

# Isaias' Prophecy of "A Virgin Shall Conceive"

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## The Isaias 7:14 Prophecy

### The dogma that the Virgin Mary and her son Jesus Christ ultimately fulfilled the prophecy

“Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil and to choose the good. For before the child know to refuse the evil and to choose the good, the land shall be forsaken which thou art afraid of because of the two kings.” (Isa. 7:14-16)

It is a dogma that the Virgin Mary and her son, Jesus Christ, ultimately fulfilled this prophecy. This dogma is rooted in the Gospel of St. Matthew, which when speaking of the Incarnation says,

“Now all this was done that it might be fulfilled which the Lord spoke by the prophet [Isaias], saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt. 1:22-23)

The prophecy in Isaias 7:14, which I call the Isaias 7:14 Prophecy, ultimately applies to Jesus and Mary. All the Church Fathers teach the same and thus it is an ordinary magisterium dogma, and popes have infallibly defined it and thus it is also a solemn magisterium dogma.

### The allowable opinion that Isaias’ wife and son partially fulfilled the prophecy

However, it is an allowable opinion that the Isaias 7:14 Prophecy also applies to Isaias’ prophetess wife and their son Hasten and hence that they also fulfilled the prophecy:

*Haydock Commentary* on Isa. 7:14. **A son:** “The prophet undoubtedly speaks of Jesus Christ, the wonderful, &c. (Isa. 9:5) as well as of a boy who should prefigure him, and be in earnest of the speedy destruction of the two kings. He was to be born of Isaias (Isa. 8:4) and of all the qualities belonging to the true Emmanuel, only that regards him which intimates that the country should be delivered before he should come to years of discretion (Ver. 16).”<sup>1</sup>

Hence the Isaias 7:14 Prophecy has a double meaning and thus a double fulfillment, one for the time of Isaias when his wife conceived a son called Hasten, and the other for a future time when the Blessed Virgin Mary would conceive a son called Jesus.

The fulfillment of the prophecy in the days of Isaias by his wife and son was a prefigurement of its future fulfillment by Mary and Jesus. The former was a temporal liberation, whereas the latter was a spiritual and temporal liberation. Similarly, the Paschal Lamb was a prefigurement of Christ. The Paschal Lamb gave temporal liberation from the enemy, whereas Christ was the ultimate Paschal Lamb that gave spiritual liberation from the enemy and will eventually give temporal liberation from the enemy at the end of the world.

### The meanings of Emmanuel, “God with us”

The title Emmanuel, “God with us,” has several meanings:

1. That God is with the faithful in the sense of protecting and defending them from enemies. This is the sense in which Isaias’ son Hasten was a sign that “God [is] with us,” that is, with the faithful Israelites.

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<sup>1</sup> Beware of the Haydock Commentaries because many contain heresy.

2. That God dwells in the souls of holy men:

St. Paul says, “Know you not, that you are the temple of God and that the Spirit of God dwelleth in you?” (1 Cor. 3:16)

3. That God himself is personally among men on earth. This is the sense in which Mary’s son, Jesus, is called “God with us.” Hence Jesus is not only man from Mary but also God from all eternity:

“Afterwards, he [God] was seen upon earth, and conversed with men.” (Bar. 3:38)

“Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt. 1:23)

Other Bible verses prove that this third meaning applies to Jesus, as other verses in the Old Testament teach explicitly and some by implication that the Messiah will be not only a man but also God, and Jesus taught explicitly and sometimes by implication that he is not only man but also God.<sup>2</sup>

## **The First Fulfillment When Isaias’ Wife Conceived a Son**

### **Brief history of the two kingdoms of Israel**

The Kingdom of Israel was split in two in the days of Solomon’s son Roboam. Ten tribes formed the Northern Kingdom of Israel, which was called the Kingdom of Israel, or the Kingdom of Samaria because its capital was in Samaria, or the Kingdom of Ephraim:

“And thou son of man, take thee a stick and write upon it: Of Juda and of the children of Israel his associates: and take another stick and write upon it: For Joseph the stick of Ephraim and for all the house of Israel and of his associates.” (Ez. 37:16)

In the Northern Kingdom, the tribe of Joseph was split in two and each part was called a half tribe, one named after Joseph’s younger son Ephraim (who was chosen over his older brother) and the other after Joseph’s oldest son Manasses. Hence of the ten tribes of the Northern Kingdom, the two half tribes of Ephraim and Manasses were counted as two tribes because each had its own possession of land. Consequently there were ten portions of land in the Northern Kingdom.

And the Southern Kingdom had two portions of land, one for the tribe of Juda and one for the tribe of Benjamin. Hence the Southern Kingdom consisted of the two tribes of Juda and Benjamin and was called the Kingdom of Juda or the House of David. And the tribe of Levi, which had no possession of land in either kingdom, inhabited both kingdoms.

### **When the power of the two kings was broken within a few years**

What follows is a brief history of what led to the prophecy and its first fulfillment in the days of Isaias and Achaz. It relates to Isaias’ wife and his son named Hasten.

Rasin king of Syria and Phacee king of Israel (the Northern Kingdom of Israel) who was the son of Romelia warred against Achaz the king of Juda (the Southern Kingdom of Juda). God allowed these two kings to conquer most of the kingdom of Juda and besiege Jerusalem in

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<sup>2</sup> See in this book “Other Bible verses which teach that the Messiah is not only man but also God,” p. [11](#).

punishment for the many sins that Achaz had committed against the faith. However, God did not allow them to take Jerusalem:

“And the Lord his God delivered him [Achaz] into the hands of the king of Syria, who defeated him, and took a great booty out of his kingdom, and carried it to Damascus: he was also delivered into the hands of the king of Israel, who overthrew him with a great slaughter. For Phacee the son of Romelia slew of Juda a hundred and twenty thousand in one day, all valiant men: because they had forsaken the Lord the God of their fathers.” (2 Par. 28:5-6)

“Then Rasin king of Syria, and Phacee son of Romelia king of Israel came up to Jerusalem to fight: and they besieged Achaz but were not able to overcome him.” (4 Ki. 16:5)

When Jerusalem was under siege, God told the Prophet Isaias to take his son Jasub<sup>3</sup> and go to Achaz and assure him that God would protect him and his kingdom from the two kings, to give him a sign that a virgin shall conceive and before her son has the use of reason the power of the two kings will be broken, and to foretell that in 65 years the tribes of the Northern Kingdom [aka Ephraim] will cease to be a people:

“And the Lord said to Isaias: Go forth to meet Achaz, thou and Jasub thy son that is left, to the conduit of the upper pool in the way of the fuller’s field. And thou shalt say to him: See thou be quiet. Fear not and let not thy heart be afraid of the two tails of these fire brands smoking with the wrath of the fury of Rasin king of Syria and of the son of Romelia. Because Syria hath taken counsel against thee unto the evil of Ephraim and the son of Romelia, saying: Let us go up to Juda and rouse it up and draw it away to us and make the son of Tabeel king in the midst thereof. Thus saith the Lord God: It shall not stand and this shall not be. But the head of Syria is Damascus and the head of Damascus is Rasin; and within threescore and five years, Ephraim shall cease to be a people. And the head of Ephraim is Samaria and the head of Samaria the son of Romelia. But if ye believe not, neither will ye at all understand. And the Lord spoke again to Achaz, saying: Ask thee a sign of the Lord thy God either unto the depth of hell or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey that he may know to refuse the evil and to choose the good. For before the child know to refuse the evil and to choose the good, the land shall be forsaken which thou art afraid of because of the two kings.” (Isa. 7:3-16)

This prophecy as it relates to the time within the reign of King Achaz said that before this child has the use of reason (as also mentioned in Chapter 8), the power of the two kings will be broken by the king of Assyria (Theglathphalasar) with whom Achaz will make a pact. This first fulfillment of the Isaias 7:14 Prophecy is spoken of in Isaias, Chapter 8:

“And the Lord said to me: Take thee a great book, and write in it with a man’s pen. Take away the spoils with speed, quickly take the prey. And I took unto me faithful witnesses, Urias the priest, and Zacharias the son of Barachias. And I went into the prophetess and she conceived and bore a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make haste to take away the prey. For before the child know to call his father and his mother, the strength of Damascus, and the spoils of Samaria shall be taken away before the king of the Assyrians. And the Lord spoke to me again, saying: Forasmuch as this people hath cast away the waters of Siloe, that go with silence, and hath rather taken Rasin, and the son of Romelia:

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<sup>3</sup> Jasub was also given as a sign and wonder (Isa. 8:18). His name means “a remnant shall return” to God. Hence some who will be punished will repent.

Therefore behold the Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory: and he shall come up over all his channels, and shall overflow all his banks..." (Isa. 8:1-7)

The fact that the prophecy about the power of the two kings being broken applies to Rasin king of Syria and Phacee king of Israel is proof that the first fulfillment of the Isaias 7:14 Prophecy occurred in the lifetime of Isaias and Achaz and thus not in the reign of the next king of Juda, Ezechias, as some Talmudic Jews propose.<sup>4</sup>

Before this child Hasten will attain the use of reason and thus know to call father and mother (not simply by instinct as infants do at an early age, but by reason, when he can choose the good and reject the evil), the power of the two kings will be broken and thus will no longer be a threat to Achaz and his Southern Kingdom of Juda.

Indeed, according to the chronology, the infant was between 1 to 3 years old when the King of Assyria broke the power of the two kings that threatened the Kingdom of Juda. He took Damascus, the capital of Syria, and killed Rasin the king. And he conquered the Northern Kingdom of Israel, took many of the inhabitants into exile, allowed Phacee to remain king, and made the Kingdom of Israel a tributary to Assyria:

"And Achaz sent messengers to Theglathphalasar king of the Assyrians, saying: I am thy servant, and thy son: come up and save me out of the hand of the king of Syria and out of the hand of the king of Israel who are risen up together against me. And when he had gathered together the silver and gold that could be found in the house of the Lord and in the king's treasures, he sent it for a present to the king of the Assyrians. And he agreed to his desire: for the king of the Assyrians went up against Damascus, and laid it waste; and he carried away the inhabitants thereof to Cyrene, but Rasin he slew." (4 Ki. 16:7-9)

"In the days of Phacee king of Israel came Theglathphalasar king of Assyria, and took Aion, and Abel Domum Maacha and Janoe, and Cedee, and Asor, and Galaad, and Galilee, and all the land of Nephtali, and carried them captives into Assyria." (4 Ki. 15:29)

Hence this is when the part of the prophecy was fulfilled regarding the power of the two kings being broken and thus no longer being a threat to Achaz and his Southern Kingdom of Juda.

The part of the Isaias 7:14 Prophecy of "a virgin shall conceive" was fulfilled by Isaias' wife spiritually, although not physically, because she was a prophetess and thus spiritually pure. That is why it specifically mentions that she was a prophetess, to know that she was a spiritual virgin. The Blessed Virgin Mary is the one who fulfilled this prophecy both spiritually and physically.

Isaias' son Hasten, then, was called Emmanuel (God with us) in the sense that he was the sign of God's deliverance of the Kingdom of Juda by the power of the king of Assyria:

"Forasmuch as this people hath cast away the waters of Siloe, that go with silence, and hath rather taken Rasin, and the son of Romelia: Therefore behold the Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory; and he shall come up over all his channels, and shall overflow all his banks, and shall pass through Juda, overflowing, and going over shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy land, O Emmanuel." (Isa. 8:6-8)

Hence Isaias speaks of his two sons, Jasub and Hasten, in the following way:

"Behold I and my children, whom the Lord hath given me for a sign and for a wonder in Israel from the Lord of hosts who dwelleth in mount Sion." (Isa. 8:18)

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<sup>4</sup> See in this book "Their heretical opinion that the son in Isaias 7:14 was King Ezechias and not Jesus Christ," p. 21.

## **When Ephraim will cease to be a people within 65 years**

What follows is the explanation of the other prophecy that Isaias gave to Achaz, that the tribes of the Northern Kingdom of Israel will cease to be a people in 65 years:

“But the head of Syria is Damascus, and the head of Damascus is Rasin: and within threescore and five years, Ephraim shall cease to be a people.” (Isa. 7:8)

Ephraim, as used here, means the ten tribes of the Northern Kingdom. Three opinions as to what this means are as follows.

### *It means when the Northern Kingdom will completely cease to exist after 65 years exactly*

This is what I believe to be the most probable opinion. According to this opinion, the meaning of the part of the Isaias 7:14 Prophecy that “within threescore and five years, Ephraim shall cease to be a people” is that exactly after 65 years the Northern Kingdom will cease to exist and thus not only will most of the members of the ten tribes be deported but also the Northern Kingdom will no longer have any semblance of a government and thus will no longer exist:

*The Annals of the World*, by James Ussher, 1658: “(3327 AM, 4037 JP, **677 BC**) 696. In this year the prophecy was fulfilled that was spoken by Isaiah Isa 7:1-8:22. In the beginning of the reign of Ahaz, within 65 years, Ephraim shall be conquered and never be a nation again. For although most of them were carried away by Shalmaneser 44 years earlier and the kingdom utterly destroyed, yet among them who were left there was some form of government. Now they ceased to be a distinct people because of the many foreigners who came to live there. Compared to the total population, the small number of the Ephraimites was not significant. A few remained in their country as appears from the story of Josiah. 2Ch 34:6, 7, 33; 35:18; 2Ki 23:19, 20. There were every now and then new colonies of people sent from Babel, Cush, Halvah and Sepharvaim. These dwelt in Samaria and its cities. 2Ki 17:24. This was done by Esarhaddon king of Assyria (who was also called, Asnappar the Great and magnificent). This is evident by the confession of the Cushites in Ezr 4:2, 10.”

### *Or it means when the Northern Kingdom will cease to exist within 65 years*

According to this opinion, the meaning of the part of the Isaias 7:14 Prophecy that “within threescore and five years, Ephraim shall cease to be a people” is that within 65 years the Northern Kingdom will cease to exist and thus not only will most of the members of the ten tribes be deported but also the Northern Kingdom will no longer exist.

As mentioned in this article, after the first deportation of the ten tribes in 740 BC by Theglathphalasar king of Assyria, many of the members of the ten tribes remained and the Northern Kingdom did not cease to exist but was made a tributary to Assyria.

However, the Northern Kingdom did cease to exist in 721 BC when Salmanasar king of Assyria deported most of the members of the ten tribes and replaced them with Gentiles:

“In the twelfth year of Achaz king of Juda, Osee the son of Ela reigned in Samaria over Israel nine years. And he did evil before the Lord: but not as the kings of Israel that had been before him. Against him came up Salmanasar king of the Assyrians, and Osee became his servant and paid him tribute. And when the king of the Assyrians found that Osee, endeavouring to rebel, had sent messengers to Sua the king of Egypt that he might not pay tribute to the king of the Assyrians as he had done every year, he besieged him, bound him, and cast him into prison, and he went

through all the land; and going up to Samaria, he besieged it three years. And in the ninth year of Osee, the king of the Assyrians took Samaria and carried Israel away to Assyria; and he placed them in Hala and Habor by the river of Gozan, in the cities of the Medes... And the Lord was very angry with Israel, and removed them from his sight, and there remained only the Kingdom of Juda.” (4 Ki. 17:1-6, 18)

*Catholic Commentary* on 4 Ki. 17:18: **Removed them:** “The Northern Kingdom of Israel began to be rejected by God when the schism took place. It was entirely lost when Salmanasar took the people into captivity. Some few were left; and these formed a part of the kingdom of Josias on their returning to the service of the true God, others moved to the Southern Kingdom of Juda, and some fled to Egypt.”

*Antiquities of the Jews*, Josephus, 1st century: “1. WHEN Shalmaneser, the king of Assyria, had it told him, that [Hoshea] the king of Israel had sent privately to So, the king of Egypt, desiring his assistance against him, he was very angry, and made an expedition against Samaria, in the seventh year of the reign of Hoshea; but when he was not admitted [into the city] by the king, he besieged Samaria three years, and took it by force in the ninth year of the reign of Hoshea, and in the seventh year of Hezekiah, king of Jerusalem, and quite demolished the government of the Israelites, and transplanted all the people into Media and Persia among whom he took king Hoshea alive; and when he had removed these people out of this their land he transplanted other nations out of and into the country of the Israelites. So the ten tribes of the Israelites were removed out of Judea... And such a conclusion overtook the Israelites when they had transgressed the laws and would not hearken to the prophets who foretold that this calamity would come upon them if they would not leave off their evil doings. What gave birth to these evil doings was that sedition which they raised against Roboam, the grandson of David, when they set up Jeroboam his servant to be their king, when, by sinning against God, and bringing them to imitate his bad example, made God to be their enemy, while Jeroboam underwent that punishment which he justly deserved.”<sup>5</sup>

This second deportation is when the Northern Kingdom ceased to exist. It occurred in 721 BC, 21 years after the Isaias 7:14 Prophecy in 742 BC. Hence it occurred within 65 years after Isaias’ prophecy. Therefore, according to this opinion, the part of Isaias’ prophecy that “within threescore and five years, Ephraim shall cease to be a people” was fulfilled. This is similar to Jeremias’ prophecy in which he foretold that the false prophet Hananias would die within one year:

“And Jeremias the prophet said to Hananias the prophet: Hear now, Hananias: the Lord hath not sent thee, and thou hast made this people to trust in a lie. Therefore thus saith the Lord: Behold I will send thee away from off the face of the earth: this year shalt thou die: for thou hast spoken against the Lord. And Hananias the prophet died in that year, in the seventh month.” (Jer. 28:15-17)

Hence Hananias died within that year, in the 7th month of that year and not in the 12th month. Likewise, the Northern Kingdom ceased to exist within 65 years; that is, 21 years after the prophecy and not 65 years after the prophecy.

*Or it means when most of the members of the ten tribes will lose their identity*

According to this opinion, the meaning of the part of the Isaias 7:14 Prophecy that “within threescore and five years, Ephraim shall cease to be a people” is when most of the members of the ten tribes lost their identity: first, by wanting to be Gentiles and not Israelites; and then, by not

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<sup>5</sup> b. 9, c. 14.

even knowing that they were Israelites. When those who did not want to be Israelites taught their children that they were Gentiles, their children lost their racial identity within one generation.<sup>6</sup>

It is certain that most of them did lose their identity as opposed to most of the Jews from the Southern Kingdom who when taken into the Babylonian Exile did not lose their identity. Most of the members of the ten tribes of the Northern Kingdom lost their identity sometime after the Northern Kingdom ceased to exist in 721 BC when most of them were in exile. These are known as the Lost Tribes of Israel, which are lost down until today. According to this opinion, most of the members of the ten tribes lost their identity within 65 years after the Isaias 7:14 Prophecy in 742 BC, which is no later than 677 BC, which is 44 years after the Northern Kingdom ceased to exist. For more on this topic, see *RJMI Topic Index: Lost Tribes of Israel*.

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<sup>6</sup> A faithful Israelite who prudently hides his race but believes he is an Israelite and teaches it to his children has not lost his racial identity, such as Queen Esther in Persia, who did not tell the king that she was a Jew. “And she [Esther] would not tell him [the king of Persia] her people nor her country. For Mardochai had charged her to say nothing at all of that.” (Est. 2:10) *Catholic Commentary* on Est. 2:10: “**Would not tell:** Because the Jews were despised.”



## Chronology

The dates listed in this chronology, as well as in this article, are according to a common chronology contained in some Catholic Bibles that is based upon the 1658 chronology titled *The Annals of the World*, by James Ussher, a bishop of the Church of Ireland. However, there are other viable chronologies. Nevertheless, the spans of time between events listed in the Bible remain the same. For example, if something happened in the 4th year of a king and the next event in the 6th year of the king, then anywhere from 1 year and 1 day to 2 years and 364 days could have passed between events. Sometimes the month or the month and the day are given and thus the span is more accurate. The two kings mentioned in this chronology are Rasin king of Syria and Phacee king of the Northern Kingdom of Israel.

BC	Events
759	<b>Phacee (Pekah)</b> the son of Romelia became king of the Northern Kingdom of Israel in the 52nd year of Azarias king of Juda and reigned 20 years. (4 Ki. 15:27-30)
745	<b>Theglathphalasar III</b> became the king of Assyria.
742	<b>Achaz</b> the son of Joatham became king of Juda in the 17th year of Phacee and reigned for 16 years in Jerusalem. (4 Ki. 16:1-2)
742	The two kings, Rasin king of Syria and Phacee king of the Northern Kingdom of Israel, ravaged the Southern Kingdom of Juda. God allowed this because of Achaz's many sins against the faith. (4 Ki. 16) The two kings laid siege to Jerusalem but could not take it. (2 Par. 28:5) (4 Ki. 16:5) (Isa. 7:1)
<b>742</b>	<b>Isaias 7:14 Prophecy:</b> God told Isaias to speak to Achaz, and Isaias gave Achaz the Isaias 7:14 Prophecy. (Isa. 7:3-16)
742 or 741	<b>The infant Hasten</b> , according to the first fulfillment of the Isaias 7:14 Prophecy, was born of Isaias' prophetic wife. Before Hasten would attain the use of reason, the power of the two kings would be broken by the king of Assyria. (Isa. 7:14-17) (Isa. 8:1-8)
740	Achaz made a pact with Theglathphalasar king of Assyria against the two kings. (4 Ki. 16:7).
<b>740</b>	<b>First Fulfillment of the Prophecy:</b> The Assyrian king Theglathphalasar conquered Damascus and killed Rasin king of Syria. (4 Ki. 16:9) And he conquered many cities in the Northern Kingdom of Israel, took many of the inhabitants into exile, and made the Northern Kingdom a tributary to Assyria. (4 Ki. 15:29) Hence the first fulfillment of the Isaias 7:14 Prophecy occurred because the power of the two kings over the Southern Kingdom of Juda was broken when Isaias' son Hasten was no older than 3 years old and thus did not have the use of reason.
739	<b>Osee (Hoshea)</b> killed Phacee and fought for control of the Northern Kingdom of Israel in the 20th year of Joatham. He reigned over only part of the kingdom and not from its capital. (4 Ki. 15:30)
730	<b>Osee</b> in the 12th year of Achaz took full control of the Northern Kingdom and reigned from Samaria for 9 years until his death. The Bible references following this event count his reign as beginning from this year. (4 Ki. 17:1) <i>Challoner Commentary:</i> " <u>In the twelfth year of Achaz king of Juda: He [Osee] began to reign before: but was not in quiet possession of the kingdom to the twelfth year of Achaz.</u> "
728	<b>Salmanasar V</b> became the next king of Assyria after the death of Theglathphalasar III.
727	<b>Ezechias</b> the son of Achaz became the next king of Juda when Achaz died in the 3rd year of Osee king of Israel. Ezechias was 25 years old and reigned for 29 years in Jerusalem. (4 Ki. 16:20) (4 Ki. 18:1-2) (2 Par. 29:1)
727	Ezechias, in the 1st year and month of his reign, purified the Temple. (2 Par. 29:3)
724	<b>Siege of the Northern Kingdom:</b> Osee rebelled against Assyria and refused to pay tribute to Assyria. Hence Salmanasar besieged Samaria in the 7th year of Osee and the 4th year of Ezechias. (4 Ki. 18:9)
721	<b>The Northern Kingdom was taken and most of the inhabitants were exiled:</b> The siege succeeded in the 9th year of Osee and the 6th year of Ezechias. Hence Salmanasar king of Assyria conquered the Northern Kingdom of Israel, took most of the inhabitants into exile, and transplanted Gentiles in their place. (4 Ki. 17:6, 23-24) (4 Ki. 18:9-10) (Tob. 1:2)
<b>677</b>	65 years after the Isaias 7:14 Prophecy (Isa. 7:8). Asarhaddon was king of Assyria and Manasses was king of Juda.

## The Future Fulfillment When the Virgin Mary Conceived Jesus Christ

The future fulfillment of the Isaias 7:14 Prophecy occurred when the Blessed Virgin Mary conceived the human nature of Jesus Christ in her womb by the power of God the Holy Spirit:

“And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. And the angel being come in said unto her: Hail, full of grace, the Lord is with thee, blessed art thou among women. Who having heard, was troubled at his saying and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever. And of his kingdom there shall be no end. And Mary said to the angel: How shall this be done because I know not man? And the angel answering, said to her: The Holy Spirit shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: Because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her.” (Lk. 1:26-38)

“Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit. Whereupon Joseph her husband, being a just man and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Spirit. And she shall bring forth a son and thou shalt call his name JESUS. For he shall save his people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet [Isaias 7:14], saying: Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt. 1:18-23)

### The prophetess conceived as a spiritual virgin, and Mary as a spiritual and physical virgin

One difference between the prophetess, the mother of Hasten, and Mary, the mother of Jesus, is that the former conceived as a spiritual virgin (that is why she is called a prophetess and thus was holy) but not as a physical virgin because she conceived by the power of a man (Isaias); whereas Mary conceived as not only a spiritual virgin but also a physical virgin because she conceived not by the power of a man but by the power of God the Holy Spirit:

“And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Spirit shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.” (Lk. 1:34-35)

St. Ambrose, *Letter 42*, to Pope Siricius, c. 389: “4. How great is the madness of their dismal barkings, that the same persons should say that Christ could not be born of a virgin... But he, although he took on him our flesh, although he was made man that he might redeem man and recall him from death, still, as being God, came upon earth in an extraordinary way, that as he had said, *Behold I make all things new* (Isa. 43:19), so also he might be born of an immaculate virgin, and be believed to be, as it is written, God with us. But from their perverse ways they are induced to say ‘She was a virgin when she conceived but not a virgin when she brought forth.’ Could

she then conceive as a virgin and yet not be able to bring forth as a virgin, when conception always precedes and birth follows?

“5. But if they will not believe the doctrines of the Clergy, let them believe the oracles of Christ, let them believe the admonitions of angels who say, *For with God nothing shall be impossible.* (Lk. 1:37) Let them give credit to the Creed of the Apostles, which the Roman Church has always kept and preserved undefiled. Mary heard the voice of the angel, and she who before had said *How shall this be?* (Lk. 1:34) not asking from want of faith in the mode of generation, afterwards replied, *Behold the handmaid of the Lord, be it unto me according to thy word.* (Lk. 1:38) This is the virgin who conceived, this the virgin who brought forth a Son. For thus it is written, Behold a Virgin shall conceive and bear a Son; declaring not only that she should conceive as a virgin, but also that she bring forth as a virgin.

“6. But what is that gate of the sanctuary, that outward gate which looketh towards the East, which remains shut and no man, it is said, shall enter in by it but the Lord, the God of Israel. (Ez. 44:1-2) Is not Mary this gate, by whom the Saviour entered into the world? This is the gate of righteousness, as he himself said, Suffer us to fulfill all righteousness. (Mt. 3:15) Blessed Mary is the gate, whereof it is written that the Lord hath entered in by it, therefore it shall be shut (Ez. 44:2) after birth; for as a virgin she both conceived and brought forth.

“7. But why should it be incredible that Mary, contrary to the usage of natural birth, should bring forth and yet remain a virgin; when contrary to the usage of nature, the sea saw and fled (Ps. 113:3), and the floods of Jordan retired to their source. It should not exceed our belief that a virgin should bring forth, when we read that a rock poured forth water (Ex. 17:6), and the waves of the sea were gathered up like a wall (Ex. 14:22). Nor need it, again, exceed our belief that a man should be born of a virgin, when a running stream gushed forth from the rock (Num. 20:11), when iron swam upon the waters (4 Ki. 6:6), and a man walked upon them (Mt. 14:26). If therefore the waves carried a man, could not a virgin bring forth a man? But what man? Him of whom we read, The Lord shall send them a man who shall deliver them; and the Lord shall be known to Egypt. (Isa. 19:20-21) Wherefore in the Old Testament a Hebrew virgin led the people through the sea (Ex. 15:20), in the New Testament a royal virgin was elected to be a heavenly abode for our salvation.”<sup>7</sup>

### **Emmanuel means “God” in relation to Jesus, and “God’s protection” in relation to Hasten**

Emmanuel in relation to Jesus means that God is personally present and thus Jesus is not only man but also God. But in relation to Hasten it means that God’s protection is with faithful Israelites.<sup>8</sup>

#### *Other Bible verses which teach that the Messiah is not only man but also God*

“Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.” (Isa. 7:14)

“Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt. 1:23)

The meaning of “God with us” in the Isaias 7:14 Prophecy in relation to Jesus Christ means that God himself is personally among men on earth, as declared to be fulfilled in Mt. 1:23. This is the sense in which Mary’s son, Jesus, is called “God with us.” Hence Jesus is not only man from Mary but also God from all eternity. Other Bible verses prove that this meaning of “God with us” applies to Jesus:

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<sup>7</sup> Written at the Synod of Milan as a defense of virginity against Jovinian.

<sup>8</sup> See in this book “The meanings of Emmanuel, “God with us”” p. 2.

- Old Testament Bible verses teach by implication, and some explicitly, that the Messiah will be not only man but also God.
- Jesus taught by implication, and at times explicitly, that he is not only man but also God.
- The New Testament gospels and epistles teach by implication, and some explicitly, that Jesus is not only the Messiah and a man but also God.

For example, the Prophet Baruch says that God will be seen upon earth and converse with men:

“Afterwards he [God] was seen upon earth, and conversed with men.” (Bar. 3:38)

In another prophecy regarding the Messiah, the Prophet Isaias says that the Messiah will be “God the Mighty”:

“For a CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.” (Isa. 9:6)

The Prophet Micheas teaches that the Messiah will be from all eternity and thus will be not only a man but also God:

“AND THOU, BETHLEHEM Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity.” (Mich. 5:2)

And Jesus, speaking to the Jews, told them that he fulfilled this prophecy:

“They said therefore to him: Who art thou? Jesus said to them: The beginning, who also speak unto you.” (Jn. 8:25)

Jesus explicitly taught that he is equal to God the Father and thus is God:

“I and the Father are one.” (Jn. 10:30)

When Jesus gave the Jews a riddle based upon Psalm 109:1, he, by implication, taught that he is not only the Messiah and man but also God:

“What think you of Christ? Whose son is he? They say to him: David’s. He saith to them: How then doth David in spirit call him Lord (Ps. 109:1), saying: The Lord said to my Lord, Sit on my right hand, until I make thy enemies thy footstool? If David then call him Lord, how is he his son? ” (Mt. 22:42-45)

The answer is that Jesus (the Messiah) is both God and man. He was David’s Lord (David’s God) from all eternity, and David’s son when he became man in the womb of the Virgin Mary, who was from the line of David, as was his foster father St. Joseph. Hence Jesus’ manhood is naturally and legally from the line of David. St. Augustine says,

St. Augustine, *Reply to Faustus the Manichean*, 400: “3. ... We can prove Christ the virgin’s son of Hebrew prophecy to be God. For the Lord himself teaches the carnal Jews not to think that because he is foretold as the son of David he is therefore no more than that. He asks: ‘What think ye of Christ? Whose son is he?’ They reply: ‘Of David.’ Then, to remind them of the name Emmanuel, God with us, he says: ‘How does David in the Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool?’ Here, then, Christ appears as God in Hebrew prophecy.”<sup>9</sup>

The Apostle St. John explicitly teaches that Jesus is not only the Messiah and man but also God:

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<sup>9</sup> b. 13.

“In the beginning was the Word, and the Word was with God, and the Word was God... AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw his glory, the glory as it were of the only begotten of the Father, full of grace and truth.” (Jn. 1:1, 14)

And there are many other verses that teach that Jesus Christ is God, man, and Messiah.<sup>10</sup> Hence the following words from the Isaias 7:14 Prophecy also mystically relate to Jesus:

“And the Lord spoke again to Achaz, saying: Ask thee a sign of the Lord thy God either unto the depth of hell or unto the height above.” (Isa. 7:10-11)

The reason this is worded as such is that this prophecy will be ultimately fulfilled by someone who comes from heaven (the height above) down to earth and then to hell, the Limbo of the Fathers (the depth of hell).

### *Jesus was not called Emmanuel until after his resurrection*

Some, such as the apostate Jews, may ask, If the Messiah was to be called Emmanuel (God with us), how come the Messiah’ name is Jesus Christ?

“Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt. 1:23)

“And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus.” (Lk. 1:30-31)

Firstly, God has many names, just as some persons have more than one name. Some names are proper names and others are titles which indicate attributes of the person.

For example, God is called “I am who am”; the “God of Abraham, Isaac, and Jacob”; the “God of Israel”; and the “God of the Catholic Church.”

St. Peter’s proper name was Simon, son of Jona. And the name that Christ gave to him is Peter (Petras), which means the rock of God’s Church, representing an attribute of St. Peter:

Speaking to St. Peter, Jesus said: “Blessed art thou, Simon Bar Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it.” (Mt. 16:16-18)

Just as Simon Bar Jona was not given the name Peter until sometime after Jesus began his public ministry, so likewise until Jesus Christ rose from the dead he was not given the name Emmanuel for the following reasons:

Before his public ministry, and even for some time into his public ministry, Jesus did not want the general public to know that he is the Messiah—let alone that he is God. He at first revealed to the Apostles that he is the Messiah but told them to tell no one:

“And Jesus went out, and his disciples, into the towns of Caesarea Philippi. And in the way, he asked his disciples, saying to them: Whom do men say that I am? Who answered him, saying: John the Baptist; but some Elias, and others as one of the prophets. Then he saith to them: But whom do you say that I am? Peter answering said to him: Thou art the Christ. And he strictly charged them that they should not tell any man of him.” (Mk. 8:27-30)

Eventually Jesus explicitly taught the general public that he is the Messiah; and then he taught them, by implication first and then explicitly, that he is also God. However, men did not have to believe under pain of damnation that Jesus is the Messiah and God until after Jesus rose from the dead. Jesus’ resurrection confirmed all that he said, taught, and did. And during the forty days

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<sup>10</sup> See *RJMI Topic Index*: Jesus is God.

after his resurrection and before he ascended into heaven, Jesus taught the Apostles and disciples that men must now believe that he is God, man, and Messiah in order to be saved.

For many years after Jesus ascended into heaven, men had to first believe in the Catholic Church and that Jesus is the Messiah and Redeemer and only then were they, as catechumens, taught that Jesus is God. This was known as the Discipline of the Secret.<sup>11</sup> Hence Jesus is not called Emmanuel in the gospels and epistles (except in Mt. 1:23). Therefore Jesus' name Emmanuel was not revealed to the general public until sometime after his resurrection, after which he was publicly called Emmanuel by many:

Heretic Tertullian, *An Answer to the Jews*, 198: "Inquire, then, whether this speech, 'God with us' (which is Emmanuel), be commonly applied to Christ ever since Christ's light has dawned, and I think you will not deny it. For they who out of Judaism believe in Christ, ever since their believing in him, do, whenever they shall wish to say Emmanuel, signify that God is with us: and thus it is agreed that he who was ever predicted as Emmanuel is already come, because that which Emmanuel signifies is come—that is, 'God with us.'"<sup>12</sup>

St. Hilary of Poitiers, *On the Trinity*, 4th century: "7. ...Thus Emmanuel is his name, which is 'God with us,' that God might not be lowered to the level of man, but man raised to that of God."<sup>13</sup>

*The Council of Ephesus*, 431: "Anathema 1. If anyone will not confess that the Emmanuel is very God, and that therefore the Holy Virgin is the Mother of God (*Theotokos*), inasmuch as in the flesh she bore the Word of God made flesh, as it is written, 'The Word was made flesh,' let him be anathema."

St. Athanasius, *Letter 11*, 339: "4. ...He who was born of the seed of David was Emmanuel, the Son of the living God..."

St. Irenaeus of Lyons, *Against Heresies*, between 180 and 199: "3. On this account, therefore, the Lord himself, who is Emmanuel from the Virgin, is the sign of our salvation..."<sup>14</sup>

Advent Hymn: "O come, O come, Emmanuel, / And ransom captive Israel, / That mourns in lonely exile here / Until the Son of God appear. / Rejoice! Rejoice! Emmanuel / Shall come to thee, O Israel."

Therefore, besides his proper name of Jesus Christ, Jesus was also called by other names, such as Emmanuel, Messiah, Savior, Redeemer, Son of David, and Son of God. And the Prophet Isaias gives him several names:

"For a CHILD IS BORN to us, and a son is given to us and the government is upon his shoulder: and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace." (Isa. 9:6)

John Cassian, *Seven Books on the Incarnation of the Lord, against Nestorius*, c. 430: "And so the prophet Isaiah says: '*Behold a virgin shall conceive and bear a Son, and they shall call his name Emmanuel, which is interpreted, God with us.*' (Isa. 7:14) ...But what are we to do because Christ is never spoken of by this name in the gospels, though the Spirit of God cannot be said to have spoken falsely through the prophet? How is it then? Surely that we should understand that that prophecy then foretold the name of his Divine nature and not of his humanity. For since in his manhood united to the Godhead, he received another name in the gospel, it is certainly clear that this name belonged to his humanity, that to his Divinity.

"But let us proceed further and summon other true witnesses to establish the truth: For where we are speaking about the Godhead, the Divinity cannot be better

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<sup>11</sup> See *RJMI Topic Index*: Discipline of the Secret.

<sup>12</sup> c. 9.

<sup>13</sup> b. 10.

<sup>14</sup> b. 3, c. 20.

established than by his own witnesses. So then the same prophet says elsewhere: *'For unto us a Son is born: unto us a child is given; and the government shall be upon his shoulder; and his name shall be called the messenger of great counsel, God the mighty, the Father of the world to come, the Prince of peace.'* (Isa. 9:6) Just as above, the prophet had expressly said that he should be called Emmanuel, so here he says that he should be called *'the messenger of great counsel, and God the mighty, and the Father of the world to come and the prince of peace,'* although we certainly never read that he was called by these names in the gospel...

“And because God was to be born in human form, these names were so distributed in the sacred economy that to the manhood a human name was given and to the Divinity a Divine one... Do you see how many titles the prophet used to make clear the reality of his birth in the body? For he called him both Son and child on purpose that the manner of the child which was born might be more clearly shown by a name referring to his infancy; and the Holy Spirit foreseeing without doubt this perversity of blasphemous heretics, showed to the whole world that it was God who was born, by the very terms and words used; that even if a heretic was determined to utter blasphemy, he might not find any loophole for his blasphemy. Therefore he says: *'A Son is born to us; a child is given to us; and the government shall be upon his shoulder; and his name shall be called the messenger of great counsel, God the mighty, the Father of the world to come, the prince of peace.'* He teaches that this child which was born is both prince of peace and Father of the world to come and God the mighty. What room is there then for shuffling? This child which is born cannot be severed from God who is born in him, for he called him, whom he spoke of as born, Father of the world to come; him whom he called a child, he foretold as God the mighty. What is it, O heretic? Whither will you betake yourself? Every place is hedged and shut in: there is no possibility of getting out of it.”<sup>15</sup>

Lastly, even Isaias' son Hasten was also given the name Emmanuel, which was not his proper name but a title indicating that the power of God was with the Southern Kingdom to deliver them from the two kings:

“And I went to the prophetess, and she conceived, and bore a son. And the Lord said to me: Call his name Hasten... And the stretching out of his wings shall fill the breadth of thy land, O Emmanuel.” (Isa. 8:3, 8)

### **Enemies will be broken before Jesus attains the age when infants have the use of reason**

Another difference between Jesus and Hasten is that the infant Jesus, in his human nature, had the use of reason from the instant his soul was created; whereas the infant Hasten did not have the use of reason the instant his soul was created. Because Jesus' human nature was divinized the instant his body and soul were created, his human nature has the divine attributes of all-powerful and all-knowing:

*Third Council of Constantinople, 680-681: “His [Jesus'] most holy and immaculate animated flesh deified has not been destroyed but in its own status and plan remained, so also his human will deified has not been destroyed, but on the contrary it has been saved... For...that one...entire deification, which is understood in the Savior, is not contrary to God. But we glorify two natural operations...in our Lord Jesus Christ himself, our true God, that is, the divine operation and the human operation...”*<sup>16</sup>

*Faith of Damasus, 4th century: “He who was God was born a man; and he who was born a man operates as God...”*<sup>17</sup>

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<sup>15</sup> b. 2, c. 3.

<sup>16</sup> Definition of the Two Wills of Christ, D. 291-292.

<sup>17</sup> D. 16.

Hence when the Isaias 7:14 Prophecy says the following in Verse 16, it means something different for both infants:

“For before the child know to refuse the evil and to choose the good, the land shall be forsaken which thou art afraid of because of the two kings.” (Isa. 7:14-16)

The meaning is literal regarding Hasten, and hidden regarding Jesus. The infant Hasten did not have the use of reason, whereas Jesus had the use of reason but hid it so that he would grow and appear to make progress in the manner of other infants. This is what St. Luke means when he says,

“And Jesus advanced in wisdom, and age, and grace with God and men.” (Lk. 2:52)

In context, Jesus advanced in wisdom and grace from man’s perspective. Hence Jesus *appeared* to advance in wisdom and grace as he grew older. But from God’s perspective, St. Luke teaches that while the infant Jesus grew, his human nature was always full of wisdom and grace:

“And the child [Jesus] grew, and waxed strong, full of wisdom; and the grace of God was in him.” (Lk. 2:40)

Therefore, before the infant Jesus manifested to men his use of reason at the age when other infants do, enemies of God were broken.

Another difference is that the defeat of the two kings during the first fulfillment of the Isaias 7:14 Prophecy by Isaias’ wife and his son Hasten was literal, whereas its second fulfillment by Mary and Jesus was symbolic of the defeat of the two kings and incorporated all the enemies of God’s chosen people. The two kinds of human enemies of God and his faithful chosen people are unbelievers and nominal believers (that is, believers in name only because they fell away either by idolatry, heresy, or schism).

- Herod represents nominal believers (believers who fell away), which in his case was for trying to kill Jesus Christ. Herod’s power was broken when God killed him when Jesus was between 3 to 4 years old.
- The Three Wise Men represent unbelievers whose power was broken when they converted and adored the infant Jesus Christ, which was symbolic of the pagan Gentile kings who would convert and become Christians.

And the power of these two things, these kings, was broken before Jesus attained to the age in which infants attain the use of reason. Hence the Holy Family represented the Southern Kingdom of Juda, Herod represented Phacee the king of the Northern Kingdom of Israel, and the Three Kings represented Rasin the king of Syria.

Before the infant Jesus attained to the age in which infants attain the use of reason, the power of Herod (the Northern Kingdom) over the Holy Family (the Southern Kingdom) was broken when Herod died when the infant Jesus was between 3 to 4 years old, which was symbolic that the power of the Christ-denying Jews would be broken:

“And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and his mother, and fly into Egypt: and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him. Who arose, and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod... But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child. Who arose, and took the child and his mother, and came into the land of Israel.” (Mt. 2:13-14, 19-21)

And the power of Gentile kings (Rasin king of Syria) who once oppressed the Israelites was broken when the Three Kings bowed down before Jesus and adored him, which was also symbolic of all the future Gentile kings who would convert and become Christians:



“The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts: And all kings of the earth shall adore him: all nations shall serve him.” (Ps. 71:10-11)

“When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him... And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts: gold, frankincense, and myrrh.” (Mt. 2:1-2, 11)

Even though Tertullian became a heretic, he teaches a viable opinion about how the Isaias 7:14 Prophecy relates to the Blessed Virgin Mary and the infant Jesus. He equates the Magi to both the king of Syria and Samaria; whereas I equate the Magi only to the king of Syria, and Herod to Samaria:

Heretic Tertullian, *An Answer to the Jews*, 198: “But that he is to receive ‘the power of Damascus and the spoils of Samaria in opposition to the king of the Assyrians,’ this is a wondrous sign. Keep to the limit of (the infant’s) age, and inquire into the sense of the prediction; nay, rather, repay to truth what you are unwilling to credit her with, and the prophecy becomes intelligible by the relation of its fulfillment. Let those Eastern magi be believed, dowering with gold and incense the infancy of Christ as a king; and the infant has received ‘the power of Damascus’ without battle and arms. For, besides the fact that it is known to all that the ‘power’—for that is the ‘strength’—of the East is wont to abound in gold and odours, certain it is that the divine Scriptures regard ‘gold’ as constituting the ‘power’ also of all other nations, as it says through Zechariah: ‘And Judah keepeth guard at Jerusalem, and shall amass all the vigour of the surrounding peoples, gold and silver.’ For of this gift of ‘gold’ David likewise says, ‘And to him shall be given of the gold of Arabia;’ and again, ‘The kings of the Arabs and Saba shall bring him gifts.’ For the East, on the one hand, generally held the magi (to be) kings; and Damascus, on the other hand, used formerly to be reckoned to Arabia before it was transferred into Syrophoenicia on the division of the Syrias: the ‘power’ whereof Christ then ‘received’ in receiving its ensigns, gold, to wit and odours. ‘The spoils,’ moreover, ‘of Samaria’ he received in receiving the magi themselves, who, on recognising him, and honouring him with gifts, and adoring him on bended knee as Lord and King on the evidence of the guiding and indicating star, became ‘the spoils of Samaria,’ that is, of idolatry by believing, namely, on Christ. For (Scripture) denoted idolatry by the name of ‘Samaria,’ Samaria being ignominious on the score of idolatry; for she had at that time revolted from God under King Jeroboam. For this, again, is no novelty to the Divine Scriptures, figuratively to use a transference of name grounded on parallelism of crimes. For it calls your rulers ‘rulers of Sodome,’ and your people the ‘people of Gomorrha,’ when those days had already long been extinct. And elsewhere it says, through a prophet, to the people of Israel, ‘Thy father (was) an Amorite, and thy mother an Hittite’; of whose race they were not begotten, but (were called their sons) by reason of their consimilarity in impiety, whom of old (God) had called his own sons through Isaiah the prophet: ‘I have generated and exalted sons.’ So, too, Egypt is sometimes understood to mean the whole world in that prophet, on the count of superstition and malediction. So, again, Babylon, in our own John, is a figure of the city Rome, as being equally great and proud of her sway, and triumphant over the saints. On this wise, accordingly, (Scripture) entitled the magi also with the appellation of ‘Samaritans,’—‘despoiled’ (of that) which they had had in common with the Samaritans, as we have said—idolatry in opposition to the Lord. (It adds), ‘in opposition,’ moreover, ‘to the king of the Assyrians,’—in opposition to the devil, who to this hour thinks himself to be reigning, if he detrudes the saints from the religion of God.”<sup>18</sup>

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<sup>18</sup> c. 9.

Heretic Tertullian, *On the Resurrection of the Flesh*, 208: “Now, to upset all conceits of this sort, let me dispel at once the preliminary idea on which they rest—their assertion that the prophets make all their announcements in figures of speech. Now, if this were the case, the figures themselves could not possibly have been distinguished, inasmuch as the verities would not have been declared, out of which the figurative language is stretched. And, indeed, if all are figures, where will be that of which they are the figures? How can you hold up a mirror for your face, if the face nowhere exists? But, in truth, all are not figures, but there are also literal statements; nor are all shadows, but there are bodies too: so that we have prophecies about the Lord himself even, which are clearer than the day. For it was not figuratively that the Virgin conceived in her womb; nor in a trope did she bear Emmanuel, that is, Jesus, God with us. Even granting that he was figuratively to take the power of Damascus and the spoils of Samaria, still it was literally that he was to ‘enter into judgment with the elders and princes of the people.’ For in the person of Pilate ‘the heathen raged,’ and in the person of Israel ‘the people imagined vain things’; ‘the kings of the earth’ in Herod, and the rulers in Annas and Caiaphas, were ‘gathered together against the Lord, and against his anointed.’ He, again, was ‘led as a sheep to the slaughter, and as a sheep before the shearer,’ that is, Herod, ‘is dumb, so he opened not his mouth.’ ‘He gave his back to scourges and his cheeks to blows, not turning his face even from the shame of spitting.’ ‘He was numbered with the transgressors’; ‘He was pierced in his hands and his feet’; ‘they cast lots for his raiment’; ‘they gave him gall, and made him drink vinegar’; ‘they shook their heads, and mocked him’; ‘He was appraised by the traitor in thirty pieces of silver.’ What figures of speech does Isaiah here give us? What tropes does David? What allegories does Jeremiah? Not even of his mighty works have they used parabolic language. Or else, were not the eyes of the blind opened? Did not the tongue of the dumb recover speech? Did not the relaxed hands and palsied knees become strong, and the lame leap as an hart? No doubt we are accustomed also to give a spiritual significance to these statements of prophecy, according to the analogy of the physical diseases which were healed by the Lord; but still they were all fulfilled literally: thus showing that the prophets foretold both senses, except that very many of their words can only be taken in a pure and simple signification, and free from all allegorical obscurity; as when we hear of the downfall of nations and cities, of Tyre and Egypt, and Babylon and Edom, and the navy of Carthage; also when they foretell Israel’s own chastisements and pardons, its captivities, restorations, and at last its final dispersion. Who would prefer affixing a metaphorical interpretation to all these events instead of accepting their literal truth? The realities are involved in the words, just as the words are read in the realities. Thus, then, (we find that) the allegorical style is not used in all parts of the prophetic record, although it occasionally occurs in certain portions of it.”<sup>19</sup>

## Other Prophecies That Have a Double Meaning

The Isaias 7:14 Prophecy is not the only prophecy that has a double meaning and double fulfillment. There are many others. I will give only a few here.

### The Paschal Lamb

The Paschal Lamb offered by the Israelites when they were under Egyptian bondage was a prefigurement of Christ that gave temporal liberation from the enemy, whereas Christ was the ultimate Paschal Lamb that gave spiritual liberation from the enemy and will eventually give temporal liberation from the enemy:

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<sup>19</sup> c. 20. Figurative senses have their foundation in literal fact. Besides, the allegorical style is by no means the only one found in the prophetic scriptures, as alleged by the heretics.

“Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses... And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. 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 Phase (that is the Passage) of the Lord. And I will pass through the land of Egypt that night, and will kill every firstborn in the land of Egypt both man and beast: and against all the gods of Egypt I will execute judgments: I am 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.” (Ex. 12:3-13)

“The next day, John [the Baptist] saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sin of the world.” (Jn. 1:29)

Hence the Paschal-Lamb Prophecy has a double meaning and double fulfillment. The first was a literal lamb that gave temporal freedom. The second, Jesus Christ, was a symbolic lamb that gave spiritual freedom and will eventually give temporal freedom.

### **Abraham’s offering of his son Isaac**

Abraham’s offering of his son Isaac was a prefigurement of God the Father’s offering of his Son, Jesus Christ. The differences are as follows:

- Abraham’s son was spared, whereas Jesus was not spared because he needed to die for our sins.
- Abraham’s sacrifice proved his faith and made him the earthly father of all believers; whereas God the Father’s sacrifice of his Son, Jesus Christ, redeemed men and thus made it possible for faithful believers to be saved and enter heaven. Hence Abraham’s sacrifice made him the fount through which salvation would come to the world, whereas God the Father’s sacrifice was the fount that brought salvation to the world.
- Abraham’s sacrifice of his son proved that he loved God above all things and thus even above his beloved and innocent son Isaac; whereas God the Father’s sacrifice of his holy and innocent Son, Jesus Christ, was the ultimate proof that God loves all men and wants them to be saved. (1 Tim. 2:3-4)

### **David’s prophecy about his dead body not seeing corruption**

David’s following prophecy applies partially to him and completely to Jesus Christ:

O God, “Thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.” (Ps. 15:10)

God did not leave David’s soul in hell, as Jesus liberated David’s soul from the Limbo of the Fathers. However, David’s body did see corruption. St. Paul speaks of this:

“And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: I will give you the holy things of David faithful. And therefore, in another place also, he saith: Thou shalt not suffer thy holy one to see corruption. For David, when he had served in his generation, according to the will

of God, slept and was laid unto his fathers and saw corruption. But he whom God hath raised from the dead, saw no corruption.” (Acts 13:34-37)

“Ye men, brethren, let me freely speak to you of the patriarch David; that he died and was buried; and his sepulchre is with us to this present day. Whereas therefore he was a prophet and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne. Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption.” (Acts 2:29-31)

However, David’s body will eventually not see corruption when he gets his body back in a glorified state at the beginning of the General Judgment. Hence we have another prophecy that has a double meaning and double fulfillment.

## Comparison Chart

The Infant Hasten	The Infant Jesus
Isaias’ prophetess wife conceived as a spiritual virgin but not as a physical virgin.	Mary conceived as a spiritual and physical virgin.
Isaias’ son was called Emmanuel (God with us) in the sense that God was protecting and defending the Southern Kingdom of Juda from its enemies.	Mary’s son Jesus was called Emmanuel (God with us) in the sense that God himself is personally among men on earth and thus Jesus is not only man but also God.
The infant Hasten did not have the use of reason.	The infant Jesus had the use of reason but pretended not to have it.
The breaking of the power of the two kings was literal.	The breaking of the power of the two kings was symbolic of the defeat of the two kings and incorporated the two kinds of God’s human enemies, which are unbelievers and nominal believers.

## Refutation of the Apostate Jews

### Their heretical opinion that Isaias 7:14 does not refer to a virgin

There are two Hebrew words that refer to a virgin: one refers to a virgin in general, and the other to a hidden virgin or one that is set aside. What follows is a quote from *Old Testament Word Studies*, by William Wilson, 1978, p. 469, Kregel Publications, Grand Rapids, Michigan:

<p style="text-align: center;"><b>VIRGIN</b></p> <p>בְּתוּלָה <i>f.</i> a virgin, pure and unspotted; a virgin just married, a young spouse; cities or countries which have never been conquered or brought into subjection are called virgins: Gen. xxiv. 16, &amp;c. בְּתוּלִים <i>m. pl.</i> virginity; signs, tokens of virginity: Lev. xxi. 13: Deut. xxii. 15, 17, 20: Judg. xi. 37, 38: Ezek. xxiii. 3, 8.</p> <p>עַלְמָה <i>f.</i> a young woman of marriageable age, yet under the care of her parents; as it were, hidden from the public: Gen. xxiv. 43: Cant. i. 3; vi. 8: Isa. vii. 14: with the definite article הַ.</p> <p style="text-align: center;"><b>VIRTUOUS</b></p> <p>חֵזַק <i>m.</i> strength; <i>trop.</i> moral strength, good quality, integrity, virtue: Ruth iii. 11: Prov. xii. 4; xxxi. 10, 29, <i>marg.</i> ‘or, gotten riches.’</p>	<p>xxxiv. 1 Lev. xviii. Num. xiv. xvi. 29, 2 Deut. v. 9. Judg. xv. 1 Ruth i. 6. 1 Sam. ii. 4 Job v. 24. vii. 18. x. 12. xxxi. 14. xxxv. 15 Ps. viii. 4.</p> <p style="text-align: center;">הַזֶּה</p>
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The word in the Isaias 7:14 Prophecy means a hidden virgin. But the Christ-denying Jews do not define the word as a hidden virgin but as a young woman and thus say that this woman does not conceive as a virgin. But they also believe that the Isaias 7:14 Prophecy does not apply to the Messiah. Hence, even according to their erroneous interpretation of Isaias 7:14, the Blessed Virgin Mary's ever virginity is not disproved because they do not believe that the prophecy refers to the mother of the Messiah. What follows are quotes from Church Fathers and others who refute the Christ-denying Jews' interpretation that the Isaias 7:14 Prophecy does not refer to a virgin:

Apostate Jerome, *Against Jovinianus*, 392-393: "32. Isaiah tells of the mystery of our faith and hope: 'Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel.' I know that the Jews are accustomed to meet us with the objection that in Hebrew the word *Almah* does not mean a virgin, but a young woman. And, to speak truth, a virgin is properly called *Bethulah*, but a young woman or a girl is not *Almah* but *Naarah*! What then is the meaning of *Almah*? A hidden virgin, that is, not merely virgin, but a virgin and something more, because not every virgin is hidden, shut off from the occasional sight of men. Then again, Rebecca, on account of her extreme purity and because she was a type of the Church which she represented in her own virginity, is described in Genesis as *Almah* not *Bethulah*, as may clearly be proved from the words of Abraham's servant, spoken by him in Mesopotamia: '*And he said, O Lord, the God of my master Abraham, if now thou do prosper my way which I go: behold I stand by the fountain of water; and let it come to pass, that the maiden which cometh forth to draw, to whom I shall say, Give me, I pray thee, a little water of this pitcher to drink; and she shall say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the Lord hath appointed for my master's son.*' Where he speaks of the maiden coming forth to draw water, the Hebrew word is *Almah*, that is, a virgin secluded and guarded by her parents with extreme care. Or, if this be not so, let them at least show me where the word is applied to married women as well, and I will confess my ignorance."<sup>20</sup>

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 12, 4th century: "21. We ask further, of whom cometh he and how? And this Isaias tells us: '*Behold! the virgin shall conceive in her womb, and shall bring forth a Son, and they shall call his name Emmanuel.*' This the Jews contradict, for of old it is their wont wickedly to oppose the truth: and they say that it is not written 'the virgin,' but 'the damsel.' But though I assent to what they say, even so I find the truth. For we must ask them, If a virgin be forced, when does she cry out and call for helpers, after or before the outrage? If, therefore, the Scripture elsewhere says, The betrothed damsel cried, and there was none to save her, doth it not speak of a virgin? But that you may learn more plainly that even a virgin is called in Holy Scripture a 'damsel,' hear the Book of the Kings, speaking of Abishag the Shunamite, And the damsel was very fair: for that as a virgin she was chosen and brought to David is admitted."

### **Their out-of-context meaning of St. Paul's words that Jesus was "made of a woman"**

Beware! To deny the dogma that Jesus was born of a virgin, the apostate Jews and others misinterpret St. Paul's following words that Jesus was "made of a woman":

"But when the fullness of the time was come, God sent his Son, made of a woman, made under the law: That he might redeem them who were under the law, that we might receive the adoption of sons." (Gal. 4:4-5)

This verse does not say whether the woman was a virgin or not. Hence no inference could be made either way. Surely, a virgin is as much a woman as a woman who is not a virgin. And we

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<sup>20</sup> b. 1.

know that their interpretation is infallibly false because other Bible verses say that Mary conceived and gave birth as a virgin, which is also infallibly taught by the Catholic Church's ordinary magisterium and solemn magisterium. Regarding their heretical misinterpretation of St. Paul's words, St. Augustine says the following:

St. Augustine, *Sermons on Selected Lessons of the New Testament*, Sermon 2 (Ben. 52): "9. ...The holy Apostle [St. Paul]...saith 'when the fulness of time was come, God sent forth his Son, made of a woman, made under the Law, to redeem them that were under the Law.' (Gal. 4:4-5)... 10. Doth this peradventure perplex you that I said of a virgin and Paul saith of a woman? Let not this perplex you... The Scripture saith both, both 'of a virgin' and 'of a woman.' Where saith it 'of a virgin'? 'Behold, a virgin shall conceive, and bear a Son.' (Isa. 7:14) And 'of a woman,' as you have just heard; here there is no contradiction. For the peculiarity of the Hebrew tongue gives the name of 'women' not to such as have lost their virgin estate, but to females generally. You have a plain passage in Genesis, when Eve herself was first made, 'He made her a woman.' (Gen. 2:22) Scripture also in another place saith, that God ordered 'the women' to be separated 'which had not known man by lying with him.' (Num. 31:8; Jdg. 21:11) This then ought now to be well established, and should not detain us..."

### **Their heretical opinion that the son in Isaias 7:14 was King Ezechias and not Jesus Christ**

Many Christ-denying Jews teach the heresy that the Isaias 7:14 Prophecy was fulfilled by King Ezechias and not by Jesus Christ. This heresy is illogical and shows either a lack of common sense or bold-face lying on the part of these Jews.

The son and sign mentioned in Isaias' prophecy is an infant who was to be born sometime in the future. Hence at the time of the prophecy, the infant was not yet conceived and born. Yet at the time of the prophecy, Ezechias was already born and he was not an infant but was 9 years old.

Ezechias was the king of the Southern Kingdom of Juda after Achaz. And he was 25 years old when he became king:

"And Achaz slept with his fathers, and was buried with them in the city of David, and Ezechias his son reigned in his stead." (4 Ki. 16:20)

"In the third year of Osee the son of Ela king of Israel, reigned Ezechias the son of Achaz king of Juda. He was five and twenty years old when he began to reign." (4 Ki. 18:1-2)

Achaz was king for sixteen years in Jerusalem:

"In the seventeenth year of Phacee the son of Romelia, reigned Achaz the son of Joatham king of Juda. Achaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem." (4 Ki. 16:1-2)

Hence Ezechias was 9 years old when Achaz became king (25-16 = 9).

Cyril of Jerusalem, *Catechetical Lectures*, Lecture 12, 4th century: "22. But the Jews say again, This was said to Ahaz in reference to Hezekiah... But in what I am going to mention there is still more manifest refutation of the Jews... Now as Isaiiah spoke this in the reign of Ahaz, and Ahaz reigned only sixteen years, and the prophecy was spoken to him within these years, the objection of the Jews is refuted by the fact that the succeeding king, Hezekiah, son of Ahaz, was twenty-five years old when he began to reign: for as the prophecy is confined within sixteen years, he must have been begotten of Ahaz full nine years before the prophecy. What need then was there to utter the prophecy concerning one who had been already begotten even before the reign of father Ahaz? For he said not, hath conceived, but 'the virgin shall conceive,' speaking as with foreknowledge."

One may ask, Did the Christ-denying Jews corrupt these Bible verses in their corrupted Masoretic text to make their false prophecy fit? No! In this case, the Masoretic text is the same as the Clementine Vulgate's and the Septuagint's:

Masoretic Text: "And Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekiah his son reigned in his stead." (2 Ki. 16:20)

Masoretic Text: "Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign. Twenty and five years old was he when he began to reign." (2 Ki. 18:1-2)

Masoretic Text: "In the seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign. Twenty years old was Ahaz when he began to reign; and he reigned sixteen years in Jerusalem." (2 Ki. 16:1-2)

Hence their own corrupted Bible condemns them as not being able to add and subtract or as the liars that they are!

Also, the Isaias 7:14 Prophecy was first fulfilled when Achaz was king and the power of the two kings, Rasin and Phacee, was broken. When Ezechias became king, Achaz, Rasin, and Phacee were dead.<sup>21</sup>

## Meaning of the Rest of Isaias Chapters 7 and 8

### Isaias 7

Verses 1-16: See in this article "When the power of the two kings was broken within a few years," p. [3](#).

Verses 17-20: "The Lord shall bring upon thee and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the Assyrians. And it shall come to pass in that day that the Lord shall hiss for the fly that is in the uttermost parts of the rivers of Egypt and for the bee that is in the land of Assyria. And they shall come and shall all of them rest in the torrents of the valleys and in the holes of the rocks and upon all places set with shrubs and in all hollow places. In that day the Lord shall shave with a razor that is hired by them that are beyond the river, by the king of the Assyrians, the head and the hairs of the feet, and the whole beard."

These verses refer to the second captivity of the Northern Kingdom of Israel by Salmanasar king of Assyria in which he would take most into exile and replace them with Gentiles, and the Northern Kingdom would eventually cease to exist. The razor represents the utter destruction of the Northern Kingdom down to its roots.

Verses 21-22: "And it shall come to pass in that day that a man shall nourish a young cow and two sheep. And for the abundance of milk he shall eat butter, for butter and honey shall every one eat that shall be left in the midst of the land."

Because so few will be left in what was once the Northern Kingdom of Israel after the second exile, there will be plenty of food for all.

Verse 23: "And it shall come to pass in that day that every place where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers."

So few will be left that there will not be enough men to tend the vines.

Verse 24: "With arrows and with bows they shall go in thither, for briers and thorns shall be in all the land."

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<sup>21</sup> See in this book "The First Fulfillment When Isaias' Wife Conceived a Son," p. [3](#).

The land with briars and thorns will be good only for hunting.

Verse 25: “And as for all the hills that shall be raked with a rake, the fear of thorns and briars shall not come thither, but they shall be for the ox to feed on and the lesser cattle to tread upon.”

But the land that is raked and thus has no thorns and briars will be used to feed ox and lesser cattle.

## Isaias 8

Verses 1-7: See in this book “When the power of the two kings was broken within a few years,” p. [3](#).

Verses 7-8: “Therefore behold the Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory: and he shall come up over all his channels, and shall overflow all his banks, and shall pass through Juda, overflowing, and going over shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy land, O Emmanuel.”

God will allow the kings of Assyria to conquer not only the Northern Kingdom and eventually destroy it under Theglathphalasar and Salmanasar but he will also let Sennacherib king of Assyria conquer most of the Southern Kingdom of Juda. But Sennacherib will be defeated when he attacks Jerusalem, for Isaias’ son Hasten (even though he will then have the use of reason) is a sign that God is with the King of Juda, Ezechias, to protect Jerusalem and regain the land taken by the Assyrian king (4 Ki. 19).

Verse 9: “Know, ye Gentiles, and be conquered; hearken ye, even to the extremity of the earth, be conquered after ye strengthened yourselves; for even if ye should again strengthen yourselves, ye shall again be conquered.”

God will give the king of Assyria power not only over the Kingdoms of Israel and Juda but also over the Gentile nations. Indeed, the Assyrian Empire was one of the greatest empires.

Verse 10: “Take counsel together and it shall be defeated; speak a word, and it shall not be done because God is with us.”

Even though the king of Assyria, Sennacherib, will take counsel to take Jerusalem, he will not be able to take it and will suffer a great defeat, for God is with Ezechias king of Juda to protect Jerusalem and to regain the rest of the lands of the Southern Kingdom.

Verses 11-13: “For thus saith the Lord to me: As he hath taught me, with a strong arm, that I should not walk in the way of this people, saying: Say ye not: A conspiracy; for all that this people speaketh is a conspiracy, neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.”

This is directed to Isaias, his family, and all other faithful Israelites to beware of the conspiracies of the evil Israelites, to not fear them or any enemy but to fear God only, and that God will protect them.

Verses 14-16: “And he [God] shall be a sanctification to you; but for a stone of stumbling and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem. And very many of them shall stumble and fall and shall be broken in pieces and shall be snared and taken. Bind up the testimony, seal the law among my disciples.”

Even though there were more evil Israelites in the Northern Kingdom, there were many evil Israelites in the Southern Kingdom. God punished the Southern Kingdom by the kings of Assyria in 742 BC, 714 BC, and 711 BC but did not let them take Jerusalem nor keep the land they



conquered in the Southern Kingdom because that kingdom had some good kings and enough people that were faithful or repented so that God spared it from total destruction. Not until they became as persistently and obstinately evil as the Northern Kingdom did God then ordain that it should be destroyed. In fact, the Southern Kingdom became even more evil than the Northern Kingdom was. Hence God used Nabuchodonosor, the king of Babylon, to conquer the Southern Kingdom of Juda, destroy Jerusalem and the Temple in 588 BC, and take most of the inhabitants into the Babylonian Exile. Thus these above verses also refer to the evils of the “two houses of Israel,” the Northern Kingdom of Israel and the Southern Kingdom of Juda.

Verses 17-18: “And I will wait for the Lord, who hath hid his face from the house of Jacob, and I will look for him. Behold I and my children whom the Lord hath given me for a sign and for a wonder in the house of Israel from the Lord of hosts who dwelleth in mount Sion.”

Isaias’ sons Jasub (Isa. 7:3) and Hasten (Isa. 8:3) were given to him as a sign and wonder. Jasub, whose name means “a remnant shall return” to God, was given as a sign that some of the Israelites of both kingdoms who will be punished will repent. And Hasten was a sign for the protection of Jerusalem and the Southern Kingdom and the conquering and eventual destruction of the Northern Kingdom (the house of Israel).

Verses 19-22: “And when they shall say to you: Seek of pythons and those who have a divining spirit in them who mutter in their enchantments; should not the people seek of their God for the living of the dead? To the law rather and to the testimony. And if they speak not according to this word, they shall not have the morning light. And they shall pass by it, they shall fall and be hungry; and when they shall be hungry, they will be angry and curse their king and their God and look upwards. And they shall look to the earth, and behold trouble and darkness, weakness and distress and a mist following them, and they cannot fly away from their distress.”

This was a warning against the evil Israelites who did such evil things, and a prophecy of their punishment and destruction.

*For the glory of God; in honor of the Blessed Virgin Mary, St. Michael, St. Joseph, Ss. Joachim and Anne, St. John the Baptist, the other angels and saints; and for the salvation of men*

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