

Brief on Jesus is the Messiah¹

By Richard Joseph Michael Ibranyi

Table of Contents

<i>The Messiah will redeem fallen man.....</i>	<i>2</i>
<i>The Messiah will be born of a women and crush the head of Satan.....</i>	<i>2</i>
<i>The Messiah will be born of a virgin and will be not only a man but also God.....</i>	<i>2</i>
<i>The Messiah will come from the seed of Abraham.....</i>	<i>4</i>
<i>The Messiah will come from the tribe of Juda and the line of David.....</i>	<i>4</i>
<i>St. Elizabeth's lineage.....</i>	<i>5</i>
<i>The Messiah will be born in Bethlehem and will be not only a man but also God.....</i>	<i>6</i>
<i>The Messiah is the Word who created the world and became man.....</i>	<i>7</i>
<i>The Messiah will come into the second temple and will be not only a man but also God.....</i>	<i>7</i>
<i>The Messiah will be adored by Gentile kings and wise men.....</i>	<i>8</i>
<i>The Messiah's birth incites Herod to murder the Holy Innocents.....</i>	<i>9</i>
<i>The Messiah will flee to Egypt and come out of Egypt.....</i>	<i>10</i>
<i>The Messiah will be a light to Zabulon and Nephtali.....</i>	<i>10</i>
<i>The Messiah will do many miracles and be not only a man but also God.....</i>	<i>11</i>
<i>The Messiah will come into Jerusalem sitting upon an ass.....</i>	<i>11</i>
<i>The Messiah will be betrayed by one of his own and for thirty pieces of sliver.....</i>	<i>11</i>
<i>The Messiah will be sacrificed and slain to redeem men.....</i>	<i>13</i>
<i>The Messiah will rise from the dead.....</i>	<i>19</i>
<i>The Messiah replaces the Old Covenant with the New Covenant.....</i>	<i>22</i>
<i>The Messiah replaces the animal sacrifices with a clean sacrifice and replaces the Levitical priesthood.....</i>	<i>22</i>
<i>The Messiah will convert many Gentiles and Gentile nations.....</i>	<i>24</i>
<i>The Messiah was spoken of by Moses and the other prophets.....</i>	<i>26</i>
<i>The Messiah will come a second time to judge mankind and purify and rule the earth forever.....</i>	<i>28</i>

¹ RJMI's Briefs are Long Commentaries contained in the end of *The Catholic Bible*, revised by RJMI.

The Messiah will redeem fallen man

After the fall of Adam and Eve, when they committed the original sin, God punished them with pain, suffering, and death. (Gen. 3:1-6, 16-19) And Adam and Eve, as well as all mankind, would have suffered everlasting damnation and pain in the hell of the damned after they died if God did not have mercy on them. Thankfully, God had mercy on mankind and gave Adam and Eve and thus the rest of mankind a second chance. Whosoever turns back to God, confesses his sins, repents, amends his life, and obeys all of God's commandments will have all of his sins forgiven by God and gain everlasting life when he dies instead of everlasting damnation.

But a savior was needed to redeem men from sin and the Devil. The redemption made it possible for men's sins and the punishment due to their sins to be remitted and thus enable them to enter heaven. And this savior, this redeemer, is called the Messiah.

The Messiah will be born of a woman and crush the head of Satan

After Adam and Eve committed the original sin, God, speaking to Satan, promised to send mankind a redeemer, a man born of a woman, who would crush the power and right that Satan has over good-willed men:

Speaking to Satan, God said, "I will put enmities between thee and the woman and thy seed and her seed; he shall crush thy head, and thou shalt lie in wait for his heel." (Gen. 3:15)

This is the first prophecy of the Messiah, a man born of a woman, who will come to redeem men. During his first coming, he crushes the spiritual power and right that Satan has over the souls of good-willed men. During his second coming, he will crush the physical power of Satan and the other devils by casting them into hell forever, never to be released upon earth again. And after his second coming, he will give physical life to the bodies of the elect by resurrecting them in a glorified state.

The Messiah will be born of a virgin and will be not only a man but also God

The Prophet Isaias tells more about this woman who will give birth to the Messiah. She will give birth as a virgin and her son will be not only human but also God, as his name will be called Emmanuel, which means "God with us":

"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)

The Incarnation fulfilled this prophecy when God the Son, Jesus Christ, came down from heaven and took on a human nature in the womb and from the flesh of the Virgin Mary without a human father, being conceived by the God the Holy Spirit. Hence Mary conceived and gave birth to the Messiah as a virgin:

"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.” (Lk. 1:26-35)

An angel revealed this mystery to St. Joseph. And he told Joseph that Mary’s son will “save his people from their sins,” and thus he would be the redeemer, the savior, the Messiah. And St. Matthew says that the birth of Jesus was the fulfillment of Isaias’ prophecy, as recorded in Isaias 7:14:

“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], 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)

Therefore, the woman mentioned in Genesis 3:15 is the Blessed Virgin Mary and her seed is the Messiah (Jesus Christ) who is both God and man:

Catholic Commentary on Gen. 3:15. “**I will put enmities between thee and the woman, between thy seed, and her seed:** It is clear, that this enmity and battle pertained to the woman and her seed on the one party and to this Devil that spoke by the serpent and all the wicked on the other party, and that the victory should happen to mankind. Which being captive by Adam’s sin, occasioned by a woman, should be redeemed by a man (Jesus Christ) occasioned by the cooperation of a woman (Mary). And so it is most true, that Christ by his own proper power and his blessed mother by her most immediate cooperating to his Incarnation (and consequently to other mysteries) did bruise the serpents head, break and vanquish his power. As many ancient Fathers do excellently discourse. **He shall crush thy head:** Christ crushed the serpent’s head by his death. His blessed mother crushed him likewise by her co-operation to the mystery of the Incarnation; and by rejecting, with horror, the very first suggestions of the enemy, to commit even the smallest sin.”

And Isaias again prophesied that the Messiah will be not only a man but also God and will rule the world:

“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. His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.” (Isa. 9:6-7)

St. Elizabeth refers to the child in Mary’s womb as her Lord and thus as not only a man but also God:

“And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Spirit. And she cried out with a loud voice, and said: Blessed art thou among women and blessed is the

fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?" (Lk. 1:41-43)

The Messiah will come from the seed of Abraham

This promised seed, the Messiah, as mentioned in Gen. 3:15, will come from the seed of Abraham:

Moses: "And the angel of the Lord called to Abraham a second time from heaven, saying: ...In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." (Gen. 22:15, 18)

St. Paul: "To Abraham were the promises made and to his seed. He saith not: And to his seeds, as of many, but as of one; and to thy seed, which is Christ." (Gal. 3:16)

The Messiah will come from the tribe of Juda and the line of David

It was prophesied during the Old Testament era that this seed, the Messiah, will come from the tribe of Juda and the line of David:

"And I will bring forth a seed out of Jacob and out of Juda a possessor of my mountains." (Isa. 65:9)

"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)

David is Jesse's son and thus the Messiah will come from the line of Jesse and then of David:

Isaias: "And there shall come forth a rod out of the root of Jesse and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him... He shall not judge according to the sight of the eyes nor reprove according to the hearing of the ears, but he shall judge the poor with justice and shall reprove with equity for the meek of the earth. And he shall strike the earth with the rod of his mouth; and with the breath of his lips, he shall slay the wicked... In that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious." (Isa. 11:1-4, 10)

St. Paul, on its fulfillment: "And again Isaias saith: There shall be a root of Jesse, and he that shall rise up to rule the Gentiles; in him the Gentiles shall hope." (Rom. 15:12) "And when he had removed him, he raised them up David to be king, to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who shall do all my wills. Of this man's seed God according to his promise, hath raised up to Israel a Saviour, Jesus." (Acts 13:22-23)

Jesus, son of Sirach: "And a covenant to David the king, the son of Jesse, of the tribe of Juda, an inheritance to him and to his seed [the Messiah], that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting. (Eccus. 45:31)

Jesus, son of Sirach: "He appointed to David his servant to raise up of him a most mighty king [the Messiah], and sitting on the throne of glory for ever." (Eccus. 24:34)

King David: "There will I bring forth a horn [the Messiah] to David: I have prepared a lamp for my anointed [the Christ]." (Ps. 131:17)

Because the Messiah was to come from the line of David, he will be the son of David and many times was referred to as David. For example, in the days of the Prophets Ezechiele and Osee, David was dead and thus the King David they mention in the following passages is the Messiah, who will also be a king and the King of kings, the ultimate King David:

“And I will set up one shepherd over them [the Messiah], and he shall feed them, even my servant David, he shall feed them, and he shall be their shepherd.” (Ez. 34:23)

“For the children of Israel shall sit many days without king and without prince and without sacrifice and without altar and without ephod and without theraphim. And after this the children of Israel shall return and shall seek the Lord their God and David their king, and they shall fear the Lord and his goodness in the last days.” (Osee 3:4-5)

As recorded in Psalm 109, King David prophesied that the Messiah would be his son and thus come from the line of David, and that the Messiah will also be his God” (See in this article “King David also prophesied the coming and superiority ” p. [23](#).)

Indeed, the Messiah, Jesus Christ, was from the tribe of Juda and line of David. His human nature was naturally from the line of David from his mother, the Blessed Virgin Mary, and legally from the line of David from his foster father, St. Joseph. St. Matthew traces Joseph’s natural line and St. Luke traces his legal line, as St. Joseph also had two fathers, a natural father and a legal father:

Joseph’s Natural Line: “The book of the generation of Jesus Christ, the son of David, the son of Abraham... And Obed begot Jesse. And Jesse begot David the king... And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ.” (Mt. 1:1-16)

Joseph’s Legal Line: “And Jesus himself was beginning about the age of thirty years; being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat... who was of Nathan, who was of David, Who was of Jesse, who was of Obed... who was of Judas, who was of Jacob, who was of Isaac, who was of Abraham... who was of Seth, who was of Adam, who was of God.” (Lk. 3:23-38)

(For more information, see RJMI article *Jesus’ Lineage Chart* and RJMI video or audio *Mary Ever Virgin and the Linage of Jesus*.)

And the Blessed Virgin Mary was also from the tribe of Juda and line of David. It was the general rule for the Israelites to marry within their own tribe. Hence, by this law, the Blessed Virgin Mary would have at least been from the tribe of Juda; that is, if this general law was followed. And, more importantly, it is certain that Mary was from the tribe of Juda and line of David because it was prophesied that the human seed of the Messiah will come from the tribe of Juda and line of David, as you have just read. And this seed refers to the natural line; and thus the Blessed Virgin Mary had to be from the tribe of Juda and line of David, as, indeed, the Angel Gabriel pronounced:

“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 for ever.” (Lk. 1:30-32)

St. Elizabeth’s linage

St. Elizabeth was related to the Blessed Virgin Mary:

The Angel Gabriel said to Mary, “Behold thy kinswoman Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren:” (Lk. 1:36)

And St. Elizabeth was from the tribe of Levi:

“There was in the days of Herod, the king of Judea, a certain priest named Zachary of the course of Abia; and his wife was of the daughters of Aaron, and her name Elizabeth.” (Lk. 1:5)

The question is “How is it, then, that the Blessed Virgin Mary is not also of the tribe of Levi? The answer is that the tribes of Israel, as an exception to the general rule, intermarried among other tribes. For example, Aaron, a Levite and first High Priest, married a woman from the tribe of Juda:

“And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiu, and Eleazar, and Ithamar. (Ex. 6:23)

“And there shall be with you the princes of the tribes, and of the houses in their kindreds, Whose names are these: Of Ruben, Elisur the son of Sedeur... Of Juda, Nahasson the son of Aminadab.” (Num. 1:4-5, 7)

Therefore, there are two ways that the Blessed Virgin Mary could be of the tribe of Juda even though her kinswoman, St. Elizabeth, is of the tribe of Levi. The first is the most probable:

1. St. Elizabeth’s father was of the tribe of Levi and her mother was of tribe of Juda. Because a person’s race and line comes from the father and not the mother, St. Elizabeth was of the tribe of Levi. But her mother was nevertheless from the tribe of Juda. Hence the brother of the mother of St. Elizabeth was of the tribe of Juda. And Mary comes from his line, either directly or remotely. If directly, then the brother of the mother of St. Elizabeth was the father of the Blessed Virgin Mary, St. Joachim, who married the Good St. Anne, who gave birth to the Blessed Virgin Mary.
2. St. Elizabeth’s father and mother were of the tribe of Levi. St. Anne was the sister of St. Elizabeth’s father or mother and thus was of the tribe of Levi. But St. Anne married a man from the tribe of Juda, St. Joachim, and gave birth to Mary. Hence Mary was of the tribe of Juda.

The reason this second opinion is less probable, is because it is more probable that the Messiah will be born of a woman who is of the tribe of Juda and also have a human father (foster father) who is of the tribe of Juda. And hence there is no mixed blood in Messiah.

The Messiah will be born in Bethlehem and will be not only a man but also God

Micheas prophesied that the Messiah will be born in Bethlehem and that he 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)

He is born in Bethlehem and thus will be man but “his going forth is from the beginning, from the days of eternity” and thus he is also God.

Jesus hinted to the Pharisees that he fulfilled Micheas’ prophecy and that he is God:

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

God inspired Caesar Augustus to decree a census in which the Jews had to return to their place of birth to be enrolled. This caused Joseph and Mary to leave Nazareth and go to Bethlehem, the place of Joseph's birth, in which their child Jesus was born in fulfillment of Micah's prophecy:

“And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, To be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.” (Lk. 2:1-7)

The Messiah is the Word who created the world and became man

St. John says the Messiah was made flesh and thus is man, but he also says the Messiah is from the beginning and is God—the Word from eternity who created the world and became man by taking on a human nature:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made... 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... He was in the world, and the world was made by him, and the world knew him not.”(Jn. 1:1-3, 14, 10)

The Messiah will come into the second temple and will be not only a man but also God

Jeremiah prophesied that Messiah (the bud of justice from the line of David) will come into the second temple. And he also says that he is “The Lord our just one” and thus is also God:

“And I will bring back the captivity of Juda and the captivity of Jerusalem, and I will build them as from the beginning [which includes the Second Temple]... In those days and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth. In those days shall Juda be saved and Jerusalem shall dwell securely, and this is the name that they shall call him: The Lord our just one.” (Jer. 33:7, 15-16)

Malachias also prophesied that the Messiah will be not only a man but also God, and he will come into the second temple:

“Behold I send my messenger [John the Baptist], and he shall prepare the way before my face. And presently the Lord [Jesus Christ] whom you seek, and the messenger of the testament whom you desire, shall come to his temple [the second temple]. Behold he cometh, saith the Lord of hosts.” (Mala. 3:1)

Haggai also prophesied that the Messiah (the desired of all nations) will come into the second temple, and thus the second temple will be more glorious than the first temple because God the Messiah will come into it, even though the second temple was less glorious physically than the first temple:

“Who is left among you that saw this house in its first glory? And how do you see it now? Is it not in comparison to that as nothing in your eyes? Yet now take

courage... For thus saith the Lord of hosts: Yet one little while and I will move the heaven and the earth and the sea and the dry land. And I will move all nations. AND THE DESIRED OF ALL NATIONS SHALL COME, and I will fill this house [the second temple] with glory, saith the Lord of hosts... Great shall be the glory of this last house more than of the first, saith the Lord of hosts.” (Agge. 2:4-5, 7-8. 10)

Catholic Commentary of Agge. 2:10: “**Great shall be the glory of this house:** The ancients who had seen the former [the First Temple] wept when that of Zorobabel was founded [the Second Temple], confessing its inferiority both in size and elegance. It was only 60 cubits high and broad, while the former was 120, built of polished stone and covered with cedar. Zorobabel had rough stones (1 Esd. 5:8), (1 Esd. 6:3), (2 Par. 3:4), and (3 Ki. 6:7). As for the same temple [the second temple], enlarged and adorned by Herod, it continued not long in that state; and its chief glory consisted of our Saviour’s presence, when he was received in the arms of Simeon, and often preached there.”

This was fulfilled, then, when the infant Jesus (the Messiah who is God and Man) was presented in the second temple forty days after he was born as man:

“And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel, before he was conceived in the womb. And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord; as it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord. And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons.” (Lk. 2:21-24)

Ezekiel also prophesied that the Messiah will come into the second temple and that he will be not only man but also God and tells us that he will enter in by the east gate:

“And he brought me to the gate that looked towards the east. And behold the glory of the God of Israel came in by the way of the east... And the majesty of the Lord went into the [second] temple by the way of the gate that looked to the east. And the spirit lifted me up and brought me into the inner court: and behold the house was filled with the glory of the Lord... “And the name of the city [Jerusalem] from that day [shall be called], The Lord is there.” (Ez. 43:1-5; 48:35)

Wikipedia, Golden Gate (Jerusalem): “The Golden Gate or Gate of Mercy...is the only eastern gate of the Temple Mount, and one of only two Gates of the Old City of Jerusalem that used to offer access into the city from the East side. In Jewish tradition the Messiah will enter Jerusalem through this gate.

Christians and Muslims generally believe that this was the gate through which Jesus entered Jerusalem.”

The specifications of the second temple as given to Ezekiel by God were not fulfilled and thus it was less physically glorious than it should have been.²

The Messiah will be adored by Gentile kings and wise men

King David and the Prophet Isaias prophesied that the Messiah will be adored by Gentile kings and wise men:

“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)

² See RJMI article *Brief of Ezekiel’s Vision of the Second Temple, Jerusalem, and Israel.*

“The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come bringing gold and frankincense and shewing forth praise to the Lord.” (Isa. 60:6)

The first gentiles to adore the Messiah were the wise men who came from the East to adore the infant Jesus:

“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 king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the prophet: And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; And sending them into Bethlehem, said: Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him. Who having heard the king, went their way; and behold the star which they had seen in the east, went before them, until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. 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. 2:1-11)

After the resurrection of Christ and when the gospel was preached to the world, many Gentile kings also adored the Messiah, Jesus Christ:

“Thus saith the Lord the redeemer of Israel, his Holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see and princes shall rise up and adore for the Lord's sake because he is faithful, and for the Holy One of Israel who hath chosen thee.... Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country.” (Isa. 49:7, 12)

And eventually, after the second coming when Jesus creates a new earth, all the kings of the earth will adore him because they will all be of the elect and saved.

“And I saw no temple therein [the New Jerusalem on the new earth]. For the Lord God Almighty is the temple thereof, and the Lamb. And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof. And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.” (Apoc. 21:22-24)

The Messiah' birth incites Herod to murder the Holy Innocents

The birth of the Messiah incited Herod, who was jealous of the Messiah, to attempt to murder Jesus by murdering all the infants two years and under who were in Bethlehem:

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

Hence this was prophesied by Jeremias:

“Thus saith the Lord: A voice was heard on high of lamentation, of mourning and weeping, of Rachel weeping for her children and refusing to be comforted for them because they are not.” (Jer. 31:15)

Catholic Commentary on Mt. 2:18. “**A voice was heard in Rama:** Rachel, who was buried at Bethlehem (Gen. 35:19) is represented weeping (as it were in the person of those desolate mothers) the murder and loss of so many children; and Rama being a city not far from Bethlehem in the tribe of Benjamin built on a high place, it is said that the cries and lamentations of these children and their mothers reached even to Rama.”

The Messiah will flee to Egypt and come out of Egypt

The Holy Family (Jesus, Mary, and Joseph) fled from Bethlehem to Egypt to escape Herod’s attempt to murder the infant Jesus. Upon Herod’s death, they left Egypt and returned to Israel:

“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; That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.” (Mt. 2:13-15)

That prophet was Osee:

“As the morning passeth, so hath the king of Israel passed away. Because Israel was a child, and I loved him; and I called my son out of Egypt.” (Osee 11:1)

This prophecy was fulfilled when the Holy Family came out of Egypt and into Israel:

“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. 2:19-21)

The Messiah will be a light to Zabulon and Nephtali

Isaias prophesied that the Messiah will be a light to Zabulon and Nephtali:

“At the first time the land of Zabulon and the land of Nephtali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded. The people that walked in darkness have seen a great light; to them that dwelt in the region of the shadow of death, light is risen.” (Isa. 9:1-2)

This was fulfilled when the Messiah, Jesus, preached in Capharnaum, which is in the borders of Zabulon and Nephtali:

“And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephtali; That it might be fulfilled which was said by Isaias the prophet: Land of Zabulon and land of Nephtali, the way of the sea beyond the Jordan, Galilee of the Gentiles. The people that sat in darkness hath seen great light; and to them that sat in the region of the shadow of death, light is sprung up. From that time Jesus began to preach, and to say: Do penance, for the kingdom of heaven is at hand.” (Mt. 4:13-17)

The Messiah will do many miracles and be not only a man but also God

Isaias prophesied that the Messiah will do many miracles and will be not only a man but also God.

“The spirit of the Lord is upon me [Jesus the Messiah], because the Lord hath anointed me [Christ the anointed one]; he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.” (Isa. 61:1)

“Say to the fainthearted: Take courage and fear not. Behold your God will bring the revenge of recompense: God himself will come and will save you. Then shall the eyes of the blind be opened and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart and the tongue of the dumb shall be free.” (Isa. 35:4-6)

This was fulfilled when Jesus preformed many miracles. For example,

“Now when John [the Baptist] had heard in prison the works of Christ, sending two of his disciples, he said to him: Art thou he that art to come or look we for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them.” (Mt. 11:2-5)

The Messiah will come into Jerusalem sitting upon an ass

Zacharias prophesied that the Messiah will come into Jerusalem on an ass and be hailed as the king, the just one, and the savior:

“Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem, BEHOLD THY KING will come to thee, the just and saviour; he is poor and riding upon an ass, upon a colt, the foal of an ass.” (Zach. 9:9)

This was fulfilled on Palm Day:

“[Jesus] saying to them [the apostles]: Go ye into the village that is over against you and immediately you shall find an ass tied, and a colt with her. Loose them and bring them to me. And if any man shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion: Behold thy king cometh to thee, meek and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going did as Jesus commanded them. And they brought the ass and the colt and laid their garments upon them and made him sit thereon. And a very great multitude spread their garments in the way and others cut boughs from the trees and strewed them in the way: And the multitudes that went before and that followed, cried, saying: Hosanna to the son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.” (Mt. 21:2-9)

The Messiah will be betrayed by one of his own and for thirty pieces of silver

Zacharias prophesied that Jesus would be betrayed for thirty pieces of silver and that the money would be cast into the house of the Lord, which was used to buy the Potter's Field:

“And I said to them: If it be good in your eyes, bring hither my wages; and if not, be quiet. And they weighed for my wages thirty pieces of silver. And the Lord said to me: Cast it to the potter, a handsome price that I was prized at by them. And I took

the thirty pieces of silver, and I cast them into the house of the Lord to the potter.”
(Zach. 11:12-13)

Catholic Commentary on Zac. 11:13: “**To the potter:** Some texts have ‘statuary’ but the Hebrew word signifies also a potter, and this seems to be the true meaning. This became true when Judas betrayed Christ for thirty pieces of silver and when, after he regretted his betrayal, cast the silver into the temple in which it was used to purchase the Potter’s Field.

Judas Iscariot, the traitor, fulfilled this prophecy:

“Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: What will you give me, and I will deliver him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.” (Mt. 26:14-16)

“Then Judas who betrayed him, seeing that he [Jesus] was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? Look thou to it. And casting down the pieces of silver in the temple, he departed and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona because it is the price of blood. And after they had consulted together, they bought with them the potter’s field to be a burying place for strangers. For this cause that field was called Haceldama; that is, The Field of Blood, even to this day. Then was fulfilled that which was spoken by the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized whom they prized of the children of Israel. And they gave them unto the potter’s field, as the Lord appointed to me.” (Mt. 27:3-10)

King David prophesied that one of Jesus’ apostles, a bishop, would betray Jesus and be replaced by another:

“Let their habitation be made desolate: and let there be none to dwell in their tabernacles. Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.” (Ps. 68:26-27)

“O God, be not thou silent in my praise, for the mouth of the wicked and the mouth of the deceitful man is opened against me... Set thou the sinner over him, and may the devil stand at his right hand. When he is judged, may he go out condemned; and may his prayer be turned to sin. May his days be few, and his bishopric let another take.” (Ps. 108:2-8)

Judas Iscariot was the traitor bishop who was replaced by Mathias:

“Men, brethren, the scripture must needs be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas who was the leader of them that apprehended Jesus, who was numbered with us and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity; and being hanged, burst asunder in the midst, and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue, Haceldama, that is to say, The Field of Blood. For it is written in the book of Psalms (68 and 108): Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take. Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John, until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying, they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen to take the place of this ministry and apostleship from which Judas hath by transgression fallen that he might go to his

own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.” (Acts 1:16-26)

The Messiah will be sacrificed and slain to redeem men

The animal sacrifices offered to the one true God during the Old Testament era were figures of the ultimate sacrifice of Jesus Christ, the Messiah, the spotless lamb, whose sacrifice would not only forgive sins but also remit them, as the animal sacrifices only forgave and covered sins but did not remit and abolish them.³ The Messiah, then, would be the ultimate redeemer!

Since the fall of Adam and Eve, animal sacrifices were offered to God to forgive sins, to thank God, to petition God for a favor, or to be protected by God. Because death came into the world by sin, something had to be sacrificed, shed its blood and die, to forgive sins. During the Old Testament era that something was animals:

Moses: “If any one shall sin... he shall offer for his offence a ram without blemish... delivering it to the priest, who shall pray for him, offering the ram, and it shall be forgiven him.” (Lev. 5:15-16)

St. Paul says, “And almost all things, according to the law are cleansed with blood: and without shedding of blood there is no remission.” (Heb. 9:22)

Abrahams’ offering up his son Isaac as a sacrifice to God was a figure of God the Father offering up God the Son. This proved Abraham total faithfulness to God in that he did not put any creature above God, not even his beloved son. But in this case, God held the hand of Abraham and spared his son and provided an animal to be sacrificed instead of his son:

“After these things, God tried Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him: Take thy beloved son Isaac, whom thou lovest, and go into the land of vision and there thou shalt offer him for an holocaust upon one of the mountains which I will shew thee... And they came to the place which God had shewn him, where he built an altar and laid the wood in order upon it. And when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand and took the sword to sacrifice his son. And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou any thing to him. Now I know that thou fearest God and hast not spared thy beloved son for my sake. And Abraham lifted up his eyes and saw behind his back a ram amongst the briers sticking fast by the horns, which he took and offered for a holocaust instead of his son.” (Gen. 22:1-2. 9-13)

The original Paschal sacrifice was a figure of Christ in the form of a spotless lamb sacrificed to God whose blood was put on the door posts of the faithful. This protected them from the plague which God sent upon Egypt in which the first born of all the unbelievers were killed. When God’s avenging angels came to the door of the faithful and saw the blood, they passed over the house:

“And the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. 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 it shall be a lamb without blemish, a male, ...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... for it is the Phase (that is the Passage) of the Lord. And I will pass

³ See RJMI article, *Brief on The Old Testament elect’s sins were covered but not remitted.*

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. 12:1-13)

In memory of God’s saving the life of Isaac by a sacrifice of an animal and saving the first born of his chosen people by the sacrifice of the Paschal Lamb, God ordained that the life of the first born males of the Israelites will be saved by offering up an animal sacrifice instead. Hence if they did not offer up the sacrifice, the first born males must be offered to God and thus be killed:

“And the Lord spoke to Moses, saying: Sanctify unto me every firstborn that openeth the womb among the children of Israel, as well of men as of beasts, for they are all mine.” (Ex. 13:1-2)

“I have taken them instead of the firstborn that open every womb in Israel, For all the firstborn of the children of Israel, both of men and of beasts, are mine. From the day that I slew every firstborn in the land of Egypt, have I sanctified them to myself.” (Num. 8:16-17)

“All of the male kind that openeth the womb shall be mine. Of all beasts, both of oxen and of sheep, it shall be mine. The firstling of an ass thou shalt redeem with a sheep: but if thou wilt not give a price for it, it shall be slain. The firstborn of thy sons thou shalt redeem, neither shalt thou appear before me empty.” (Ex. 34:19-20)

God ordained this so that all men would know that they are worthy of death and of God’s mercy in redeeming them, first by animal sacrifices during the Old Testament era and then by the ultimate and final sacrifice, the sacrificial death of the Messiah, during the New Covenant era.

While the blood of the Paschal lamb granted physical protection to the faithful and the blood of the other animal sacrifices forgave their sins, that blood could not remit sins and thus could not give men total spiritual freedom from the Devil. That is why the elect who died during the Old Testament era went down and not up, went down to the Limbo of the Fathers (aka Abraham’s Bosom), which was in the highest level of the underworld, and could not go up to heaven. Only the sacrificial blood of the ultimate sacrifice, which fulfilled and ended all of the animals sacrifices, could do that. And that was the sacrificial blood of the Messiah, Jesus Christ, which did that by not only making it possible for sins to be forgiven, as they were during the Old Testament era, but now also remitted and thus abolished, which thus enabled the elect to go up and not down, to go to the heaven.

Hence the Bible teaches that sins are remitted only by Christ’s sacrificial death:

“Jesus said that his blood “shall be shed for many unto remission of sins.” (Mt. 26:26-28)

St. Paul said that “In...[Jesus] we have redemption through his blood, the remission of sins.” (Col. 1:14)

Hence not until Jesus’ sacrificial death could sins be remitted for those who were guilty of original sin and voluntary sins. This was the primary purpose of Jesus’ birth:

“She [the Blessed Virgin Mary] shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.” (Mt. 1:21)

St. John the Baptist teaches that it is Christ who takes away (remits) the sin of the world:

“Behold the Lamb of God. Behold him who taketh away the sin of the world.” (Jn. 1:29)

And the faithful of the Old Testament era knew this and prophesied and looked forward to the day when the Messiah would come and be sacrificed for the remission of their sins and thus abolish their sins and open heaven to them. What follows is a few of many of these prophecies.

Isaias prophesied that the Messiah will suffer and die for our sins:

“Who hath believed our report? And to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him and as a root out of a thirsty ground. There is no beauty in him nor comeliness. And we have seen him, and there was no sightliness that we should be desirous of him: Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity. And his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows, and we have thought him as it were a leper and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins, the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth. He shall be led as a sheep to the slaughter and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress and from judgment. Who shall declare his generation? because he is cut off out of the land of the living; for the wickedness of my people, have I struck him. And he shall give the ungodly for his burial and the rich for his death because he hath done no iniquity, neither was there deceit in his mouth. And the Lord was pleased to bruise him in infirmity; if he shall lay down his life for sin, he shall see a long lived seed and the will of the Lord shall be prosperous in his hand. Because his soul hath laboured, he shall see and be filled; by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong because he hath delivered his soul unto death and was reputed with the wicked; and he hath borne the sins of many and hath prayed for the transgressors.” (Isa. 53:1-12)

Daniel prophesied the same and more in his famous Seventy-Weeks Prophecy, as recorded in the *Book of Daniel*, chapter 9, Verses 21 to 27:

“As I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly touched me at the time of the evening sacrifice. And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth, and I am come to shew it to thee, because thou art a man of desires; therefore do thou mark the word, and understand the vision. Seventy weeks are shortened upon thy people and upon thy holy city that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Holy of holies may be anointed. Know thou therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks Christ shall be slain, and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary, and the end thereof shall be waste; and after the end of the war the appointed desolation. And he shall confirm the covenant with many in one week, and in the half of the week the victim and the sacrifice shall fail, and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.” (Dan. 9:21-27)

These six power-packed verses tell us that the person of the prophecy is God, Man, and Messiah. It says that

1. He will finish transgressions;
2. He will end sin;
3. He will abolish iniquity;
4. He will bring everlasting justice;
5. He will fulfill vision and prophecy;
6. He will be called the Holy of holies and thus is God;
7. He will get anointed and thus is a man under the law;
8. He will be called "Christ the prince" and hence is the King of kings;
9. He will be slain;
10. He will be denied by unfaithful Jews;
11. His death by evil Jews causes the destruction of the Second Temple;
12. He will be slain three and one half years into his public ministry;
13. He will end the Old Covenant sacrifices.

All of these things can only be literally applied to Jesus Christ, the one and only Messiah. Jesus has already fulfilled most of these prophecies. The rest he will fulfill during his second coming, such as putting an end to *all* transgressions, *all* sins, and *all* iniquities upon the whole face of the earth and thus bring everlasting justice upon the whole face of the new earth. Hence the person of Daniel's Seventy-Weeks Prophecy is Jesus Christ, who is God, Man, and Messiah. And these six power-packed verses also give the exact time that the Messiah will be anointed and thus begin his public ministry to the exact time of his death 3½ years later. It tells us that from the beginning of the Seventy-Weeks Prophecy to Jesus Christ's baptism by St. John the Baptist is 483 years. And it tells us that from the time of Christ's baptism to his death on the holy Cross is 3½ years. (See RJMI video, audio, and book, *Daniel's Seventy-Weeks Prophecy*.)

When the prophecies regarding the first coming of the Messiah were fulfilled, Jesus spoke of it, and faithful Jews acknowledged it. For example,

"She [the Blessed Virgin Mary] shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins." (Mt. 1:21)

"And thou, child [St. John the Baptist], shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: To give knowledge of salvation to his people unto the remission of their sins." (Lk. 1:76-77)

St. John the Baptist said, "Behold the Lamb of God. Behold him who taketh away the sin of the world." (Jn. 1:29)

"He took our infirmities and bore our diseases." (Mt. 8:17)

Jesus said that his blood "shall be shed for many unto remission of sins." (Mt. 26:26-28)

St. Paul said, "In...[Jesus] we have redemption through his blood, the remission of sins." (Col. 1:14)

St. Peter said, "Who his own self bore our sins in his body upon the tree that we, being dead to sins should live to justice: by whose stripes you were healed." (1 Pt. 2:24) "Christ...died once for our sins." (1 Pt. 3:18)

Zachary at the birth of his son St. John the Baptist prophesied that his son would be the forerunner and announcer of the Messiah, Jesus Christ. It is known as the Canticle of Zachary:

“And Zachary his father was filled with the Holy Spirit; and he prophesied, saying: Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his people: And hath raised up an horn of salvation to us, in the house of David his servant: As he spoke by the mouth of his holy prophets, who are from the beginning: Salvation from our enemies, and from the hand of all that hate us: To perform mercy to our fathers, and to remember his holy testament, The oath, which he swore to Abraham our father, that he would grant to us, That being delivered from the hand of our enemies, we may serve him without fear, In holiness and justice before him, all our days. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: To give knowledge of salvation to his people, unto the remission of their sins: Through the bowels of the mercy of our God, in which the Orient from on high hath visited us: To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.” (Lk. 1:67-79)

Kings David and Solomon also prophesied Christ’s passion and death:

King David, Psalm 21:

King David: “2 My God, my God, why hast Thou forsaken me and art far from my help at the words of my cry? 3 O my God, I shall cry by day and thou wilt not hear; and by night, and it shall not be reputed as folly in me.”

New Testament: “And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.” (Mt. 26:39)

New Testament: “And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabachthani? That is, My God, my God, why hast thou forsaken me?” (Mt. 27:46)

King David: “7. I am a worm and no man, the reproach of men and the outcast of the people. 8 All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. 9 He hoped in the Lord, let him deliver him; let him save him seeing he delighteth in him.”

New Testament: “As it is written of the Son of man that he must suffer many things and be despised.” (Mk. 9:11) And see (Mt. 27:39-43)

King David: “14 They have opened their mouths against me, as a lion ravening and roaring. 15 I am poured out like water, and all my bones are scattered. My heart is become like wax melting in the midst of my bowels. 16 My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws; and thou hast brought me down into the dust of death.”

New Testament: “Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus therefore, when he had taken the vinegar, said: It is consummated. And bowing his head, he gave up the spirit.” (Jn. 19:28-30)

King David: “17 For many dogs have encompassed me; the council of the malignant hath besieged me. They have dug my hands and feet.”

New Testament: “And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him.” (Mt. 27:31)

New Testament: “The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.” (Jn. 20:25)

King David: “18 They have numbered all my bones. And they have looked and stared upon me. 19 They parted my garments amongst them, and upon my vesture they cast lots.”

New Testament: “And after they had crucified him, they divided his garments, casting lots, that it might be fulfilled which was spoken by the prophet, saying: ‘They divided my garments among them; and upon my vesture they cast lots.’” (Mt. 27:35)

King Solomon, Wisdom 2

King Solomon: “12 Let us therefore lie in wait for the just because he is not for our turn, and he is contrary to our doings and upbraideth us with transgressions of the law and divulgeth against us the sins of our way of life. 13 He boasteth that he hath the knowledge of God and calleth himself the son of God. 14 He is become a censurer of our thoughts. 15 He is grievous unto us even to behold, for his life is not like other men’s and his ways are very different. 16 We are esteemed by him as triflers.

New Testament: “The world cannot hate you, but me [Jesus] it hateth because I give testimony of it that the works thereof are evil.” (Jn. 7:7)

King Solomon: “16 ...And he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just and glorieth that he hath God for his father.”

New Testament: “Hereupon therefore the Jews sought the more to kill him because he did not only break the sabbath but also said God was his Father, making himself equal to God.” (Jn. 5:18)

King Solomon: “17 Let us see then if his words be true, and let us prove what shall happen to him; and we shall know what his end shall be. 18 For if he be the true son of God, he will defend him and will deliver him from the hands of his enemies.”

New Testament: “And they that passed by, blasphemed him [Jesus], wagging their heads and saying: Vah, thou that destroyest the temple of God and in three days dost rebuild it. Save thy own self. If thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said: He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him now deliver him if he will have him; for he said: I am the Son of God.” (Mt. 27:39-43)

King Solomon: “19 Let us examine him by outrages and tortures that we may know his meekness and try his patience. 20 Let us condemn him to a most shameful death, for there shall be respect had unto him by his words.”

New Testament: “Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified.” (Mt. 27:22)

King Solomon: “21 These things they thought and were deceived, for their own malice blinded them. 22 And they knew not the secrets of God nor hoped for the wages of justice nor esteemed the honour of holy souls.”

King Solomon, Wisdom 3: “But the souls of the just are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery. And their going away from us for utter destruction, but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality.” (Wis. 3:1-4)

New Testament: “The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified his Son Jesus, whom you indeed delivered up and denied before the face of Pilate, when he judged he should be

released. But you denied the Holy One and the Just, and desired a murderer to be granted unto you. But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.” (Acts 3:13-15)

It was also prophesied that not one bone of the Messiah, the ultimate Paschal Lamb, will be broken: The bones of the Paschal Lamb offered during the Old Covenant era were not to be broken:

“In one house shall it [the Paschal Lamb] be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.” (Ex. 12:46)

“In the second month, on the fourteenth day of the month in the evening, they shall eat it with unleavened bread and wild lettuce: They shall not leave any thing thereof until morning, nor break a bone thereof, they shall observe all the ceremonies of the phase.” (Num. 9:11-12)

Therefore, God prevented the guards from breaking the bones of the ultimate Paschal Lamb, Jesus Christ, when he was sacrificed:

“Then the Jews, (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day, (for that was a great sabbath day), besought Pilate that their legs might be broken and that they might be taken away. The soldiers therefore came, and they broke the legs of the first and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs... For these things were done, that the scripture might be fulfilled: You shall not break a bone of him. And again another scripture saith: They shall look on him whom they pierced.” (Jn. 19:31-37)

It was Zacharias who prophesied that that “They [unbelieving Jews] shall look on him whom they pierced.” He also prophesied that the Messiah would be not only a man but also God, that he would die, and that he would be a firstborn son and an only son and thus his mother will not have any other children:

“And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour out upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of prayers. And they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the firstborn.” (Zach. 12:9-10)

The “I” in “I will seek to destroy” is God. Hence the “me” in “They shall look upon me whom they have pierced” is God. Hence the Messiah who will be slain is God. And the “I” and “me” is also a first born son and an only son and thus is also a man, and his mother will have no other children. And the Christ-denying Jews and the Roman soldiers that were present during the crucifixion of Jesus looked upon him whom they pierced.

The Messiah will rise from the dead

What good would it be if the Messiah died for our sins but could not resurrect himself and thus also the elect from the underworld and enable himself and the elect to enter heaven and eventually to enter the everlasting earthly paradise to come? If he did not resurrect, then he could not have truly died for their sins because they would still be in the underworld, in the Limbo of the Fathers, and thus the Devil would still have a claim on their souls. St. Paul puts it this way:

“Now if Christ be preached, that he arose again from the dead, how do some among you say that there is no resurrection of the dead? But if there be no resurrection of

the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God because we have given testimony against God that he hath raised up Christ whom he hath not raised up, if the dead rise not again. For if the dead rise not again, neither is Christ risen again. And if Christ be not risen again, your faith is vain for you are yet in your sins. Then they also that are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now Christ is risen from the dead, the firstfruits of them that sleep:" (1 Cor. 15:12-20)

The Old Testament prophecies regarding the Messiah first and second comings also prove that the Messiah rises from the dead and also prove that he ascends into Heaven. They teach that the Messiah dies during his first coming but he comes from Heaven to destroy and conquer the earth during his second coming. If he did not rise from the dead and ascend into Heaven during this first coming, he would not be in Heaven and thus would not be able to come from Heaven during the second coming.

Indeed, Old Testament prophecies speak of the resurrection of the Messiah. For example, the holy Prophet Sophonias says the following:

Sophonias: Therefore wait upon me, saith the Lord, until the day when I rise up for a witness: because my judgment *shall be* on the gatherings of the nations, to draw to me kings, to pour out upon them all *my* fierce anger: for the whole earth shall be consumed with the fire of my jealousy." (Soph. 3:8)

King David, unknowingly, prophesied that the Messiah dead body would not see corruption and thus the Messiah would rise from the dead shortly after his death. David speaks for himself, but his body saw corruption, and thus he was unknowingly speaking of the Messiah:

"Therefore my heart hath been glad and my tongue hath rejoiced; moreover my flesh also shall rest in hope because thou wilt not leave my soul in hell nor wilt thou give thy holy one to see corruption." (Ps. 15:9-10)

St. Paul speaks of this prophecy:

"This same God hath fulfilled to our children, raising up Jesus, as in the second psalm also is written: Thou art my Son, this day have I begotten thee. 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 13:33-37)

Jonas' resurrection from the dead after three days was a figure of Jesus' resurrection from the dead after three days:

Old Testament: "Now the Lord prepared a great fish to swallow up Jonas. And Jonas was in the belly of a fish for three days and three nights... I [Jonas] went down to the clefts of the mountains; I went down into the earth whose bars are the everlasting barriers, yet thou wilt bring up my life from corruption, O Lord my God... And the Lord spoke to the fish, and it vomited out Jonas upon the dry land." (Jona. 2:1, 7, 11)

New Testament: "Who answering, [Jesus] said to them: An evil and adulterous generation seeketh a sign, and a sign shall not be given it but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights." (Mt. 12:39-40)

New Testament: “For I delivered unto you first of all which I also received: How that Christ died for our sins according to the scriptures. And that he was buried, and that he rose again the third day, according to the scriptures.” (1 Cor. 15:3-4)

Old Testament prophecies also speak of the resurrection of the elect from the underworld, which will be accomplished by the Messiah who will die for their sins. For example,

“Though they [the elect] go down even to hell, thence shall my hand bring them out.” (Amos 9:2)

“For thou scourgest and thou savest; thou leadest down to hell and bringest up again.” (Tob. 13:2)

”But God will redeem my soul from the hand of hell, when he shall receive me.” (Ps. 48:16)

“But I will look towards the Lord. I will wait for God my Saviour. My God will hear me. Rejoice not, thou, my enemy, over me because I am fallen. I shall arise when I sit in darkness, the Lord is my light. I will bear the wrath of the Lord because I have sinned against him, until he judge my cause and execute judgment for me; he will bring me forth into the light, I shall behold his justice.” (Mich. 7:7-9)

“And when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life: but the King of the world will raise us up, who die for his laws, in the resurrection of everlasting life... And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him; for, as to thee thou shalt have no resurrection unto life.” (2 Mac. 7:9, 14)

“Thy dead men [the elect] shall live, my slain shall rise again.” (Isa. 26:19)

Hence the Messiah, who died for their sins, must first resurrect himself and then the elect, as testified to in the Gospel of St. Matthew:

“And Jesus again crying with a loud voice yielded up the spirit. And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked and the rocks were rent. And the graves were opened; and many bodies of the saints that had slept arose, And coming out of the tombs after his resurrection came into the holy city, and appeared to many.” (Mt. 27:50-53)⁴

Isaias prophesied that the Messiah’ sepulchre would be glorious and thus, by implication, that the Messiah, Jesus Christ, will rise from the dead and thus leave his tomb empty:

“In that day the root of Jesse [the Messiah, Jesus Christ], who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious.” (Isa. 11:10)

Indeed, the Messiah’ empty tomb is venerated down until today. Beware, then, of the lie, hatched by Christ-denying Jews, that Jesus’ body was stolen from the tomb by his disciples and thus he did not rise from the dead. The gospel says that the Jewish guards saw Jesus’ rise from the tomb:

“And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men.” (Mt. 28:2-4)

But the Christ-denying Jews bribed the guards to lie:

⁴ Regarding the resurrection of the Old Testament elect, see RJMI article *Pilate’s Report to Tiberius Exalts Christ*.

“Behold some of the guards came into the city and told the chief priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, Saying: Say you, his disciples came by night, and stole him away when we were asleep. And if the governor shall hear of this, we will persuade him and secure you. So they taking the money, did as they were taught; and this word was spread abroad among the Jews even unto this day.” (Mt. 28:11-15)

Take a moment to reflect upon this lying excuse. Do you see anything grossly illogical and about it? How could the guards have known that Jesus’ disciples stole his body if they were asleep? St. Augustine points this out:

St. Augustine, *Expositions on the Psalms*, Psalm 63 [64]: “13. ...They placed soldiers to guard the sepulchre. The earth shook and the Lord rose again. Such miracles were done at the sepulchre, that the very soldiers that came as guards might be witnesses of it if they would declare the truth. But that covetousness which possessed the disciple that was the companion of Christ blinded also the soldiers that were the guards of his sepulchre. ‘We will give you money,’ said they, ‘and say that while ye were asleep his disciples came and took him away.’ They truly failed in making diligent search. What is it thou hast said, O wretched craft? Dost thou shut thy eyes against the light of prudence and piety and plunge thyself so deep in cunning as to say this: Say that while ye were asleep his disciples came and took him away? Dost thou produce sleeping witnesses? Certainly thou thyself sleepest who failest in making search after such things.”

The Messiah replaces the Old Covenant with the New Covenant

(See RJMI article *Brief on The New Covenant Replaced the Old Covenant*.)

The Messiah replaces the animal sacrifices with a clean sacrifice and replaces the Levitical priesthood

The Holy Eucharist (Jesus’ body and blood under the appearance of bread and wine) was prophesied and prefigured during the Old Testament era. The animal sacrifices were figures of the Holy Eucharist, their body and blood was replaced by the body and blood of Christ. And not only animals but also bread and wine were offered to God during the Old Testament era:

“This is what thou shalt sacrifice upon the altar: Two lambs of a year old every day continually. One lamb in the morning and another in the evening. With one lamb a tenth part of flour tempered with beaten oil, of the fourth part of a hin, and wine for libation of the same measure.” (Ex. 29:38-40)

“And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce.” (Ex. 12:8)

“This is the law of the sacrifice of peace offerings that is offered to the Lord. If the oblation be for thanksgiving, they shall offer loaves without leaven tempered with oil, and unleavened wafers anointed with oil, and fine flour fried, and cakes tempered and mingled with oil: Moreover loaves of leavened bread with the sacrifice of thanks, which is offered for peace offerings.” (Lev. 7:11-13)

Another figure of the Holy Eucharist was the bread and wine that Melchisedec offered to Abram (later called Abraham). It is a very probable opinion that Melchisedech was God the Son and thus before his Incarnation. But it is a dogma that Melchisedech was greater than Abram because he blessed Abram, and Abram gave him tithes:

Old Testament: “But 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.” (Gen. 14:18-19)

New Testament: “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, continueth a priest for ever.” (Heb. 7:1-3)

Therefore, the New Covenant priesthood, of which Melchisedech was a figure, will be greater than the Old Covenant’s Levitical priesthood because Melchisedech was greater than Abraham.

King David also prophesied the coming and superiority of the Melchisedech priesthood and that Christ will be the ultimate high priest according to the order of Melchisedech and thus not according to the order of the Levi. He also prophesied that the Messiah will be not only a man (his son) but also God (his Lord) and that God the Son was begotten of God the Father:

“The Lord said to my Lord: Sit thou at my right hand until I make thy enemies thy footstool.⁵ The Lord will send forth the sceptre of thy power out of Sion. Rule thou in the midst of thy enemies. With thee is the principality in the day of thy strength: in the brightness of the saints, from the womb before the day star I begot thee. The Lord hath sworn, and he will not repent: Thou art a priest for ever according to the order of Melchisedech.” (Ps. 109:1-4)

St. Paul verified that Christ fulfilled this prophecy:

“So 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 saith also in another place: Thou art a priest for ever, according to the order of Melchisedech.” (Heb. 5:5-6)

And St. Paul shows that all the tithes given to the Levitical priests went to Abraham and from Abraham to Melchisedech and thus proves that the New Covenant priesthood is greater than the Old Covenant priesthood:

“Now consider how great this man is to whom also Abraham the patriarch gave tithes out of the principal things. And indeed they that are of the sons of Levi who receive the priesthood have a commandment to take tithes of the people according to the law; that is to say, of their brethren though they themselves also came out of the loins of Abraham. But he whose pedigree is not numbered among them received tithes of Abraham and blessed him that had the promises. And without all contradiction, that which is less is blessed by the better... And (as it may be said) even Levi who received tithes, paid tithes in Abraham, for he was yet in the loins of his father when Melchisedech met him. If then perfection was by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchisedech and not be called according to the order of Aaron? For the priesthood being translated, it is necessary that a translation also be made of the law. For he of whom these things are spoken is of another tribe of which no one attended on the altar. For it is evident that our Lord sprung out of Juda, in which tribe Moses spoke nothing concerning priests. And it is yet far more evident if according to the similitude of Melchisedech

⁵ Jesus gave this riddle to the Pharisees: “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 St. Joseph, Jesus’ foster father. Hence Jesus natural line from David is from the Blessed Virgin Mary and his legal line from David is from St. Joseph. Hence Jesus’ manhood is naturally and legally from the line of David.

there ariseth 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 testifieth: Thou art a priest for ever, according to the order of Melchisedech.” (Heb. 7:4-17)

Malachias prophesied that a time will come when the sacrifice to God will be offered everywhere and will be a clean oblation, and during that time many Gentiles shall come into the Church:

“For from the rising of the sun even to the going down, my name is great among the Gentiles; and in every place there is sacrifice, and there is offered to my name a clean oblation, for my name is great among the Gentiles, saith the Lord of hosts.” (Mala. 1:11)

The only time many Gentiles and Gentile nations came into the Church was during the New Covenant era. So this clean oblation is offered during the New Covenant era. During the Old Covenant era, the sacrifices were only allowed to be offered in the Temple, in one place. During the New Covenant era, the sacrifice is offered everywhere on Catholic altars. During the Old Testament era, the sacrifices were visibly bloody and messy. During the New Covenant era, the only sacrifice that was visibly bloody and messy was Christ’s passion and death. Since then, the sacrifice is renewed under the appearance of bread and wine and thus is clean.

The Messiah will convert many Gentiles and Gentile nations

It was prophesied many times during the Old Covenant era that not until the Messiah comes will the bulk of the Gentiles and Gentile nations convert and thus enter the Church. For example, King David prophesied this and also that the Messiah will be not only a man but also God:

“The Lord hath said to me: Thou art my son [the incarnate God the Son], this day have I begotten thee. Ask of me, and I will give thee the Gentiles for thy inheritance and the utmost parts of the earth for thy possession. Thou shalt rule them with a rod of iron and shalt break them in pieces like a potter’s vessel. And now, O ye kings, understand; receive instruction, you that judge the earth. Serve ye the Lord with fear: and rejoice unto him with trembling.” (Ps. 2:7-11)

“And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.” (Ps. 101:16)

“Bring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory and honour.” (Ps. 95:7)

Zacharias prophesied the same and also that the Messiah will be not only a man but also God:

“Sing praise and rejoice, O daughter of Sion, for behold I [God] come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and they shall be my people, and I will dwell in the midst of thee.” (Zach. 2:10-11)

Malachias also prophesied that many Gentiles will convert when the sacrifice is a clean oblation and offered everywhere on Catholic altars and thus after the Messiah comes:

“For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation, for my name is great among the Gentiles, saith the Lord of hosts.” (Mala. 1:11)

And in many places Isaias prophesied the same. For example,

Isaias 42: “Behold my servant, I will uphold him; my elect, my soul delighteth in him. I have given my spirit upon him; he shall bring forth judgment to the Gentiles.

Gospel of St. Luke: “Now it came to pass when all the people were baptized, that Jesus also being baptized and praying, heaven was opened. And the Holy Spirit descended in a bodily shape, as a dove upon him. And a voice came from heaven: Thou art my beloved Son; in thee I am well pleased.” (Lk. 3:21-22)

Isaias 42: “He shall not cry nor have respect to person, 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.”

Gospel of St. Matthew: “Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break; and smoking flax, he shall not extinguish till he send forth judgment unto victory. And in his name the Gentiles shall hope.” (Mt. 12:18-21)

Isaias 42: “I have given thee for a covenant of the people, for a light of the Gentiles. That thou mightest 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.” (Isa. 42:1-7)

Gospel of St. Luke, the Canticle of Simeon: “And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Spirit was in him. And he had received an answer from the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, He also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace; Because my eyes have seen thy salvation, Which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people Israel.” (Lk. 2:25-32)

Isaias 49: “And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles that thou mayest be my salvation even to the farthest part of the earth.” (Isa. 49:6-7)

Isaias 60: “Arise, be enlightened, O Jerusalem, for thy light is come and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth and a mist the people, but the Lord shall arise upon thee and his glory shall be seen upon thee. And the Gentiles shall walk in thy light and kings in the brightness of thy rising. Lift up thy eyes round about and see all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha. All they from Saba shall come bringing gold and frankincense and shewing forth praise to the Lord.” (Isa. 60:1-6)

The first Gentiles to adore the Messias were the three wise men:

Gospel of St. Luke: “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)

King David also prophesied that Gentiles would bring gifts to the Messias:

“In his days shall justice spring up and abundance of peace till the moon be taken away. And he shall rule from sea to sea and from the river unto the ends of the earth. Before him the Ethiopians shall fall down; and his enemies shall lick the ground. 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. 71:7-11)

Isaias prophesied that after the Messiah comes, the first conversion of many Gentiles would be accomplished by the preaching of the apostles and other Christian Jews:

“I come that I may gather them together with all nations and tongues, and they shall come and shall see my glory. And I will set a sign among them, and I will send of them that shall be saved [Christian Jews] to the Gentiles into the sea into Africa, and Lydia, them that draw the bow, into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles:” (Isa. 66:18-19)

(See Isaias 52:10, 15; 55:4-5)

And the historical proof (evidence) of the conversion of many Gentiles and Gentile nations to Christianity is proof that these prophecies have been fulfilled and thus that Jesus Christ is indeed the Messiah.

When the infant Jesus was presented in the Temple, forty days after his birth as a human, Simeon prophesied that Jesus would convert Gentiles. And he also prophesied that Jesus will bring salvation to mankind and thus he is the redeemer, and that many Jews will deny Christ, and that Mary will suffer from seeing her son persecuted and killed:

“And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Spirit was in him. And he had received an answer from the Holy Spirit that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation, Which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles and the glory of thy people Israel. And his father and mother were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted; And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.” (Lk. 2:25-35)

Contemplate the great difference between this faithful Jew, Simeon, and the unbelieving Jews who did not believe Jesus was the Messiah in spite of all the miracles and good teachings and works that Jesus did. Why did the Holy Spirit speak to Simeon and not to them? - Because Simeon was faithful and thus knew the true meaning of the prophecies regarding the Messiah and was obedient to all of God’s commandments whereas the unbelieving Jews were not.

The Messiah was spoken of by Moses and the other prophets

Moses and the other prophets spoke of the Messiah, Jesus Christ, many times. Regarding Moses, Jesus said,

“Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. 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. 5:45-47)

These are some of Moses' prophecies that Jesus is referring to, as recorded in the infallibly inspired books given to Moses by God:

"I will put enmities between thee and the woman [the Blessed Virgin Mary], and thy seed and her seed [the Messiah, Jesus Christ]; she shall crush thy head, and thou shalt lie in wait for his heel." (Gen. 3:15)

"And in thy seed [the Messiah, Jesus Christ] shall all the nations of the earth be blessed, because thou hast obeyed my voice." (Gen. 22:18)

"The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent [the Messiah, Jesus Christ], and he shall be the expectation of nations." (Gen. 49:10)

"The Lord thy God will raise up to thee a PROPHET [the Messiah, Jesus Christ] of thy nation and of thy brethren like unto me. Him thou shalt hear... I will raise them up a prophet out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak to them all that I shall command him. And he that will not hear his words, which he shall speak in my name, I will be the revenger." (Deut. 18:15, 18-19)

Jesus' apostles and disciples acknowledged that Jesus fulfilled these prophecies of Moses:

New Testament: "For Moses said: A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him you shall hear according to all things whatsoever he shall speak to you. And it shall be, that every soul which will not hear that prophet, shall be destroyed from among the people" (Acts 3:22-23)

Not only Moses but the other prophets also spoke of the Messiah, Jesus Christ:

New Testament: "Philip findeth Nathanael, and saith to him: We have found him of whom Moses in the law and the prophets did write, Jesus the son of Joseph of Nazareth." (Jn. 1:45)

New Testament: "That when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ, Whom heaven indeed must receive, until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets, from the beginning of the world... And all the prophets, from Samuel and afterwards, who have spoken, have told of these days. You are the children of the prophets, and of the testament which God made to our fathers, saying to Abraham: And in thy seed shall all the kindreds of the earth be blessed. To you first God, raising up his Son, hath sent him to bless you; that every one may convert himself from his wickedness." (Acts 3:20-21, 24-26)

Zachary, at the birth of his son St. John the Baptist, prophesied that his son would be the forerunner and announcer of the Messiah. He also prophesied that this is the Messiah, the true and only Messiah, that was spoken of by all the prophets and that the Messiah will redeem and save men. It is known as the Canticle of Zachary:

"And Zachary his father was filled with the Holy Spirit, and he prophesied, saying: Blessed be the Lord God of Israel because he hath visited and wrought the redemption of his people and hath raised up an horn of salvation to us, in the house of David his servant [of the tribe of Juda and thus the Messiah, as John was of the tribe of Levi], as he spoke by the mouth of his holy prophets, who are from the beginning. Salvation from our enemies and from the hand of all that hate us; to perform mercy to our fathers and to remember his holy testament, the oath which he swore to Abraham our father, that he would grant to us; that being delivered from

the hand of our enemies, we may serve him without fear, in holiness and justice before him, all our days. And thou, child [John the Baptist], shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways [hence the Messiah is God and man]; to give knowledge of salvation to his people unto the remission of their sins [to let them know what they must do to have their sins remitted when he Messiah comes]; through the bowels of the mercy of our God, in which the Orient from on high hath visited us; to enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.” (Lk. 1:67-79)

Jesus Christ not only fulfilled the prophecies regarding his first coming, but will also fulfill the prophecies regarding his second coming. And Jesus is not only the Lord of lords, and the King of kings, but also the Prophet of prophets. All the holy prophets were figures of the Messiah, Jesus Christ, but Jesus Christ was the reality that they spoke of. Hence when the Jews killed the prophets, they killed the Messiah, Jesus Christ, whom they pre-figured. And when the Jews killed Christ, they killed not only the Prophet of prophets but also, in spirit, all the prophets who spoke of the Messiah. Hence the spirit of the Messiah, Jesus Christ, was in the prophets and the spirit of the prophets was in the Messiah, Jesus Christ.

That is why Jesus told the Christ-denying Jews that they were guilty of the blood of all the prophets because in denying and condemning him, the Messiah, they also denied and condemned all the prophets who prophesied about the Messiah, who were figures of the Messiah:

“Woe to you scribes and Pharisees, hypocrites that build the sepulchres of the prophets and adorn the monuments of the just, and say: If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the prophets. Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets. Fill ye up then the measure of your fathers... That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar.” (Mt. 23:29-32, 35)

This was confirmed when they killed Christ. And in so doing, they killed all the holy prophets who spoke of Christ and were figures of Christ. And when their faithless forefathers killed the prophets, they also killed Christ, the Messiah, whom the holy prophets prefigured.

The Messiah will come a second time to judge mankind and purify and rule the earth forever

It was prophesied several times during the Old Testament that the Messiah will come twice. The first time he comes to redeem men by his sacrificial death.⁶ The second time he comes to kill all the evildoers and cast them into hell forever, to resurrect the bodies of the dead in which the elect receive glorified bodies and the reprobates corrupted bodies, to preside over the General Judgment, and to destroy this earth and re-create it into an everlasting earthly paradise. Here are a few of many of these prophecies:

Daniel: “I beheld therefore in the vision of the night; and lo, one like the son of man came with the clouds of heaven, and he came even to the Ancient of days; and they presented him before him. And he gave him power and glory and a kingdom; and all peoples, tribes and tongues shall serve him. His power is an everlasting power that shall not be taken away, and his kingdom that shall not be destroyed... And a judgment shall sit that his [the Antichrist’s] power may be taken away and be broken in pieces and perish even to the end. And that the kingdom and power and the greatness of the kingdom under the whole heaven may be given to the people of

⁶ See “The Messiah will be sacrificed and slain to redeem men,” p. [10](#).

the saints of the most High whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him.” (Dan. 7:13-14, 26-28)

Isaias: “For behold, the Lord will come with fire and his chariots are like a whirlwind to render his wrath in indignation and his rebuke with flames of fire. For the Lord shall judge by fire and by his sword unto all flesh, and the slain of the Lord shall be many.” (Isa. 66:15-16)

Isaias: “For behold I create new heavens and a new earth. And the former things shall not be in remembrance, and they shall not come upon the heart. But you shall be glad and rejoice for ever in these things which I create.” (Isa. 65:17-18)

Zacharias: “And the Lord shall be king over all the earth; in that day there shall be one Lord and his name shall be one... And people shall dwell in it, and there shall be no more an anathema.” (Zach. 14:9, 11)

And the same was prophesied in the New Testament:

“But the day of the Lord shall come as a thief in which the heavens shall pass away with great violence and the elements shall be melted with heat, and the earth and the works which are in it shall be burnt up. Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness? Looking for and hasting unto the coming of the day of the Lord by which the heavens being on fire shall be dissolved and the elements shall melt with the burning heat? But we look for new heavens and a new earth according to his promises, in which justice dwelleth.” (2 Pt. 3:10-13)

“Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen. I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.” (Apoc. 1:7-8)

“And I saw a new heaven and a new earth. For the first heaven and the first earth was gone. (Apoc. 21:1)

(See RJMI *Brief on The Everlasting Earthly Paradise.*)

One problem some Jews had during Jesus’ first coming is that they expected it to be his only coming, and thus that he would then destroy the earth and bring the everlasting paradise. They put the cart before the horse, the body before the soul. Men’s souls first needed to be redeemed by Christ’s sacrificial death and then given a chance to benefit from the redemption before they can dwell in the all holy, all pure, everlasting paradise. Hence these Jews overlooked, did not understand, or ignored the prophecies that the Messiah must first come and die for our sins and thus free the elect from the claim the Devil had over them so that they could enter heaven and eventually the everlasting earthly paradise.

<p style="text-align: center;">First Coming <i>The Messiah redeems men by dying for their sins</i></p>	<p style="text-align: center;">Second Coming <i>The Messiah destroys the earth and creates the everlasting earthly paradise</i></p>
<p>“The Lord will redeem the souls of his servants.” (Ps. 33:23)</p>	<p>“And the Lord shall be king over all the earth; in that day there shall be one Lord and his name shall be one... And people shall dwell in it, and there shall be no more an anathema.” (Zach. 14:9, 11)</p>
<p>“Surely he hath borne our infirmities and carried our sorrows; and we have thought him as it were a leper and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins, the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way, and the Lord hath laid on him the iniquity of us all.” (Isa. 53:4-6)</p>	<p>“For behold I create new heavens and a new earth. And the former things shall not be in remembrance... But you shall be glad and rejoice for ever in these things which I create... The voice of weeping shall no more be heard... nor the voice of crying... The wolf and the lamb shall feed together; the lion and the ox shall eat straw; and dust shall be the serpent’s food: they shall not hurt nor kill in all my holy mountain, saith the Lord.” (Isa. 65:17-25)</p>
<p>“Seventy weeks are shortened upon thy people and upon thy holy city that transgression may be finished, and sin may have an end, and iniquity may be abolished... And after sixty-two weeks Christ shall be slain, and the people that shall deny him shall not be his...” (Dan. 9:24-26)</p>	<p>“I beheld therefore in the vision of the night, and lo, one like the son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed.” (Dan. 7:13-14)</p>
<p>“And it shall come to pass in that day that I will seek to destroy all the nations [during his second coming]... And they shall look upon me whom they have pierced [during his first coming], and they shall mourn for him as one mourneth for an only son, and they shall grieve over him, as the manner is to grieve for the death of the firstborn.” (Zach. 12:9-10)</p>	
<p>“Wherefore expect me, saith the Lord, in the day of my resurrection [first coming] that is to come, for my judgment is to assemble the Gentiles and to gather the kingdoms and to pour upon them my indignation, all my fierce anger, for with the fire of my jealousy shall all the earth be devoured [second coming.” (Soph. 3:8)</p>	

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

Original version: 5/2022; Current version: 5/2022

Mary’s Little Remnant
302 East Joffre St.
Truth or Consequences, New Mexico 87901-2878, USA
Website: www.JohnTheBaptist.us