: "Melchisedech (*Melchizedek*), the king of Salem, bringing forth bread and wine, for he was the priest of the Most High God, blessed him

(Abram), and said: ‘Blessed be Abram by the Most High God, Who created Heaven and earth, and blessed be the Most High God, by Whose protection, the enemies are in your (Abram) hands.’ And he (Abram) gave him (Melchizedek) the tithes of all” (Gn 14:18-20).

Saint Paul elaborates on this encounter: “For this Melchisedech was king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided the tithes of all, who first indeed by interpretation is king of Justice, and then also king of Salem, that is, king of Peace, without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God, continues a priest for ever” (Hb 7:1-3). When he says: ‘having neither beginning of days nor end of life,’ he is certifying the ‘Eternal Priesthood,’ in the Heart of the Father, a subject we will deal with later on.

Melchizedek’s name can be translated (*from Hebrew*) either as King of Zedek (*presumably referring to a Canaanite deity with that name*), as some of the Jewish Rabbis do, or more properly as King of Justice, which the Christian Catholic Church has done from the beginning.

The phrase ‘likened unto the Son of God’ brings up an extraordinary point, for in the beginning God said: “Let Us make man to Our image and likeness...and God created man to His own image, to the image of God He created him” (Gn 1:26,27), but not to His ‘likeness.’ This Melchizedek is more than an ordinary man, he is in the very likeness of God, whereas Adam was not in the likeness of God. This Melchizedek was Eucharistic Christ Jesus, bringing the foretaste of Holy Communion, leading to Holy Eucharist, symbolized by the bread and wine, and announcing the Eternal Priesthood of Jesus Christ, by blessing Abraham first, so that then Abraham could enter into the spiritual realm and bless God. God is blessed by Melchizedek for prophetically uniting in the Holy Trinity, the gift of Eucharistic man.

Melchizedek is the prefiguring of the High Priest Jesus, for Jesus said:

“I am the Living Bread which came down from Heaven. 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...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” (*Jn 6:51-55*).

Let us return to ‘Melchisedech (*Melchizedek*), the king of Salem.’ Where is this city of Salem? There are two identifications for it, Jerusalem which means Justice and Peace, or a second place called Salem (which means Peace) which is near present day Nablus. Dealing with the latter, scripture records: “And Jacob came to Socoth (*a town in Jordan, just east of the Jordan River*), where having built a house, and pitched tents, he called the name of the place Socoth, that is, ‘Tents.’ And he passed over to Salem, a city of the Sichemites, which is in the land of Canaan (*in Israel, due west from Socoth, just west of the Jordan River*), after he returned from Mesopotamia of Syria, and he dwelt by the town. And he bought that part of the field, in which he pitched his tents of the children of Hemor, the father of Sicheim (*Shechem*), for a hundred lambs. And raising an altar there, he invoked upon it the Most Mighty God of Israel” (*Gn 33:17-20*).

This Salem is a town about 10 kilometers (*6 miles*) east of Shechem/Nabalus, today it is spelled Shalim. The town fell into idolatry, and it is now a Muslim enclave, which religion is in denial of the Holy Trinity. This idolatry has been foretold: “How is the faithful city, that was full of judgment, become a harlot? Justice dwelt in it, but now murderers. Your silver is turned into dross, your wine is mingled with water. Your princes are faithless, companions of thieves, they all love bribes, they run after rewards. They judge not for the fatherless, and the widow’s cause comes not in to them. Therefore saith the Lord the God of Hosts, the Mighty One of Israel: ‘Ah! I will comfort Myself over My adversaries, and I will be revenged of My enemies. And I will turn My hand to you, and I will clean purge away your dross, and I will take away all your tin. And I will restore your judges as they were before, and your counselors as of old. After this you shall be called the

city of the just, a faithful city” (Is 1:21-26).

Could this quotation refer to Jerusalem today? Very definitely, and here let us deal with the two places as one and the same.

Why is it important to state this prophesy about Salem? Because King Melchizedek foreseeing that his city would become reprobate, passed the scepter on to Abraham, the father of faith. In our present day, the 21st century, the new ‘king of Salem, priest of the Most High God,’ will return to the faithless world, defeat the followers of Satan, and return the earth and the fulness thereof to the Most High God, Holy Trinity, Father, Son, and Holy Ghost. We will deal with this ‘king of Peace (Salem)’ later.

How will the conversion be done? Let us look at this Psalm (Ps 109).
The Lord said to my Lord: ‘Sit Thou at My right hand, until I make Thy enemies Thy footstool.

God the Father said to My Lord Jesus: Sit beside Me, for Thou have finished the work which I sent Thee to do (Jn 17:4). It is now up to the people whom Thou have glorified with My glory, for to them it is given (Jn 17:22), to defeat Satan and put him in hell for all eternity (Jn 14:12). This is part of the ‘greater things’ which Thou told Thy Apostles that they would do.

The Lord will send forth the scepter of Thy power out of Sion, rule thou in the midst of thy enemies.

The scepter of the power of God, which Jesus gave to His Apostles, and who in turn handed it down to their successors, has been violated. Now, at the end of time, the scepter is removed from the once holy church (spiritually called Sion), and is given to the successor of the descendant of Peter, who is called the ‘new Melchizedek,’ and it is he who will rule as did David, in the midst of his enemies.

With thee is the principality in the day of thy strength, in the brightness of the saints.

The ‘new Melchizedek’ is Eucharistic man, who has the authority and

power (*principality*) from God. He is united in the Mystical Body of Christ, (*brightness of the saints*), the Church Triumphant, the Church Suffering, and the Church Militant, and brings all of creation into the Kingdom of God on earth, as it is in Heaven (*Mt 6:10*).

From the womb before the day star I begot thee.

Almighty God knowing that at the end of time there would be universal apostasy, leading to great tribulation, and so before the creation of the angels He prepared in His Heart, the Holy People to be manifested in the Last Days.

The Lord has sworn, and He will not repent:

There are two strong statements here, God swears with an oath, and He affirms His action:

1. God has no one greater than Himself to swear by (*Hb 6:13*), and
2. He has no regrets in His decision to create man.

'Thou art a priest for ever, according to the order of Melchisedech.'

This Eucharistic man is priest in the Eternal Priesthood (*priest for ever*), and as king he is the ruler of justice and peace. *Order* signifies the dignity, rank, and spiritual power, as well as the state, to which a person is raised by God.

By order is also meant:

1. Order as in ordination;
2. Order as given from God to destroy Satan.
3. Order as in Congregation, to evangelize the whole earth in the truth of the Holy Ghost.

The Lord at thy right hand has broken kings in the day of His wrath.

Eucharistic man, knowing that Almighty God is always at his right hand, as well as in him, has victory over all the evil rulers of the earth, who are the spirits of demons operating in man.

He shall judge among nations, he shall fill ruins, he shall crush the heads in the land of many.

Since Eucharistic man is justice and peace, he destroys the ruins left by

evil man, and defeats even the greatest armies of the earth by the ‘Spirit of God’ (Zc 4:6).

He shall drink of the torrent in the way, therefore shall he lift up the head.

He shall drink of the power of the Holy Ghost, and in the end, he lifts up the Head of the Mystical Body, Christ Jesus, from Whom he received his power in the first place.

We will deal with the Patriarchal Priesthood first.

Chapter 2

The Patriarchal Priesthood

The priesthood of God was under attack by the evil one from the creation of the world. In the beginning God wonderfully created human nature, and made man to His Own image, giving Adam dominion over the whole earth. He instructed man not to eat of the tree of good and evil, because if he did, he would be subject to sin, die the death, which is the death of sin (*Gn 1:26;2:16,17*).

The angel Lucifer revolted and disobeyed God, and he was cast out of Heaven onto the earth, over which he formerly had dominion. Man was deceived by the fallen angel, who was now the devil, disguised in the form of a serpent, and enticed him to eat of the forbidden fruit, saying that he would not die the death, and that he would be as God, knowing good and evil (*Gn 3:4-6*).

Man disobeyed God, and obeyed the devil, ate of the forbidden fruit, and by disobedience to God, Adam gave to Satan, dominion over himself and his inheritance (*Gn 3:1-4*). The devil claimed this dominion saying to Jesus: “To me they are delivered and to whom I will I give them” (*Lk 4:5,6*). Adam died when he was 930 years old (*Gn 5:5*), and if we take the day of the world as beginning in the creation of Adam as year one, that is, 1 Anno Mundi (Year of the World), then he died in 930 A.M., which is also 3070 BC. If we also take the chronology as set down by the early fathers of the Church that the date 1 Anno Mundi represented 4,000 years before Christ (BC), then I will use the dates BC for the purpose of this document.

A form of priesthood occurred when to Seth, (who was the son of Adam), was born a son named Enosh in the year 3765 BC, and he began to call upon the Name of the Lord in holy sacrifice (*Gn 4:25,26*). It can be said that this ‘call’ was the first priestly sacrificial function, in a church assembly or community. It is here that we see the definitive separation of the ‘sons of God’ and the ‘sons of men.’ The sons of God

were those who followed and worshiped God. The sons of men were those of pride who followed and worshiped the carnal desires in man. The 'sons of man' set up their own city at the east side of Eden, opposite to the City of God, calling the city by the name the name of Cain's son Enoch (*Gn 4:16*). This Enoch is not to be confused with the Enoch, son of Jared, son of God. In the genealogy of Cain (*Gn 4:17-24*) it must be noted that no time is given for their birth or death, because they do not figure in the 'sons of God,' nor as having ownership in God's creation.

The sons of God began to diminish in number because of sin, but a few remained faithful to God. In the year 3378 BC Enoch was born, the fifth generation from Enosh, the seventh from Adam (*Jude 1:14*), he walked with God, and was seen no more, because God took him (*Gn 5:22-24*), (that was when he was 365 years old in the year 3013 BC), and was translated into Paradise, that he may give repentance to the nations (*Si 44:16*). Enoch's son Mathusala was born in 3313 BC, and after the translation of Enoch, he ministered before the Lord in a priestly order. His son Lamech was born in 3126 BC, and to Lamech was born Noah in the year 2944 BC. Lamech died at the age of 777 years, in 2349 B.C.

In the genealogy of the patriarchs it is noted that Mathusala lived for 969 years and so he died in 2344 BC, that is 5 years after his son Lamech died. To all of the patriarchs were born sons and daughters, and "the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose...It repented *God* that He had made man on the earth. And being touched inwardly with sorrow of heart, He said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts...for it repents Me that I have made them. But Noah found grace before the Lord...Noah was a just and perfect man in his generations, he walked with God (*Gn 6:2,6-9*). As a side note, when saying that it 'repented Him,' it must be understood that God is unchangeable, and so this expression is used to declare the enormity of the sins of men, which were so provoking as to cause our Creator to destroy these His creatures, whom He had so much favored, except for Noah in whom He found obedience and faith.

It can be deduced that the time frame in which Noah found grace before God was 2468 BC when he was 476 years old, and “when he was five hundred years old, begot Sem, Ham, and Japheth” (*Gn 5:31*).

When God told Noah to make a boat which we call ‘Noah’s Ark,’ with the dimensions 300 cubits long, by 50 cubits wide, by 30 cubits high, that was a huge order. Using a cubit to be one foot and a half (18 inches), the imperial dimensions of the Ark is 450 feet, by 75 feet, by 45 feet, which make over one and a half million cubic feet! It is 40,500 sq feet for the two sides, and 135,000 sq feet for the 3 floors including the roof, a total of approximately 175,500 sq feet, not counting the separate rooms and mangers. This was a monumental undertaking! Who other than his wife, three sons and their wives, helped him? He had to find the trees, cut them down, haul them to a central place and leave them to dry. Then he had to cut them into planks and beams. He had to make the dowels (or nails), and then assemble them together. He had to gather the animals and birds, as well as food for them and his family. Did his father and mother, nephews and nieces help him? Obviously not or they would have entered into the Ark. Lamech and his grandfather Matusala helped Noah before they died natural deaths before the Flood, so Noah and his wife and sons and daughters finished the building of the Ark, between the time God told him and his entry into it. That period of time was 100 years, as the Lord said to him: “Go in, you and all your house, into the ark...he was six hundred years old, when the waters of the flood overflowed the earth...In the six hundredth year of the life of Noah...all the floodgates of heaven were opened (*Gn 7:1,6,11*).

It is in this patriarchal priesthood that God saved mankind and the earth. When Noah came out of the Ark, he built an altar unto the Lord (*Gn 8:20*), and in his priestly role, offered pleasing sacrifices to God.

The priesthood was denied to the descendants house of Ham, Noah’s second son, who made a mockery of Noah who said: “Cursed be Canaan, a servant of servants shall he be unto his brethren” (*Gn 9:25*). According to tradition it was Canaan, the youngest son of Ham who saw his grandfather Noah lying drunk and naked in his tent, and when he told his father about it, he joined with him in laughing at it. Which laughter drew upon him, rather than upon the rest of the children of

Ham, this prophetic curse. It would be the land of this same Canaan that the children of Israel would possess and return it to the Lord.

What was so serious about the sin of Ham and Canaan is that it allowed the devil to re-enter the new earth, and through the sons of Ham: Chus, and Mesram, and Phuth, and Canaan...Chus begot Nimrod: he began to be mighty on the earth, and he was a stout hunter before the Lord, and the beginning of his kingdom was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar (*Gn 10:6,8-10*). Nimrod was not a hunter of animals but of men, and so by violence and terror he founded his dominion of the 'sons of men.' This potentate in his rejection of the Creator, built the Tower of Babel. God scattered man abroad over the face of the earth, and changed his language into many tongues, but the sons of Shem remained faithful to their Creator.

Terah (*Thare*), the father of Abraham, of the progeny of Shem, left Ur in the Chaldees, (*present day Iraq*), taking with him Abram, Sarai, and Lot, and brought them into Haran (*present day Syria*). After the death of Terah, God spoke to Abram and said: "Go forth out of your country, and from your kindred, and out of your father's house, and come into the land which I shall show you, and I will make of you a great nation, and I will bless you, and magnify your name, and you shall be blessed. I will bless them that bless you, and curse them that curse you, and in you shall all the kindreds of the earth be blessed" (*Gn 12:1-3*). Abraham trusted God, believed Him, obeyed Him, and set forth on a journey of absolute faith, and ministered before Him in justice and truth.

His faith was rewarded when "Melchisedech, the king of Salem, bringing forth bread and wine, for he was the priest of the Most High God, blessed him, and said: 'Blessed be Abram by the Most High God, Who created Heaven and earth, and blessed be the Most High God, by Whose protection, the enemies are in your hands'" (*Gn 14:18-20*). This blessing of bread and wine was a prefiguring of the sacrifices which would be introduced in the Levitical Priesthood, and formalized in the Apostolic Priesthood, and completed in the Eucharistic Priesthood.

In the first record of God asking for a sacrificial victim, the Lord said to Abraham: “Take me a cow of three years old, and a she-goat of three years, and a ram of three years, a turtle also, and a pigeon.” And he took all these, and divided them in the midst, and laid the two pieces of each one against the other, but the birds he divided not...And when the sun was set, there arose a dark mist, and there appeared a smoking furnace, and a lamp of fire passing between those divisions” (*Gn 15:9,10,15*). This ‘smoking furnace and lamp of fire’ symbolized the Lord as was later seen in the burning bush, the pillar of fire, the smoke on Mount Sinai, as He alone passes between the divided parts, as His covenant here is a unilateral one of Divine initiative, sealed with His promise as He moved between the parts of the sacrifice.

This sacrifice has many significations. Before God said: “Let Us make man in Our image and Likeness...He breathed into his face the breath of life, and man became a living soul” (*Gn 1:26; 2:7*), man was already in existence as an irrational being (*Gn 1:25*). The act then of God consuming the sacrifice showed the uniting of God, man, and creatures in one harmonious creation, after the darkness cleared, when man would have lived through a smoking furnace of hardship and be renewed in the Lamp of Fire, through the Holy Ghost.

The promises of children and lands were fulfilled in Abraham’s seed Isaac and Jacob. God changed Jacob’s name to Israel, which means ‘people of God.’

Moses, the descendant of Levi, son of Jacob (*Israel*), continued in the Patriarchal Priesthood by offering sacrifices as the Lord told him to do. However, in the offering of the “Pasch” or “Passover” sacrifice, it brought to an end the Patriarchal Priesthood, and the beginning of something new.

God said to Moses: “...let every man take a lamb by their families and houses...And it shall be a lamb without blemish, a male, of one year; according to which rite also you shall take a kid...And they shall take of the blood thereof, and put it upon both the side posts, and on the upper

door posts of the houses, wherein they shall eat it...And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste; for it is the Pasch (that is the Passage) of the Lord...And the blood shall be unto you for a sign in the houses where you shall be; and I shall see the blood, and shall pass over you; and the plague shall not be upon you to destroy you, when I shall strike the land of Egypt...And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations, with an everlasting observance” (*Gn 12:3,5,7,11,13,14*). This putting of the blood of the paschal lamb on the doors of the Israelites was a prefiguring the redemptive Blood of Innocent Lamb, Jesus Christ, to those who believe in Him and His Sacrifices.

Moses was also instructed: “You shall observe the feast of the unleavened bread: for in this same day I will bring forth your army out of the land of Egypt, and you shall keep this day in your generations by a perpetual observance” (*Gn 12:17*). Here in these sacrifices are contained the offering of Melchizedek, and also blood of Abel.

Jesus made use of unleavened bread, in the institution of the Holy Mass of the Last Supper, which took place on the eve of the paschal solemnity, at which time when there was no ‘leavened’ bread to be found in the Israelite community.

This ‘Passover’ gave way to the introduction of the Levitical Priesthood, which is built on the Patriarchal Priesthood, and at the same time prophesied the coming of the Apostolic and Eucharistic Priesthood.

Chapter 3

The Levitical Priesthood

God delivered Israel from the bondage of Egypt, by the hand of His faithful priest, Moses. God gave to Moses the first formal ordination to the priesthood when the Lord said Moses. “Take unto you also Aaron your brother with his sons from among the children of Israel, that they may minister to Me in the priest’s office. And you shall make a holy vesture for Aaron, your brother, for glory and for beauty. And you shall speak to all the wise of heart, whom I have filled with the spirit of wisdom, that they may make Aaron’s vestments, in which he being consecrated, may minister to Me. They shall make the holy vestments for your brother Aaron and his sons, that they may do the office of priesthood unto Me” (*Ex 28:1-4*). This ministration is an orderly advancement for man, specifically given to the sons of Levi, the new order of God’s priesthood, the Levitical Priesthood, as God gave instructions to His earthly leader on how the procedures are to be kept.

The priesthood of Aaron is called the Levitical priesthood, because Aaron was son of Levi: “The Lord spoke to Moses, saying: ‘Bring the tribe of Levi, and make them stand in the sight of Aaron the priest to minister to him, and let them watch, and observe whatsoever appertains to the service of the multitude before the Tabernacle of the Testimony, and let them keep the vessels of the Tabernacle, serving in the ministry thereof. And you shall give the Levites for a gift, to Aaron and to his sons, to whom they are delivered by the children of Israel. But you shall appoint Aaron and his sons over the service of priesthood. The stranger that approaches to minister, shall be put to death.’ And the Lord spoke to Moses, saying: ‘I have taken the Levites from the children of Israel, for every firstborn that opens the womb among the children of Israel, and the Levites shall be Mine, for every firstborn is Mine, since I struck the firstborn in the land of Egypt, I have sanctified to Myself whatsoever is firstborn in Israel both of man and beast, they are Mine. I am the Lord’” (*Nu 3:5-13*). The priesthood was given to Aaron and his sons and their progeny, who would offer the sacrifices directly to God,

in a specially dedicated place called the Tabernacle of the Testimony, in which God spoke to man from the propitiatory seat over the Ark of the Covenant. This was a prelude for a 'church' in which would be a Tabernacle housing the specific Divine Presence of God. The other members of the tribe of Levi were to serve in the priesthood by assisting the priests. The Levitical priesthood then had two parts, the priests and the assistants to the priests. The priests had the responsibility to see that all ministrations were perfect before the Lord, and in the keeping of the law.

“Aaron shall bear the names of the children of Israel in the rational of judgment upon his breast, when he shall enter into the sanctuary, a memorial before the Lord for ever. And you shall put in the rational of judgment, doctrine and truth, which shall be on Aaron’s breast, when he shall go in before the Lord: and he shall bear the judgment of the children of Israel on his breast, in the sight of the Lord always...And you shall consecrate the hands of them all (*the priests*), and shall sanctify them, that they may do the office of priesthood unto Me” (*Ex 28:29,30,41*).

The ‘doctrine and truth’ which in Hebrew is called ‘Urim and Thummim,’ means ‘illuminations and perfections,’ not only in how the priests approach to God, but also the enlightenments which God gives to the worthy seeker. Not only does God give a great authority to His Levitical Priesthood, but also a sanctification of him by the consecration to Him.

God gave another command, in which the former Patriarchal Priesthood rituals are not only transferred but also are used in the ordination consecration ceremony: “And you shall also do this, that they may be consecrated to Me in priesthood. Take a calf from the herd, and two rams without blemish, and unleavened bread, and a cake without leaven, tempered with oil, wafers also unleavened, anointed with oil: you shall make them all of wheaten flour, and you shalt put them in a basket, and offer them: and the calf and the two rams” (*Ex 29:1-3*). Here is introduced the bread from the offering of Melchizedek, again

substantiating that the former priesthood is being translated to something more perfect, and a prefiguring of Jesus, ‘the Living Bread which came down from Heaven.’

The Levitical Priesthood is set apart from the former Patriarchal Priesthood with the priests being clothed in special vestments while fulfilling their duties in the Sanctuary, and by an anointing with oil, signifying the setting apart of the priests in an authoritative and ruling capacity which God gave as a ‘perpetual ordinance’ to Moses: “And you shall bring Aaron and his sons to the door of the Tabernacle of the Testimony, and when you have washed the father and his sons with water, you shall clothe Aaron with his vestments, that is, with the linen garment and the tunic, and the ephod and the rational, which you shall gird with the girdle. And you shall put the mitre upon his head, and the holy plate upon the mitre, and you shall pour the oil of unction upon his head: and by this rite shall he be consecrated. You shall bring his sons also, and shall put on them the linen tunics, and gird them with a girdle: to wit, Aaron and his children, and you shall put mitres upon them; and they shall be priests to Me by a perpetual ordinance. And when you have taken of the blood that is upon the altar, and of the oil of unction, you shall sprinkle Aaron and his vesture, his sons and their vestments. And after they and their vestments are consecrated, you shall take the fat of the ram, and the rump, and the fat that covers the lungs, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder, because it is the ram of consecration: and one roll of bread, a cake tempered with oil, a wafer out of the basket of unleavened bread, which is set in the sight of the Lord: and you shall put all upon the hands of Aaron and of his sons, and shall sanctify them elevating before the Lord. And you shall take all from their hands; and shall burn them upon the altar for a holocaust, a most sweet savour in the sight of the Lord, because it is his oblation” (*Ex 29:4-9a,21-25*). This ordination was a setting apart the Levitical priests from their ministers in attendance, and signifying their status as priests ‘holy unto the Lord.’

In addition, Almighty God established that the hands of the priests were to be consecrated so that all they do must be done in the Name of the Lord, and that they stand in His presence, offering by elevation those things which are consecrated: “After you shall have consecrated their

hands, you shall present also the calf before the Tabernacle of the Testimony, and Aaron and his sons shall lay their hands upon his head, and you shall kill him in the sight of the Lord, beside the door of the Tabernacle of the Testimony. And taking some of the blood of the calf, you shall put it upon the horns of the altar with thy finger, and the rest of the blood you shall pour at the bottom thereof. You shall take also all the fat that covers the entrails, and the caul of the liver, and the two kidneys, and the fat that is upon them, and shall offer a burnt offering upon the altar: but the flesh of the calf, and the hide and the dung, you shall burn abroad, without the camp, because it is for sin. You shall take also one ram, upon the head whereof Aaron and his sons shall lay their hands, and when you have killed him, you shall take of the blood thereof, and pour round about the altar. And you shall cut the ram in pieces, and having washed his entrails and feet, you shall put them upon the flesh that is cut in pieces, and upon his head. And you shall offer the whole ram for a burnt offering upon the altar: it is an oblation to the Lord, a most sweet savour of the victim of the Lord” (*Ex 29:9b-18*). These offerings were a prefiguring of the total sacrifice of Jesus, High Priest.

“You shall take also the other ram, upon whose head Aaron and his sons shall lay their hands. And when you have sacrificed him, you shall take of his blood, and put upon the tip of the right ear of Aaron and of his sons, and upon the thumbs and great toes of their right hand and foot, and you shall pour the blood upon the altar round about” (*Ex 29:19,20*). The touching the right ear, the thumb of the right hand, and the great toe of the right foot with the blood of the victim, signify the application of the Sacrificial Blood of Christ, that the priest may duly hearken to and obey the law of God (*right ear*); that by the works of his hands (*the right thumb*) he will devote himself totally to God and His people, and all the steps he takes (*right toe*), may be directed totally to Almighty God.

“You shall take also the breast of the ram, wherewith Aaron was consecrated, and elevating it you shall sanctify it before the Lord, and it shall fall to your share. And you shall sanctify both the consecrated breast, and the shoulder that you did separate of the ram, wherewith Aaron was consecrated and his sons, and they shall fall to Aaron's share,

and his sons,' by a perpetual right from the children of Israel: because they are the choicest and the beginnings of their peace victims which they offer to the Lord. And you shall take the ram of the consecration, and shall boil the flesh thereof in the holy place: and Aaron and his sons shall eat it. The loaves also, that are in the basket, they shall eat in the entry of the Tabernacle of the Testimony, that it may be an atoning sacrifice, and the hands of the offerers may be sanctified. A stranger shall not eat of them, because they are holy" (*Ex 29:26-28,31-33*). Here we see God's special gift to His priests who follow His directions and sacrifices exactly as He has told it to them. This offering to God has also a two-fold meaning, first He allows man to make the oblation to Him of earthly things valuable to man's livelihood, and second, God accepts the sacrifice and blesses man for his efforts, and according to the offering, forgives him his sins.

"And the holy vesture, which Aaron shall use, his sons shall have after him, that they may be anointed, and their hands consecrated in it. He of his sons that shall be appointed high priest in his stead, and that shall enter into the Tabernacle of the Testimony to minister in the Sanctuary, shall wear it seven days" (*Ex 29:29,30*). The wearing of the vestments 'seven days' signify the seven spirits of God, and the seven gifts of the Holy Ghost.

God punishes those priests who disobey Him, and scripture records that "Moses and Aaron among His priests" (*Ps 98:6*), were not allowed to lead the Israelites into the Promised Land because of the sin of disobedience. He chose instead the faithful priest Joshua, (whose name means Jesus, a savior), to lead Israel into the land promised to Abraham.

The sons of Israel did not keep the word of God until faithful David established the kingdom. David's sons did not obey God and organized the first church schism at Sichem (*3K 12:20-33*), in which a large number of the Levitical priests joined in the schism. David's son Solomon built the Temple in Jerusalem (*4K 6 cf*). After a time the priests of the Temple fell into idolatry and God cast Israel out of the promised land until they repented and returned to Him with their whole heart and soul. When prosperity reigned again in Israel, the people again

returned to sin, and God allowed them to be made captives of various countries.

Because of the danger posed by the king of Babylon, God removed the Ark of the Covenant from the Temple in Jerusalem and hid it in a cave in Mount Nebo, Jordan, about the year 600 B.C., by the hand of Jeremiah the prophet (*2M 2:1-5*).

Ungodly men sought the office of high priest and offered large sums of money to pagan Caesar for his assistance in gaining control of God's Temple (*1M 7 cf*). The religion of politics gained supremacy over the politics of religion, as man sought to establish his own brand of superiority over the Commandments of God.

The end of the Levitical priesthood was foretold when God said: "Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, the covenant which they made void, and I had dominion over them, saith the Lord. But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord: I will give My law in their soul and I will write it in their heart, and I will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying: 'Know the Lord,' for all shall know Me from the least of them even to the greatest, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, Who gives the sun for the light of the day, the order of the moon and of the stars, for the light of the night, Who stirs up the sea, and the waves thereof roar, the Lord of Hosts is His Name. If these ordinances shall fail before Me, saith the Lord, then also the seed of Israel shall fail, so as not to be a nation before Me for ever. Thus saith the Lord: If the heavens above can be measured, and the foundations of the earth searched out beneath, I also will cast away all the seed of Israel, for all that they have done, saith the Lord" (*1M 7 cf*).

When the Lord said that He would 'make a new covenant with the house of Israel, and with the house of Judah,' He foretold the end of the

Levitical priesthood, and the establishment of a new priesthood.

Chapter 4

The Apostolic Priesthood

Throughout the testing and trial period after the return of the Jewish people from the Babylonian captivity, the Israelites returned to their faithlessness, and the Levitical priesthood splintered into various factions, such as, Pharisees, Sadducees, Zealots, Herodians, and others. In itself the Levitical priesthood was imperfect because under the law, it could not bring anything to perfection. God asked man to give of his substance - sheep, goats, heifers, birds, money, etc. and offer a gift to God. Man abused this offering, and cheated the people in the buying and the selling of the means to make the offerings.

There were a few people recorded in Holy Writ who remained faithful to the call of God. Just as the testing and trial of Noah, and of Abraham, and of Moses, so too there was a testing and trial of Mary (*Lk 1:34*), and her parents Anna and Joachim, (it is from tradition we know about Anna and Joachim). There was the trial and testing of Joseph, husband of Mary, and son of Jacob (*Mt 1:16*). There was the trial of Zachary and Elizabeth (*Lk 1:20,24*), and the testing and trial of John the Baptist (*Mt 3:4*). These people stood firm in the word of promise, and held to their belief in their faith that “a virgin shall conceive, and bear a Son and His Name shall be called Emmanuel (*Is 7:14*), which being interpreted is, God with us” (*Mt 1:23*).

These seven holy souls, Mary, Anna, Joachim, Joseph, Zachary, Elizabeth and John the Baptist, believed that God would come and live with His people, as One of them. Their faith was unshakable. They protected Mary, the ark which carried Jesus, they protected the Ark which carried the Word of God, Jesus Christ. This same Joseph, was the savior of our Savior, who preserved the Divine Infant from the fury of the earthly king Herod. The prefiguring of saving Jesus from temporal death, was essential, so that Jesus Christ, the Saviour of man, could preserve man from eternal death.

Jesus came and worked many miracles for all to see. He taught for all to hear, and “in secret He spoke nothing” (*Jn 18:20*). He did not come to

judge the world, but that the world should be saved by Him (*Jn 3:17*). He did not come to abolish the sacrificial priesthood of the Patriarchal and Levitical, but to complete it in Himself, replacing the blood of the animals and birds with His own precious Blood, giving His life a redemption for many (*Mk 10:45*).

At the Last Supper Jesus took bread into His hands, and gave thanks to God, His Almighty Father, blessed it and gave to His disciples, saying: “Take ye and eat, this is My Body, Which is given for you” (*Mt 26:26; Lk 22:19*). When He had completed this, He took the Chalice and said: “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*). When we say ‘remission’ we mean ‘the cancellation of a debt, charge, or penalty, or the formal forgiveness of sins.’ It also means the end of sin, when sin shall be no more.

At the Last Supper Jesus said: “With desire I have desired to eat this Pasch with you, before I suffer. And having taken the chalice, He gave thanks and said: Take and divide it among you, for I say to you that I will not drink of the fruit of the vine, till the Kingdom of God come...In like manner, the chalice also, after He had supped, saying: This is the chalice, the New Testament in My Blood, which shall be shed for you” (*Lk 22:15,17,18*). There were ‘two cups’ or chalices, the first completed the Old and the Second opened the New Testament. In these acts, Jesus completed the sacrifice of Melchizedek, the Patriarchal and Levitical sacrifices, closed the Old Testament, and established the New and Eternal Testament in His own Blood.

The Levitical priesthood was translated to the priesthood of Jesus Christ, Who in ordaining His Apostles established that part of the Eternal Priesthood called the Apostolic Priesthood. We call it the Apostolic Priesthood, for as the word Apostle means ‘sent’ as Jesus sent His Apostles when He said: “All power is given to Me in Heaven and in earth. Going therefore, teach ye all nations: baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you” (*Lk 22:15,17,18*).

In what 'order' then were the Apostles ordained? Certainly not the Levitical, because Jesus said: 'This is the New and Eternal Testament.' On the instructions from God, Moses ordained men to be the Levitical priests. In Jesus, God Himself ordained men in the Apostolic priesthood. It is here that He set aside all the former priesthood orders, and established the New and Eternal Testament or Covenant. A testament is a covenant, and in this case it is a solemn agreement of the relationship of the commitment with God, which Jesus, Son of God, made for us on our behalf, and consecrated in His own Blood.

Saint Paul also said: "If then perfection was by the Levitical priesthood...what further need was there that another priest should rise according to the order of Melchisedech? For the priesthood being translated, it is necessary that a translation also be made of the law...if according to the similitude of Melchisedech there arises another priest, Who is made, not according to the law of a carnal commandment, but according to the power of an indissoluble life, for He testifies: 'Thou art a priest for ever according to the order of Melchisedech.' There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof...By so much is Jesus made a surety of a better testament...for that He continues for ever, has an Everlasting Priesthood, for it was fitting that we should have such a High Priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens, Who needs not daily (as the other priests) to offer sacrifices, first for his own sins, and then for the people's, for this He did once, in offering Himself. For the law makes men priests who have infirmity, but the word of the oath (which was since the law) the Son Who is perfected for evermore" (*Hb 7:11-28*).

There is indeed a setting aside of the former commandment, because of the weakness and unprofitableness thereof (*Levitical*). The Priesthood of the Last Supper was a priesthood in which the imperfection of the Old Testament law of sacrifice was translated to the New Testament in the Holy Sacrifice of Jesus, through His Passion, and Death on the Cross. The 'order' of ordination at the Last Supper then, was the fulfillment of the sacrifices of Leviticus, into the Holy Sacrifice of Jesus, completing the 'Old' and establishing the 'New,' and this is the Apostolic Priesthood. The Levitical priesthood was translated, that is, it was

removed and completed in the priesthood of Jesus Christ, Who in ordaining His Apostles established that part of the Everlasting Priesthood called the Apostolic Priesthood.

In the Apostolic Priesthood, all of the old law was fulfilled. Jesus said: “Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled” (*Mt 5:17,18*).

The commandment which God gave to Moses, because of the weakness and unprofitableness thereof, the Levitical Priesthood was set aside having completed it's purpose, and the Apostolic Priesthood was set up: “Christ, being come an High Priest of the good things to come, by a greater and more perfect Tabernacle not made with hand, that is, not of this creation, neither by the blood of goats, or of calves, but by His Own Blood, entered once into the holies, having obtained Eternal Redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the Blood of Christ, Who by the Holy Ghost, offered Himself immaculate unto God, cleanse our conscience from dead works, to serve the Living God? And therefore He is the mediator of the New Testament, that by means of His death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance” (*Hb 9:11-15*). This priesthood gave those who wanted to live by faith the opportunity and the gift to adore God in the holiness of truth. This faith in the words of Jesus brought to completion the fulfillment of the laws, and are seen in the Seven Sacraments of the Church. All the law is fulfilled in the total and perfect sacrifice of Jesus Christ, Who in His glorious Resurrection, completed the carnal commandment of the Levitical priesthood, and established the Spiritual order of the Apostolic Priesthood.

Jesus left the priesthood to His holy Apostles, who soon dissented among themselves about His teachings (*Ac 15 cf*). They tried to change admission to the Church by reverting to physical circumcision, and disagreed on other such things as the books of the Bible.

Because of man's attempts to establish his own will, God struck Saul, who, "being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews. According to the law, a Pharisee, according to zeal, persecuting the church of God" (*Phil 3:5,6*). After his conversion, God called him up to Heaven, instructed him in the truth, ordained him, and sent him back to earth to preach the truth of the Gospel to the nations (*Ga 1 cf*). Saint Paul himself writes: "That I should be the minister of Christ Jesus among the Gentiles: sanctifying the Gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost. I have therefore glory in Christ Jesus towards God" (*Rm 15:16,17*).

God changed Saul's name to Paul, who did the will of God, and was martyred for the faith of Christ Jesus in pagan Rome. Through the holy Apostles Peter and Paul, Rome was converted to the true faith, and the word went out to all nations. However, dissensions arose again, and through murder and lies, a 'new church' was established in Egypt, called the Coptic Church. Again another dissension arose and through incest and greed, another 'new church' was established in Constantinople, called the Orthodox Church. Again another dissension arose and through pride and lust, another 'new church' was formed in Europe, called the Protestant Church.

All this happened despite the admonition in Holy Writ: "I beseech you, brethren, by the Name of our Lord Jesus Christ, that you all speak the same thing and that there be no schisms among you, but that you be perfect in the same mind and in the same judgment. For it has been signified unto me, my brethren, of you, that there are contentions among you. Now this I say, that every one of you says: 'I indeed am of Paul; and I am of Apollo; and I of Cephas; and I of Christ.' Is Christ divided?" (*1Co 1:10-13*). The High Priesthood of the Church of Jesus Christ was left to the Vicar of Christ, based on the faith of Saint Peter.

This High Priesthood was honored by the majority of the Popes and their subordinates throughout the centuries. However, it was dishonored by some, and their personal examples were less than honorable. The priesthood was desecrated and dishonored by some of those in charge, and by their subordinates. Through greed, fornication, adultery,

homosexuality, pedophilia, and drunkenness, prelates of the Church, even to the office of the Pope, have protected those committing outrages with others, as well as adulterating the Word of God (*2Co 2:17*).

It is written: “As they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient. Who, having known the justice of God, did not understand that they who do such things, are worthy of death, and not only they that do them, but they also that consent to them that do them” (*Rm 1:28,32*). Because they did not listen to the Holy Ghost, God allowed them to be tempted by their own lusts. God has forewarned us: “If you do ill, shall not sin forthwith be present at the door? But the lust thereof shall be under you, and you shall have dominion over it” (*Gn 4:7*).

It is further stated: “Against a priest receive not an accusation, but under two or three witnesses. Them that sin reprove before all, that the rest also may have fear. I charge you, before God and Christ Jesus and the elect angels, that you observe these things without prejudice, doing nothing by declining to either side” (*1T 5:19-21*). This warning has been disregarded by all the splintered Christian churches. The priest is still the anointed of God regardless of what he does. We must allow God to deal with him as He decides.

Throughout the centuries, God sent His prophets, who were not listened to, and finally He sent our Mother, and the Mother of Jesus Christ, Son of God, Spouse of God the Holy Ghost, Daughter of God the Father, warning the people, priests, and hierarchy, to desist from their evil way.

Blessed Mother Mary said at La Salette on 19 September, 1846: “The sins of consecrated persons cry out to Heaven and bring down vengeance, and now, here, vengeance is at the doors, because no one can be found to implore mercy and pardon for the people. The leaders, the shepherds of the people of God, have carelessly forsaken prayer and penitence, and the devil has beclouded their intelligence. The Vicar of my Son will have much to suffer, because during a certain time, the Church will be delivered to great persecutions. It will be a time of darkness. The Church will be in a terrible crisis.” When Holy Mary said: ‘The Vicar of my Son will have much to suffer,’ is this of what he

sees happening to the Holy Church, or will it because he has participated in the desecration? Time will tell.

Again the Blessed Ever Virgin Mary between the years 1962 and 1965, appeared to four children at Garabandal, Spain, over 2,000 times. It was during the same time of Vatican II, when hierarchy and clergy were meeting in Council. She said that: “Many cardinals, many bishops, and many priests, are on the road to perdition, and leading many souls with them.”

This message of warning was given while ‘many cardinals, many bishops, and many priests,’ were in session during the Second Vatican Council, changing the Word of God and advocating compromise. The message delivered by the children was considered false by the hierarchy, because it challenged them. The words which Jesus said are come to pass: “If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead” (*Jn 16:31*). Our Blessed Mother has not been listened to.

The messages fell on the deaf ears of the hierarchy, and God was left with no alternative but to remove the priesthood from the unbelievers and transfer it to a man whose name He would change. Instructing him in His Word, He told him that everything He would ask him to do would be found in Holy Scripture, and of this ordination in Heaven before the Throne of God, Most Holy Trinity, we will deal with later.

Of the Apostolic Priesthood it was prophesied: “For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come” (*1Co 11:26*). Herein is a mystery, for if we receive Holy Communion and do not anticipate the effects of Holy Eucharist in our soul, all we do is ‘show the death of Jesus,’ but do not advance into the second part ‘until He come,’ which is that Christ comes to live in us in Oneness: “In that day you shall know that I am in My Father: and you in Me, and I in you...That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one in Us” (*Jn 14:20; 17:21*). This ‘oneness’ is entering into the Mystical Union of the Body of Christ, which is further elaborated upon when Saint Paul says: “So also Christ was offered once to exhaust the sins of many. The second time He shall

appear without sin in them that expect Him unto salvation” (*Hb 9:28*). The phrase ‘in them’ may be interpreted as ‘to them,’ because Christ comes to dwell in us who are without sin, and receive Him in Holy Eucharist. (*secundo sine peccato apparebit expectantibus se in salutem*).

Jesus told His Apostles: “Amen, amen, I say to you, he that believes in Me, the works that I do, he also shall do: and greater than these shall he do” (*Jn 14:12*). This begs the question of the Apostolic Priesthood: Where then are the ‘greater’ works which Jesus said would be done? The Apostolic Priesthood did not in faith fulfill its mission. Why? There are two major reasons:

1. Sin has abounded and increased, and
2. The Apostolic Priesthood never fulfilled the statement ‘greater (*works*) than these shall he do.’ Why did it fail in this? Because the rulers of the neo-Roman Catholic Church changed the words of Jesus, and left the faith of the first Apostles, and established the commandment of man, which Saint Paul laments above when he said: ‘according to the law of a carnal commandment.’ The argument is made that Jesus said: “Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in Heaven: and whatsoever you shall loose upon earth, shall be loosed also in Heaven” (*Mt 18:18*). This does not mean that man can change to Word of God in such a way as to be in contradiction to the intent of God. This also means that man has no right to alter the Word of God. Those who do incur the wrath of God, and their end is eternal death.

The Roman Catholic Church at the Vatican II Council joined the Protestant churches and changed the Word of God, and replaced it with the word of man. About such changes it is written: “But though we, or an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be anathema” (*Ga 1:8*). Angels are explained as leaders of the church: “The mystery of the seven stars, which you saw in my right hand and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches” (*Apoc 1:20*).

The Ecumenism of Vatican II led the structure we knew as the Roman

Catholic Church out of faith into a new religion which neither we nor our forefathers knew. The faith of God remains the same, the religion of man changes. We must hold to our faith. Religion is the ritual by which we practice our faith. If the practice changes, we cannot change. God changes not, Jesus Christ, yesterday, and today, and the same for ever (*Hb 13:8*). We must do what Jesus said: “Have the faith of God” (*Mk 11:22*).

The Eternal Priesthood must continue because it is simply that, ‘Eternal,’ and in the year 34 AD with the call of Saint Paul, God established the way for preserving His Church by establishing the Eternal Virgin Eucharistic Church in the Eucharistic Priesthood.

Chapter 5

The Eucharistic Priesthood

Since the Apostolic Priesthood failed in its mission to bring to completion the words of Jesus to do ‘greater works,’ it was necessary that God would pave the way for the Eucharistic Priesthood.

Melchizedek, Moses and Saint Paul’s ordination were prototypes of ordination into this priesthood. St. Paul was not ordained by any of the Apostles, but was brought up to Heaven and there ordained by Jesus outside of the Apostles Priesthood. Saint Paul says: “And I know such a man (whether in the body, or out of the body, I know not, God knows), that he was caught up into Paradise and heard secret words which it is not granted to man to utter” (*2Co 12:3,4*). These secret words were in relation to the Eucharistic Priesthood, and so his letters focused a lot on Holy Eucharist, and the second coming of Christ in man, as we stated above. It should be bluntly stated that the Church founded by Jesus Christ on the faith of Peter, would give way to the final completion of God’s Master Plan in Eucharistic splendor, that is in Eucharistic man.

Jesus said: “Behold, I make all things new” (*Apoc 21:5*). In saying ‘new,’ He means that the priesthood of the Second Testament is translated to the Third Testament, that is to the Eternal Virgin Eucharistic Church, and that the Apostolic Priesthood is translated to the Eucharistic Priesthood. The Apostolic priest gave way to the ‘Eucharistic Priest of God.’ The Eucharistic Priest of God has as his primary mission, the responsibility of resurrecting the world of the third day, the Third Millennium, from sinfulness into sinlessness, from corruption to incorruption, and from mortality to immortality (*1Co 15:53*). He has the mission of bringing sinful man into the perfection of God (*Mt 5:48*), and for bringing mankind into oneness in God, as stated earlier: ‘That they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us.’ At the Last Supper Jesus said: ‘This is the Chalice of My Blood, of the New and Eternal Testament, Which shall be shed for you, and for many, unto the remission of sins,’ and so the Eternal Priesthood has the responsibility to bring those who will believe into sinlessness. Saint John wrote: “Whosoever is born of God commits not sin: for His seed abides in him, and he cannot sin, because

he is born of God” (*1Jn 3:9*), therefore the responsibility is to bring about this remission of sins.

The failure of the Apostolic priesthood to complete their mission gave way to the Priesthood of the Eternal Virgin Eucharistic Church, in the Eucharistic Priesthood. Saint Paul said: “For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a **chaste virgin to Christ**. But I fear lest, as the serpent seduced Eve by his subtlety, so your minds should be corrupted and fall from the simplicity that is in Christ” (*2Co 11:2,3*).

It is ‘chaste’ because it relies on the purity of God and the Seven Cardinal Virtues. It is ‘virgin’ because it has not been contaminated by man. The ‘chaste virgin’ is the Church built on the faith of Peter, yet this ‘faith’ cannot be separated from the man Peter, but upon the great faith of the man Peter who confessed that faith: “Thou art Christ the Son of the Living God.” This Virgin Church will have nothing of man’s self will, or of human constitution. It has not, and will not have intervention of human hands, nor shall it be contaminated by the intellect of faithless man. It is built on absolute faith, and we wonder why Jesus asked: “But yet the Son of man, when he comes, shall he find, think you, faith on earth?” (*Lk 18:8*).

The Eternal Virgin Eucharistic Church is the Church of the fulfillment of the Holy Ghost, and relies on the inspiration of the Divine Spirit of God for all things.

The birth of this Virgin Church was prophesied by Saint John’s vision where the great sign appeared in Heaven, bringing forth the first born who was caught up to the Throne of God (*Apoc 12:1-5*). The Virgin Woman Mary brought forth Christ after the flesh, so has this firstborn brought forth the Virgin Church after the Spirit, and is endowed with the Seven Spirits of God. This Eternal Virgin Eucharistic Church is established and is sealed with the mark of Divine authority. It neither accepts nor complies with any carnal earthly force.

The Eternal Priesthood of Almighty God, evidenced by what He said before: ‘Thou art a priest for ever, according to the order of

Melchisedech, has brought forth the Eternal Virgin Eucharistic Church, which Church has the authority and the power from God to overcome the red dragon and his angels (*Apoc 12:3,6*), even as David overcame the Philistine army (*1K17:50 cf*). The power of Holy Eucharist is the strength and power of the Eucharistic Church. Jesus, King of All Nations, said: “All power is given to Me in Heaven and in earth. Going therefore, teach ye all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world” (*Mt 28:18-20*). And He is with us in Holy Eucharist, and in Holy Eucharist we have the power to defeat the forces of hell, because Holy Eucharist is Christ Jesus, and Christ Jesus is God of all creation.

Do not confuse Holy Communion and Holy Eucharist. Why? Eucharist is the Real Presence of Christ Jesus under the species of Bread and Wine, while Communion is a communing or co-union in spirit only. The blessings of Jesus comes upon the believing soul in Holy Communion, but His Real Presence is reserved for those who are living in the fulness of His Seven Sacraments. This brings up the point that many devout people throughout the world believe that when they receive Holy Communion that they are receiving the Body, Blood, Soul, and Divinity of Christ. They do not receive Him as such, because of the sacrilegious behavior of their church, their priests, and their hierarchy. However, Jesus comes to those devout in a special way with spiritual blessings, but not in the fullness of His Eucharistic Presence. I say this because the neo-Roman Catholic Church, which was the last bastion of Christianity, left the truth of God’s teachings at the Second Vatican Council in 1962-‘65, and so Jesus does not come to them in His Eucharistic Glory because of their denial of His word. He never, ever, came in the Coptic, Orthodox, or Protestant churches, because of their disobedience, and never will. In the case of the Protestant churches or more properly called gatherings, Jesus Eucharist can never enter there because their ministers are established on the sin of Luther’s disobedience, and also of their unbelief that He is truly present in Communion. The same can be said for the Copts and the Orthodox.

Saint Paul elaborates on his priesthood, and the message which he

received from the Lord Jesus when he said: “Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father, Who raised Him from the dead...to the churches of Galatia. Grace be to you, and peace from God the Father and from our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us from this present wicked world, according to the will of God and our Father, to Whom is glory for ever and ever. Amen. I wonder that you are so soon removed from Him that called you into the grace of Christ, unto another gospel, which is not another, only there are some that trouble you and would pervert the Gospel of Christ. But though we, or an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If any one preach to you a gospel, besides that which you have received, let him be anathema. For do I now persuade men, or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ. For I give you to understand, brethren, that the Gospel which was preached by me is not according to man, for neither did I receive it of man, nor did I learn it but by the revelation of Jesus Christ” (*Ga 1:1-12*).

When he says of Jesus: ‘Who gave Himself for our sins, that He might deliver us from this present wicked world,’ he is asserting the necessity of focusing on the victory of the Cross, and later he deals abundantly with Holy Eucharist. He also confirms that he along with the other apostles saw Jesus after His Resurrection: “And last of all, he was seen also by me, as by one born out of due time” (*1Co 15:8*).

When he says: ‘there are some that trouble you and would pervert the Gospel of Christ,’ he was seeing here the tower of Babel of bibles which were introduced by the Protestant and Vatican II revolutions. He warns us by saying: ‘Though we, or an angel from Heaven, preach a gospel to you besides that which we have preached to you, let him be anathema.’

Saint Paul asserts his own authority from Jesus, when he says: “But when it pleased Him Who separated me from my mother’s womb and called me by His Grace, to reveal His Son in me, that I might preach Him among the Gentiles, immediately I condescended not to flesh and blood, neither went I to Jerusalem, to the apostles who were before me,

but I went into Arabia, and again I returned to Damascus. Then, after three years, I went to Jerusalem to see Peter, and I tarried with him fifteen days, but other of the apostles I saw none, saving James the brother of the Lord. Now the things which I write to you, behold, before God, I lie not” (*Ga 1:15-20*).

Saint Paul did not condescend to man, but in total faith, relied on God Almighty. When he said: ‘to reveal His Son in me,’ he is speaking of Eucharistic union in Christ. This union and oneness is the power and authority which Jesus said He had received from the Father, and it is in this ‘power and authority’ through and in Holy Eucharist that ‘greater works’ are done.

In his humility, and also his confirmation of the truth he was teaching, he says: “Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up according to revelation and communicated to them the Gospel which I preach among the Gentiles, but apart to them who seemed to be some thing, lest perhaps I should run or had run in vain” (*Ga 2:1,2*).

Did the apostles who were before him understand all which he said? Saint Peter wrote: “Account the longsuffering of our Lord, salvation, as also our most dear brother Paul, according to the wisdom given him, has written to you, as also in all his epistles, speaking in them of these things, in which are certain things hard to be understood...” (*2P 3:15,16*). They found it ‘hard to be understood,’ because they did not comprehend the fulness and authority of Holy Eucharist.

I come now to an historical, yet mystical event which must be stated here. There is another ordination which was given in Heaven, and this author speaks the truth when he says that he knows a man who was brought up to Heaven, and there before the Throne of God, Father, Son, and Holy Ghost, was ordained by Christ Jesus ‘Priest of God.’ The words of the ordination were simple but profound: “Thou art a priest for ever according to the order of Melchizedek.” You may well ask: “Were not the Apostles Priests of God?” Yes they were, but as the centuries past, the Apostolic descendants became the descendants according to man, not according to faith.

Many things were said, but I will here reveal two particular instructions which given to him: “Preserve and protect Holy Eucharist.” It took me some years to fully understand the complete significance of the meaning of this order. As time went by, it gradually came to me how Jesus Holy Eucharist is desecrated in the neo-Roman Catholic Church, and that He is not, and was not and is not present in Holy Eucharist in any other church.

Another instruction given was: “Do not celebrate the Holy Sacrifice of the Mass in any of the Roman Catholic Churches.” On this point, release was given to celebrate Mass at certain of the Holy Sites. The Mass which is celebrated in the Eternal Virgin Eucharistic Church is “The Holy Sacrifice of the Mass, and Mystical Eucharistic Union with God.” It is the prophetic Mass celebrated in the Kingdom of God on earth, as it is in Heaven.

Other instructions were given which are not necessary to mention here. The Priesthood now transferred has the responsibility to bring about the fulfillment of all that God has intended from the beginning of creation, which are ‘greater works.’

The Eucharistic Priesthood of the Eternal Virgin Eucharistic Church, has the command and authority to complete the work of Jesus. Jesus said to our Father: “I have glorified Thee on the earth, I have finished the work which Thou gave Me to do.” In His parting words before ascending into Heaven, He said to go teach and ‘observe all things whatsoever I have commanded you.’ These things include ‘greater works’ than even He did. What is the greatest work? It is destroying the devil and his minions and casting them into hell for all eternity. “There came down fire from God out of Heaven, and the devil...was cast into the pool of fire and brimstone, where both the beast, and the false prophet, shall be tormented day and night for ever and ever” (*Apoc 20:10*). The ‘greater works’ include returning all of creation to the Creator, through the power of Jesus Eucharist.

The Eternal Virgin Eucharistic Church completes in three stages, the cycle of immaculate man, to fallen man, to Perfect man. This may be further summarized in five stages as follows: 1). The devil deceived

man and captured the creation which God gave to Adam. 2). Fallen man was redeemed by Jesus Christ. 3). Redeemed man, believing in the power and truth of Holy Eucharist, allowed Almighty God to live in him in Eucharistic Splendor. 4). Eucharistic man, the very power of God, defeats the devil and his evil minions. 5). Eucharistic man reopens the gates of the New Garden of Eden, and returns all to God the Father (*1Co 15:23-28*).

Eucharistic man, the new creature, believes in the strength of the Word, fulfills all which Jesus said above: ‘Behold I am with you all days, even to the consummation of the world,’ that is, He is saying: ‘I am with you in Holy Eucharist.’ I elaborate again what we said before: ‘The Lord said to my Lord: Sit Thou at My right hand, until I make Thy enemies Thy footstool.’ That is, God the Father said to our Lord Jesus: Sit beside Me, for Thou have finished the work which I sent Thee to do. It is now up to Eucharistic man, the new creature, whom Thou have glorified with My glory. These will defeat Satan and put him in hell for all eternity.

Through the Eucharistic Priesthood, Eucharistic man, in Christ Jesus, all things are made new. It is done! (*Apoc 21:5,6*). This is confirmed when Jesus prayed to the Father: “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, and the world may know that Thou have sent Me, and have loved them, as Thou have also loved Me” (*Jn 17:18-23*). The ‘glory’ which is given is the ‘glory’ in Holy Eucharist.

Priest of God is Messianic in the sense that he helps to bring people into the Kingdom of God unto earth, and helps to bring to fulfillment that which is written: “The kingdom of this world is become our Lord’s and His Christ’s, and He shall reign for ever and ever” (*Apoc 11:15*). It is in this area that the Eucharistic Priest restores the earth through his assigned parish, community, or diocese to purity, reversing the action at the Fall of the first parents. In this work, Priest of God, is prince, serving under Christ Jesus, King of All Creation. As the Priest of God, the first-born of Christ Jesus has opened the gates of the New Garden of Eden, so too, the Eucharistic Priests of God in their areas prepare the

way for the saints in Heaven above to come into Heaven on earth, restoring earth to Heaven in the glory of the Father. The enemies of God revolt at this action, as it is written: “And he (*the antichrist*) opened his mouth unto blasphemies against God, to blaspheme His Name, and His Tabernacle, and them that dwell in Heaven” (*Apoc 13:6*). If you consider for a moment, what benefit would there be in blaspheming those who dwell in Heaven, unless Heaven were come on earth, where neither the devil, nor the antichrist, nor the false prophet, had any power over them, only to blaspheme them?

In exercising his rites received in Holy Orders, and his assigned duties, the Eucharistic Priest of God has total power and authority over the devil and his evil cohorts, both spiritual and human. “These signs shall follow them that believe: In My Name they shall cast out devils. They shall speak with new tongues. They shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them. They shall lay their hand upon the sick: and they shall recover” (*Mk 16:17,18*).

Chapter 6

Holy Orders

Holy Orders was instituted so that the Church may be ruled by those to whom God has given a ‘vocation,’ to minister to His people, nourishing them by the Word of Life, and all the Sacraments. By ‘vocation’ is meant a calling by God to serve. The Sacrament of Holy Orders was instituted by Christ, when He said: “This is My Body, which is given for you. Do this for a commemoration of Me” (*Lk 22:19*). The validly ordained priest will do all things in Christ.

At Ordination, the Holy Ghost comes upon the priest and gives him supernatural power to perform his sacred duties. Christ ‘breathed on’ His Apostles and said to them: “Receive ye the Holy Ghost” (*Jn 20:22*).

The Divine Promise of Christ Jesus, Father, Son, and Holy Ghost, living in His priests, is fulfilled at ordination by the priest when he vows to live his life in the service of God, and loving his neighbor as himself, assisting in bringing all of creation into harmony in the Creator. He cannot love himself unless he loves the purity and holiness of his union in Christ Jesus first, and then he can love his neighbor as himself.

In Holy Orders the priest is ‘a priest forever,’ that is, twenty four hours of every day for the remainder of his life. He is accountable to God for all the souls who are put in his care, and for all the area in which he ministers. When he dies and at his judgement, God will ask the priest to give an account of his stewardship (*Mt 25:19*), and to the priest to whom much is given much will be expected (*Mt 13:12*). The priest must care for the flock, and after he dies, and he comes to his judgement, he will be judged on his work.

Only celibate men can receive this Sacrament. On the question of celibacy, there is much said but so few people attend to the words of Holy Writ. For example, the disciples said to Jesus: “If the case of a man with his wife be so, it is not expedient to marry,” Who said to them: “All men take not this word, but they to whom it is given. For there are eunuchs, who were born so from their mothers womb, and

there are eunuchs, who were made so by men, and there are eunuchs, who have made themselves eunuchs for the Kingdom of Heaven. He that can take, let him take it” (*Mt 19:10-12*).

When it is said, ‘all men take not this word,’ it is meant that all receive not the gift of living singly and chastely, unless they pray for the grace of God to enable them to so live. Celibacy is a gift and a cross. Therefore Jesus said: “He that can take, let him take it.”

Saint Paul also wrote about the subject: “He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided” (*ICo 7:32-33*), and so it is expedient that the priest be single (and celibate).

Celibacy is not a strange and sudden thing which is enforced after ordination. No, it is a pre-requisite, and the rules are not changed afterward. A priest must be a priest ‘forever’ as Scripture says: “The Lord has sworn, and He will not repent: Thou art a priest for ever according to the order of Melchizedek.” When He says, ‘forever’, He means a priest twenty-four a day every day, forever. Who is the person that would dare challenge the Lord God Almighty and attempt to make void what He has sworn? I ask such a one: “When the Lord has sworn a word, who is it that will make His sworn word void?”

As far as women priests are concerned, Saint Paul says: “Let women keep silence in the churches, for it is not permitted them to speak but to be subject, as also the law says. But if they would learn anything, let them ask their husbands at home. For it is a shame for a woman to speak in the church” (*ICo 14:34,35*). This command to ‘ask their husbands at home’ puts the onus on the husbands to learn the word of God. Unfortunately in a world turned ‘macho’ so many men think that it is beneath them to pray and to know the word of God.

In another place it is written: “I will therefore that men pray in every place, lifting up pure hands, without anger and contention. In like manner, women also in decent apparel, adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly

attire, but, as it becomes women professing godliness, with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to use authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not seduced, but the woman, being seduced, was in the transgression. Yet she shall be saved through child bearing, if she continue in faith and love and sanctification with sobriety” (*1 Tm 2:8-15*). There is a very clear point being made here. The men must pray in every place. The men must be and must show the example by ‘lifting up pure hands,’ joined in prayerful adoration to the Creator. If men did this, would women try to usurp their authority? I think not!

The Sacrament of Holy Orders is greatly misunderstood and abused. In the Holy Orders given by Christ, extraordinary power and authority was conferred upon the recipients. They were given the Messianic power and office of prophet, priest, teacher, and ruler.

It is fair to say that Holy Orders stand as they were instituted, and will not change, no matter what some of the erring descendants of Peter say.

Chapter 7

Prophet, Priest, Teacher, King

Our Lord and Savior Jesus Christ, the Messiah, united and fulfilled in His person the office of Prophet, Priest, Teacher, and King.

*As **Prophet***, He foretold of His mission and of things to come: “He came to Nazareth, where He was brought up, and He went into the synagogue, according to His custom, on the Sabbath day, and He rose up to read. And the book of Isaiah the prophet was delivered unto Him, and as He unfolded the book, He found the place where it was written: ‘The spirit of the Lord is upon Me. Wherefore He has anointed Me to preach the Gospel to the poor, He has sent Me to heal the contrite of heart, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward.’ And when He had folded the book, He restored it to the minister and sat down. And the eyes of all in the synagogue were fixed on Him, and He began to say to them: ‘This day is fulfilled this scripture in your ears.’ And all gave testimony to Him, and they wondered at the words of grace that proceeded from His mouth. And they said: ‘Is not this the Son of Joseph?’ And He said to them: ‘Doubtless you will say to Me this similitude: ‘Physician, heal Thyself. As great things as we have heard done in Capharnaum, do also here in Thy Own country.’ And He said: ‘Amen I say to you that no prophet is accepted in His own country’” (*Lk 4:16-24*).

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*). Jesus had to rebuke the unbelieving: “For if you did believe Moses, you would perhaps believe Me also, for he wrote of Me. But if you do not believe his writings, how will you believe My words?” (*Jn 5:46,47*).

He foretold the destruction of the Temple, and the end of Judaism: “Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone that shall not be destroyed” (*Mt 24:2*). Judaism was formally ended at the destruction of the Temple because the Jews could

no more make the animal and bird sacrifices as the Temple was no more. Therefore Christianity is the fulfilling of Judaism.

The priests and soldiers of the Temple “began to spit on Him and to cover His face and to buffet Him and to say unto Him: ‘Prophesy’” (*Mk 14:65*). The same disrespect and outrage is committed today by those who desecrate Christ in Holy Eucharist, and allow others to desecrate Him.

As Priest, He offered the great sacrifice of atonement on the Cross. He foretold this Bloody Sacrifice in an ‘unbloody’ manner at the Last Supper. He did this by changing bread and wine into His own Body and Blood, thus celebrating the First Holy Sacrifice of the Mass. He conferred the same power upon the Apostles by the words: “Do this for a commemoration of Me” (*Lk 22:19*). By these words the Levitical Priesthood was completed, and the Apostles were made the first priests and bishops of the New and Eternal Testament. In this act, Jesus foresaw every Holy Mass that would be celebrated until the end of time, and so He entered into that Mass. The priest, reverently joins his act of celebrating Holy Mass with the supreme act of Jesus at the Last Supper, and at His Passion, Death, and Resurrection, and so this uniting becomes one act in Jesus. What a magnificent gift!

As Teacher, He announced the good news of the New Testament Gospel, and brought to fulfillment the promises of the Old Testament: “And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every disease, and every infirmity” (*Mt 9:35*).

He was confirmed a ‘teacher’ by “Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him: ‘Rabbi, we know that Thou art come a Teacher from God...’” (*Jn 3:1,2*).

In Him was fulfilled the prophesy: “It is written in the prophets: And they shall all be taught of God. Every one that has heard of the Father and has learned comes to Me” (*Jn 6:45*). Jesus is Son of God, for so it is written: “He shall be great and shall be called the Son of the Most High” (*Lk 1:32*).

He promised to teach them many other things through His Spirit of truth: “I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth, for he shall not speak of himself: but what things soever he shall hear, he shall speak, and the things that are to come, he shall show you” (*Jn 16:12,13*).

As King, He gave to the world the law of salvation, which all men must observe in order to save their souls. He gave us the Way, and the Truth, and the Life (*Jn 14:6*).

When Holy Orders are conferred upon the priest, he must be aware that such a conferral signifies the dignity, rank, and spiritual power, as well as the state, to which he is raised by the reception of those Orders. The Priesthood of God is established in Jesus Christ, Who, in Himself, is Messiah, Priest of God, High Priest, King, Lord of Hosts, and King of All Creation (*Is 6:5*).

When we speak of Holy Orders, we say so because there is more than one Order. The sacred rite by which Orders are conferred is called Ordination.

Chapter 8

Ordination

Holy Orders is the great Sacrament by which the candidate becomes Priest of God in the Eternal Virgin Eucharistic Church. The word ‘priest’ is derived from the Greek word ‘presbyteros,’ meaning ‘elder,’ which designates a person holding an office of importance. The Priest of God is the Eucharistic Priest.

In the power and authority of our Divine Savior, and in fulfillment of His command, to ‘go teach all nations’ (*Mt 28:19*), the candidates to the Eternal Priesthood of Christ Jesus, are ordained priests, teachers, and princes, in His Kingdom.

Priest of God is another Christ (*alter Christus*) who offers the sacrifice of himself, to sanctify and bless the people to whom he will minister, and he himself is ordained to govern, to teach, and to baptize. Speaking of ‘alter Christus,’ Saint Paul said: “You despised not, nor rejected, but received me as an angel of God, **even as Christ Jesus**” (*Ga 4:14*). Again he emphasized ‘even Christ, another Christ’ when he wrote: “But doing the truth in charity, we may in all things grow up in Him Who is the Head, **even Christ**” (*Ep 4:15*). The Priest of God must know this ‘oneness’ with Christ and therefore become ‘another Christ.’

As Priests of God, the ordained take their place in the Church, stand firm in the Mystical Body of Christ, and set the people free, and in so doing they go bear fruit that lasts!

The priest is distinguished from the rest of the population by the dignity and authority inherent in the priesthood. Priests were typified in the Old Testament by the seventy elders, who were chosen by Moses in the desert to assist him in the government of the people (*Ex 18:14-26; 24:1*).

The indelible character of the priesthood is impressed upon the priest’s soul, and for all eternity he shall be and remain, Priest of God, another Christ, always and forever ‘priest, according to the order of

Melchizedek.’

By his ordination to the priesthood in the Eternal Virgin Eucharistic Church, the candidate is presented to God, a chaste virgin in Christ (*2Co 11:2*), and each priest is ‘Priest of God.’ By ‘Priest of God’ is meant that he is assigned full authority in Christ Jesus under the supervision of his superior.

The powers vested in the Priest at ordination are truly glorious in that he has the responsibility and authority to bring the people to fulness in God by the power given him by Jesus through His representative. He has the power to fulfill here on earth the Seven Sacraments of the Church, which are the Keys of the Kingdom of Heaven (*Mt 16:19*), summarized as follows:

- a. The first two Sacraments, Baptism and Confessions, are given for our personal preparation in receiving and pleasing God.
- b. The second two Sacraments, Holy Communion and Confirmation, are for our gaining co-union and unity in God.
- c. The third two Sacraments, Matrimony and Holy Orders, are for our perfection and station in life.
- d. The last Sacrament, Extreme Unction, is the final anointing of our eternal unity forever in The Eternal Word.

The Priest of God has the power:

- a. To offer up the Holy Sacrifice of the Mass,
- b. To forgive sins, and
- c. To bless all in the Name of God.
- e. To return people, places and things under his authority to God.

The authority and power vested in the Priest at ordination in the Eternal Virgin Eucharistic Church, carries an enormous responsibility, because he must commit to use this power at all times in the authority of God. That is, because of his unique unity and oneness in God, and his constant communing and consulting with Jesus, he exercises the authority to use the power of God to do ‘greater works’ than even those

which Jesus did.

The Priest of God accomplishes his mission by fulfilling in himself, and administering to others, the Seven Sacraments of the Church. Christ Himself ascended into Heaven, and He willed that the work which He began should be continued on earth, through the Sacrament of Holy Orders. Jesus confirmed this when He prayed to the Father: “I have glorified Thee on the earth, I have finished the work which Thou gave Me to do. I have manifested Thy Name to the men whom Thou have given Me out of the world. Thine they were, and to Me Thou gave them, and they have kept Thy word. Now they have known, that all things which Thou have given Me, are from Thee, because the words which Thou gave Me, I have given to them, and they have received them, and have known in very deed that I came out from Thee, and they have believed that Thou did send Me. I pray for them, I pray not for the world, but for them whom Thou have given Me, because they are Thine, and all My things are Thine, and Thine are Mine, and I am glorified in them. Holy Father, keep them in Thy Name whom Thou have given Me, **that they may be one, as We also are.** While I was with them, I kept them in Thy Name. Sanctify them in truth, Thy word is truth. **As Thou have sent Me into the world, I also have sent them into the world.** And for them do I sanctify Myself, that they also may be sanctified in truth. And not for them only do I pray, **but for them also, who through their word, shall believe in Me**” (*Jn 17:4,6-12,17-20*).

Jesus Christ came to earth, fulfilled the Old Testament Law of Judaism, and established the New and Eternal Priesthood, and established the New Testament in Christianity. The High Priest of the Temple, friend of the pagan Romans, through fear of losing his office, had Jesus crucified, but Christ Jesus rose again from the dead in His Eucharistic glory. The Priest of God will meet enormous resistance from the priests and ministers of the previously mentioned ‘established ecumenical christians,’ who will disown and persecute anyone who would dare oppose them. The Eucharistic Priest of God walks in the faith of God.

It is the responsibility of the Priest of God, to have all true believers in Christ Jesus, grow to fullness in Him, to walk in newness of Life as His New creature, the New man, the perfect man, bringing all of creation

into the age of the fulness of Christ, in the triumph of the Sacred Heart of Jesus and the Immaculate Heart of Mary, in the Eucharistic Reign of Christ on earth.

The Priest of God has full confidence in God, for God gives him power and authority over the nations: “he shall rule over kings, he shall give them as the dust to his sword, as stubble driven by the wind, to his bow” (*Is 41:2*).

Jesus assures His Priest: “He that shall overcome and keep My words unto the end, I will give him power over the nations, and he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken, as I also have received of My Father, and I will give him the Morning Star” (*Apoc 2:26-28*). The Priest of God, using the power and authority of God in his assignments, rules over the nations, that is, he is in total command, under his appointed superior.

The Priest of God is not a respecter of persons, he will do the Will of God, and will set the downtrodden free. Jesus assures him: “Behold My servant, I will uphold him, My elect, My soul delights in him. I have given My spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to persons, neither shall his voice be heard abroad. The bruised reed he shall not break, and smoking flax he shall not quench, he shall bring forth judgment unto truth. He shall not be sad, nor troublesome, till he set judgment in the earth, and the islands shall wait for his law” (*Is 42:1-4*). These acts are only successfully completed in Eucharistic unison in Christ.

Jesus further states: “I the Lord have called you in justice, and taken you by the hand, and preserved you. And I have given you for a covenant of the people, for a light of the Gentiles, that you might open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house. I the Lord, this is My Name. I will not give My glory to another. The things that were first, behold they are come, and new things do I declare, before they spring forth, I will make you hear them” (*Is 42:6-9*). In saying that ‘I will not give My glory to another,’ Jesus is confirming that He will not give His priesthood to those who leave His word and set up a man-made ‘church.’

In setting the people free, and enlightening them in the Word of God, Priest of God brings them into the glory of the Seven Sacraments of the Church, has the people live as himself in the Seven Sacraments, and through the Sacrament of Baptism, Confessions, and Holy Eucharist, brings the people into Eucharistic oneness in God. In this way, Jesus does give His glory to His own people, for He said to the Father: "I have glorified Thee on the earth, I have finished the work which Thou gave Me to do. And the glory which Thou have given Me, I have given to them, that they may be one, as We also are One" (*Jn 17:4,22*). Living in this glory Jesus foretold us: "I will not leave you orphans, I will come to you. In that day you shall know that I am in My Father, and you in Me, and I in you" (*Jn 14:18,20*).

Priest of God opens the gates of Paradise, from which God "cast out Adam, and placed before the Paradise of Pleasure, Cherubims, and a flaming sword, turning every way, to keep the way of the Tree of Life" (*Jn 14:18,20*).

Jesus encourages His Priests of God when He said in another place: "He, that has an ear, let him hear what the Spirit says to the churches: 'To him, that overcomes, I will give to eat of the Tree of Life, which is in the Paradise of My God. Blessed are they that wash their robes in the Blood of the Lamb, that they may have a right to the Tree of Life, and may enter in by the gates into the City'" (*Apoc 2:7; 22:14*).

Jesus is the 'Tree of Life' as He says: "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" (*Jn 15:1-6*). It is in the Life of Christ that the Eucharistic Priest gives Life to the people. This Life is Jesus Eucharist. The 'flaming sword' is the Seven Sacraments.

In keeping his ministry, the Eucharistic Priest is 'priest for ever.' His total responsibility is to God, and to serve His people, and bring them into Eucharistic Oneness in God. His confidence is in Christ Jesus, Holy Eucharist, Blessed Sacrament.

In bringing the people into Eucharistic Unity in God, the way is made clear to Paradise, and the gates are opened to all who persevere. The Priest of God, is sent forth in the power and authority of Jesus Christ, with the command:

Receive the poor in spirit, for theirs is the Kingdom of Heaven.

Receive the meek, for they shall possess the land.

Comfort them that mourn, for they shall be comforted.

Minister to them that hunger and thirst after justice, for they shall have their fill.

Bless the merciful, for they shall obtain mercy.

Bless the clean of heart, they shall see God.

Bless the peacemakers, for they shall be called the children of God.

Bless those that suffer persecution for justice' sake, for theirs is the Kingdom of Heaven.

Blessed shall you be when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for the sake of Jesus, be glad and rejoice for your reward is very great in Heaven, for so they persecuted the prophets that were before you (*Mt 5:3-12*).

This is the confidence of the Eucharistic Priest of God, for he bears fruit that will last, by committing to exercising his authority and power in Christ Jesus.

Priest of God is in Christ, and receives all authority from Him and in Him, and is victorious over the forces of evil. He captures the entire creation, and as Eucharistic Priest, returns all to Jesus Victor when the final battle of the ages is won. Eucharistic man does not take to himself glory or honor, just as it is written of Jesus: "Christ also did not glorify Himself, that He might be made a High Priest, but He that said unto Him: 'Thou art My Son, this day have I begotten Thee.' As He says also in another place: 'Thou art a priest for ever, according to the order of Melchisedech.' And being consummated, He became, to all that obey Him, the cause of eternal salvation, called by God a High Priest,

according to the order of Melchisedech” (*Hb 5:5,9,10*). The ‘new Melchizedek,’ Priest of God, Eucharistic man, reveals that the order which is given to him by God is to destroy Satan.

In order to understand more fully the power which the Eucharistic Priest receives at Ordination, let us examine more closely the meaning of Eucharistic man, and when Eucharistic man was born. Jesus said: “He that eats My Flesh and drinks My Blood has Everlasting Life, and I will raise him up in the last day” (*Jn 6:55*). This ‘raising up in the last day’ is the redemption, and then the elevation of fallen man, into the ‘perfect man’ Christ Jesus.

To go to the instant of the arrival of Eucharistic man, Christ Jesus, we must go to Calvary. After the Body of Jesus was laid in the Tomb and the entrance closed, the Divine power of Christ, the Second Person of the Holy Trinity, stood over the human body of Jesus and beckoned Him to arise. The Divinity of God entered into the lifeless Body, and Glory radiated. There in Unity is the Holy Trinity, One, and that One is Christ Jesus, Father, Son, and Holy Ghost. It is at this moment when God: births His New Creature (*Hb 12:23*), births His New Man, the new Adam (*1Co 15:45*), in Jesus, the First Born from the dead (*Rm 8:29*). Here in Divine Majesty is the Eternal High Priest in His Eucharistic Glory.

This is the moment when God does His New thing (*Is 43:19*), all things are made new (*Apoc 21:5*), Holy Eucharist is born (*Lk 22:19,20*), Eucharistic man is born (*Jn 1:12,13,16*).

This is the moment when all in Christ, through the ministry of the Eucharistic Priest: become the likeness of Christ’s resurrection, walk in newness of life (*Rm 6:4,5*), receive all the fulness of God (*Ep 3:19*), and in the faith of God, receive Eternal Life (*Jn 6:48,50-57*).

This is the moment when, through the valid reception of Holy Eucharist, we are united in our Lord Christ Jesus, which is the greatest moment in the history of creation.

The New creature is born, as God Who gave birth to others, has now

opened the Divine Womb, and so Eucharistic man is born, the Woman (*the Church*) has compassed the Man, the Eternal Virgin Eucharistic Church is born, and now Eucharistic Priest of God may be ordained in Christ Jesus.

At the Resurrection, the Son of man, Jesus the Christ, in His humanity is the Divinity of God the Son, united in the Father and the Holy Ghost. This is confirmed beforehand when Jesus said: “He that sees Me sees the Father also” (*Jn 14:9*), and again: “I and the Father are One” (*Jn 10:30*). At the Resurrection, Jesus Christ gave way to the glorified Christ Jesus, and His title changed to His Eucharistic Resurrected Glory, Christ Jesus. His Divinity, Christ, takes preeminence over His humanity, Jesus.

In living in this faith in Christ Jesus, living in His Sacraments, we here on earth who believe in Him without wavering, mystically leave our old body, our old nature, and rise in the Spirit of the Living God. In our new and Divine nature, we become perfect man in Christ Jesus. We have through faith and many tribulations, entered into the Kingdom of God, in Christ our Lord (*Ac 14:14,16,21*).

Heaven is now forever united with earth in Eucharistic Splendor. To we who have in faith, accepted the gentle and gradual teachings of Jesus, Who told us in stages: “the Kingdom of Heaven is at hand,” and later said: “the Kingdom of God is within you” (*Mt 10:7; Lk 17:21*), are those who by the power of God, have been kept by faith unto salvation, revealed now in this the last time (*1P 1:5*). This faith is not by the wisdom of men, but by the power of God (*1Co 2:5*).

The completion of resurrected man is the Sacrament of the Will of God, for now in the fulness of times, all things are re-established which are in Heaven and on earth, in the Resurrection of Christ, in Christ Jesus. In absolute faith we, Eucharistic man, are in the power of the Resurrection of Jesus. Eucharistic man is the fulfillment of the promise: “He that eats My Flesh and drinks My Blood has Everlasting Life, and I will raise him up in the last day” (*Jn 6:55*).

In this act of completing the Resurrection, the new creature, the New

man, Priest of God, are the sons of God, and to these ordained Eucharistic Priests is given the gift, and the responsibility, of bringing others to be in the likeness of Christ's Resurrection, walking in newness of life (*Rm 6:4,5*), in all the fulness of our God (*Ep 3:19*). Into the Eucharistic Priest of God's hands, the hands of the new creature, is given the responsibility, and the power, and the authority, to do the acts which Jesus performed while on earth, and even greater acts than these will we do.

To Priest of God, Eucharistic Priest, the new man, sons of God, is given the responsibility to inflict the final defeat on Satan, return the whole world to the purity of God's new creation (*Apoc 21:5*). The emergence of Eucharistic man fulfills that which is written: "The kingdom of this world is become our Lord's and His Christ's, and He shall reign for ever and ever" (*Apoc 11:15*).

Now we come to understanding more of the unity and oneness of God in man, and man in God, when we consider what happened when Jesus entered 'within the veil,' as it is written: "Wherein God, meaning more abundantly to show to the heirs of the promise the immutability of His counsel, interposed an oath, that by two immutable things (*1. has sworn, 2. will not repent*) in which it is impossible for God to lie, we may have the strongest comfort, we who have fled for refuge to hold fast the hope set before us. Which we have as an anchor of the soul, sure and firm, and which (*this hope*) enters in even within the veil, where the forerunner Jesus is entered for us, made a High Priest for ever according to the order of Melchisedech" (*Hb 6:17-20*).

Jesus breaks down the barrier between the Divine nature and the human nature, so that they could be one. This oneness can only be accomplished in Holy Eucharist. By the Baptism, Passion, Cross, and Death of Jesus, we become transformed into the completion of His glorious resurrection, which is Eucharistic man, who takes on the surname of his Master, Christ Jesus.

Elaborating on what we said before, this transformation brings us into the 'oneness' which is called Eucharistic Unity, and this unity is the New man. Through Holy Eucharist, we in all things grow up in Christ

Jesus, Who is the Head (*Ep 4:15*), and this growth allows us to walk in newness of life, that is, in the likeness of the resurrection of Christ Jesus (*Rm 6:4,5*), bringing us to the sublime state of perfect man, that is, unto the measure of the age of the fulness of Christ (*Ep 4:13*).

Ordination is a glorious gift for the Priest of God, and for the people of God, and for the whole of creation.

It is the responsibility of the Eucharistic Priest of God, to bring all of creation into the age of the fulness of Christ, in the triumph of the Sacred Heart of Jesus and the Immaculate Heart of Mary, in the Eucharistic Reign of Christ on earth, and to present all to Jesus. For the expectation of the creature waits for the revelation of the sons of God...Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God...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 8:19,21,23*).

The ‘greater things’ are now accomplished as Eucharistic Priest of God, in union with the Mystical Body of Christ, cast the devil, the antichrist, and the false prophet into hell for all eternity (*Apoc 20:9,10*).

“Afterwards the end: when he shall have delivered up the Kingdom to God and the Father: when he shall have brought to nought all principality and power and virtue. For he must reign, until he has put all his enemies under his feet. And the enemy, death, shall be destroyed last: ‘For he has put all things under his feet.’ And whereas he says: ‘All things are put under him;’ undoubtedly, He is excepted, who put all things under him. And when all things shall be subdued unto Him, then the Son also Himself shall be subject unto Him that put all things under Him, that God may be all in all” (*ICo 15:24-28*).

The Eternal Priesthood is eternal. Amen.

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

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