

On Jesus Christ



R. J. M. I.

By

The Precious Blood of Jesus Christ;
The Grace of the God of the Holy Catholic Church;
The Mediation of the Blessed Virgin Mary,
Our Lady of Good Counsel and Crusher of Heretics;
The Protection of Saint Joseph,
Patriarch of the Holy Family and Patron of the Holy Catholic Church;
The Guidance of the Good Saint Anne,
Mother of Mary and Grandmother of God;
The Intercession of the Archangels Michael, Gabriel, and Raphael;
The Intercession of All the Other Angels and Saints;
and the Cooperation of

Richard Joseph Michael Ibranyi

To Jesus through Mary

*Júdica me, Deus, et discérne causam meam de gente non sancta:
ab hómine iníquo, et dolóso érue me*

Ad Majorem Dei Gloriam



“And he [Jesus] was transfigured before them.
And his face did shine as the sun, and his garments became white as snow.”
(St. Matthew 17:2)

Original version: 4/22/2026 (Feast Day of St. Joseph, Patron of the Holy Catholic Church);
Current version: 4/22/2026

Mary’s Little Remnant

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Introduction

This work was titled *Briefs on Jesus Christ*. Because topics have been added or revised that are extensive and comprehensive, the new title is *On Jesus Christ*. I plan on expanding some of the topics that are still brief. And I plan to put this work in one book titled *On the Holy Trinity and the Blessed Virgin Mary*. In that book, I will cover all the topics related to the Holy Trinity, God the Father, God the Son, and God the Holy Spirit, and on the Blessed Virgin Mary. Hence, the separate works I have posted on each topic will all be in one book. I hope I have time to do this. Here is a list of some of the separate works that will be in the book:

- [Brief on How God Created the World](#)
- [Brief on the Holy Trinity](#)
- [God's Omnipresence, Mobility, Form, Beatific Vision, and Passions](#)
- [The Holy Spirit Proceeds from the Father and the Son](#)
- [Brief on God the Holy Spirit](#)
- [Catechism Excerpt 6: On the Gifts and Fruits of the Holy Spirit](#)
- [Brief on All Things Are Possible with God](#)
- [Brief on Mary Is the Mother of God](#)
- [Miracle of the Immaculate Conception](#)
- [Isaias' Prophecy of "A Virgin Shall Conceive \(Isaias 7:14\)](#)
- [Mary Is Mediatrix and Co-Redemptrix](#)
- [Mary, God's Masterpiece, and Lucifer's Fall](#)

Jesus (God the Son) Is Eternally Begotten of the Father

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

Jesus Christ’s divine nature was begotten (born) from the substance (the essence) of God the Father from all eternity, and his human nature was begotten (born) in time in the womb and from the flesh of the Virgin Mary.

Jesus Christ’s divine nature was begotten (born) of the substance of God the Father from all eternity and hence there was not one instant when Jesus (God the Son) was not born, and thus he always existed. He *is* eternally born, not eternally *being* born nor, in the strict sense, eternally *was* born. St. Augustine teaches that “He [Jesus] is always born.”¹ And he also teaches the following:

St. Augustine, *On the Creed: A Sermon to Catechumens*, 425: “8. ...Imagine to yourselves fire as father, its shining as son; see, we have found the coevals. From the instant that the fire begins to be, that instant it begets the shining: neither fire before shining nor shining after fire. And if we ask, which begets which? the fire the shining, or the shining the fire? Immediately ye conceive by natural sense, by the innate wit of your minds ye all cry out, The fire the shining, not the shining the fire. Lo, here you have a father beginning; lo, a son at the same time, neither going before nor coming after. Lo, here then is a father beginning, lo, a son at the same time beginning. If I have shown you a father beginning, and a son at the same time beginning, believe the Father not beginning and with him the Son not beginning either; the one eternal, the other coeternal... He was begotten without time, coeternal with the Father, long before all things, not in age, but in eternity. He then was begotten coeternal, of which generation the Prophet said, ‘His generation who shall declare?’ begotten of the Father without time.”²

St. John teaches that Jesus is God and thus was always with God the Father:

“In the beginning was the Word [Jesus Christ], and the Word was with God, and the Word was God. The same was in the beginning with God.” (Jn. 1:1-2)

This is one of the deepest mysteries that cannot be understood by human reason and thus must be believed by faith alone:

“For many things are shewn to thee above the understanding of men.” (Eccus. 3:25)

After all, the eternity of God the Father who was not begotten is just as much a supernatural mystery and thus above the understanding of men as the eternal birth of God the Son. Hence these dogmas can only be believed by faith alone.

Scripture teaches that Jesus is the only-begotten of the Father:

“For God so loved the world as to give his only-begotten Son”... (Jn. 3:16)

While Jesus is eternally born of the substance of the Father and is of the same substance of the Father, the substance of the Father was neither diminished nor changed in any way. This is similar to the way that earthly parents beget the bodies of their children while their bodies are not diminished in any way. A human’s substance is given to his human offspring, just as God the Father’s divine substance is given to his divine offspring, God the Son. And because humans are not eternal, their offspring is not eternal. And because God is eternal, his offspring is eternal. Hence a human being’s son is human, and God’s son is God. Another difference is that the

¹ Letter 170, to Maximus, 415.

² The example of the fire is not exact because Jesus divine essence, in this example, is fire also, fire from fire. But the point he makes is good that something (the shining) can have an origin (the fire) and exist at the same time, the shining from the fire.

children humans beget have a separate human nature while the Son that God the Father begets has the same divine nature as his own:

St. Augustine and Alypius, *Letter 170*, to Maximus, 415: “But the only-begotten Son does not come of God the Father as the whole of creation came from him, which he created from nothing. He begot the Son of his own substance, he did not make him out of nothing; he did not beget him in time, through whom he instituted all time, for, as the flame is not antecedent to the brightness which it produces, so the Father has never been without the Son... And the Father did not diminish himself in order to have a Son of himself, but he begot him as another self so as to remain whole in himself, and to be as great in the Son as he is alone... Thus, in God the Father and God the Son, if we consider the nature of both, each one is God, but one is not more God than the other; if we consider their origin, the Father is God from whom the Son is God, but there is no god previous to God the Father.”

There are two births of Jesus, one from eternity as God the Son and the other in time as the Son of Man. Jesus Christ’s human nature was begotten (born) in time in the womb and from the flesh of the Virgin Mary. King David and St. Paul speak of the day of the Incarnation when God the Father, through the instrumentation of the Holy Spirit and the Virgin Mary, begot Jesus’ human nature and united Jesus’ divine nature to his human nature:

“The Lord hath said to me: Thou art my son, this day [Incarnation 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.” (Ps. 2:7-8)

“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 [Incarnation Day] have I begotten thee.” (Acts 13:33)

St. Luke records the events of the Incarnation in which Jesus Christ’s human nature was born of the Virgin Mary:

“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. 1:35)

This is when “God hath sent his only-begotten Son [born from all eternity] into the world [born in time in the womb of the Virgin Mary]...” (1 Jn. 4:9)

St. Paul speaks of both natures of Jesus Christ, his divine nature from all eternity in which Jesus created all things, and his human nature born in time in which Jesus was took on a human nature and became the son of Mary, the Messiah, the high priest, the redeemer, and heir to David’s kingly line.

In the following quote, St. Paul speaks again of both natures of Jesus Christ. He speaks of Jesus’ divine nature in which Jesus created all things and is the “image of the invisible God, the firstborn of every creature” (meaning firstborn from the Father from all eternity and thus before the creation and birth of any creature), and in whom the fullness of the Father dwells because Jesus is of the same divine substance of the Father. And St. Paul speaks of Jesus’ human nature in which Jesus is the redeemer who died for our sins and rose from the dead and thus is the firstborn from the dead; that is, the first human who came back from the dead from the Limbo of the Elect during his resurrection when his human soul reunited with his human body. And this Jesus, in his divine and human natures, is the head of the Catholic Church:

“In whom we have redemption through his blood, the remission of sins; who is the image of the invisible God, the firstborn of every creature. For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him. And he is before all, and by him all things consist. And he is the head of the body,

the Church, who is the beginning, the firstborn from the dead; that in all things he may hold the primacy: Because in him it hath well pleased the Father that all fullness should dwell.” (Col. 1:14-19)

The dogmas regarding the begetting of Jesus Christ’s divine and human natures are professed in the Nicene Creed and the Athanasian Creed:

Nicene Creed, 325: “I believe...in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God, light of light, true God of true God, begotten not made, being of one substance with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary and was made man.”

Athanasian Creed, 4th century: “The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created but [eternally] begotten... But it is necessary for everlasting salvation [to] faithfully believe also the Incarnation of our Lord Jesus Christ. Accordingly it is the right faith that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. He is God [eternally] begotten of the substance of the Father, and he is man born of the substance of his mother in time: perfect God, perfect man, consisting of a rational soul and a human body, equal to the Father according to his Godhead, less than the Father according to his humanity. Although he is God and man, yet he is not two, but he is one Christ; one, however, not by the conversion of the divinity into a human body, but by the assumption of humanity into the Godhead.”

(See my book [The Heresy That the Divine Essence Does Not Beget, Is Not Begotten, and Does Not Proceed.](#))

Jesus is God

“In the beginning was the Word, and the Word was with God, and the Word was God.” (Jn. 1:1)

Here is a proof that Jesus, the Word, is God and that he was with God and thus with the other two divine Persons of the Holy Trinity, God the Father and God the Holy Spirit. Even though each of the three divine Persons is God, there is only one God. Jesus, son of Sirach, alludes to God the Father and God the Son when he says,

“I called upon the Lord [God the Father], the father of my Lord [Jesus Christ]...”
(Eccus. 51:14)

Jesus Christ told the Jews that “I and the Father are one” (Jn. 10:30), one God even though the Father and the Son are two divine Persons. When speaking to St. Philip, Jesus said,

“Have I been so long a time with you, and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, shew us the Father? Do you not believe that I am in the Father, and the Father in me?” (Jn. 14:9-10)

St. Paul refers to the Holy Trinity as the Godhead and to Jesus as part of the Godhead:

“For in him [Christ] dwelleth all the fulness of the Godhead corporeally.” (Col. 2:9)

St. John saw in heaven God the Father on his throne, and the Lamb, Jesus Christ, next to God the Father, and both being referred to and adored as God:

“And I saw in the right hand of him that sat on the throne a book written within and without ... And I saw... a Lamb standing as it were slain... And he came and took the book out of the right hand of him that sat on the throne. And when he had opened the book, the four living creatures and the four and twenty ancients fell down before the Lamb... saying: Thou art worthy, O Lord, to take the book and to open the seals thereof because thou wast slain... And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard all saying: To him that sitteth on the throne [God the Father], and to the Lamb [God the Son], benediction, and honour, and glory, and power, forever and ever.” (Apoc. 5:1, 6-9, 13)

Hence Jesus Christ (the Word) is God and thus was not made nor created and hence always existed.

One of the traits of God, then, is that he always existed (is from the beginning) and never changes:

“From the beginning I am the same...” (Isa. 43:13)

“For I am the Lord, and I change not...” (Mala. 3:6)

“But thou art always the selfsame, and thy years shall not fail.” (Ps. 101:28)

Hence because St. Paul knew that Jesus was God, he said,

“Jesus Christ is the same, yesterday, today, and forever.” (Heb. 13:8)

If Jesus Christ were not God, then he would not be the same yesterday and forever.

Daniel’s Seventy-Weeks Prophecy foretold that the Messiah would be God (the Holy of holies) and a man and the redeemer who would be slain for the sins of men. It also prophesied the exact time of Jesus’ baptism by St. John the Baptist and that Christ would be a purifier of the world upon his second coming, all of which can only apply to Jesus Christ.³

³ See my book [Daniel’s Seventy-Weeks Prophecy](#).

At first Jesus only said that he was a man, and thus he hid his divinity. Then Jesus began to teach that he was more than a man. He taught that he was from above, from heaven, and thus implying that he was either God or an angel. Jesus said that he existed with God the Father before the creation of this world:

“And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.” (Jn. 17:5)

And Jesus said,

“I saw Satan like lightning falling from heaven.” (Lk. 10:18)

And Jesus said that he came from heaven:

“I came down from heaven...” (Jn. 6:38)

“No man hath ascended into heaven but he that descended from heaven, the Son of man who is in heaven.” (Jn. 3:13)

St. John the Baptist also teaches that Jesus came from above, from heaven:

“He that cometh from above is above all... He that cometh from heaven is above all.” (Jn. 3:31)

Hence from these verses alone it is certain that Jesus is either God or an angel because he came from heaven and existed with God before the creation of this world.

Jesus then began to teach by hints, implications, and then explicitly that he was God. He told the Jews

“Amen, amen I say to you, before Abraham was made, I am.” (Jn. 8:58)

Not only did he say that he existed before Abraham but he also hinted that he is God when he said “I am,” which is one of God’s titles that God revealed to Moses:

“God said to Moses: I AM WHO AM.” (Ex. 3:14)

Jesus, by implication, told the Pharisees that he is God when he said to them:

“The Son of man is Lord also of the sabbath.” (Lk. 6:5)

The only Lord of the sabbath is God! And Jesus also implied that he is God when he told the Pharisees that he has the power to forgive sins, as they knew that only God has the power to forgive sins:

“And when Jesus had seen their faith, he saith to the sick of the palsy: Son, thy sins are forgiven thee. And there were some of the scribes sitting there, and thinking in their hearts: Why doth this man speak thus? He blasphemeth. Who can forgive sins, but God only? Which Jesus presently knowing in his spirit that they so thought within themselves, saith to them: ...the Son of man hath power on earth to forgive sins...” (Mk. 2:5-10)

Jesus was telling them by implication, “Yes, only God has power to forgive sins, and I have the power to forgive sins, and thus I am God.” The Prophet Micheas spoke of the Messiah to come and says 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)

When the Jews asked Jesus who he was, Jesus first said, “I am from above” (Jn. 8:23), and thus they knew that Jesus was either an angel or God. Then, referring to Micheas’ prophecy, Jesus said, I am “the beginning, who also speak unto you,” (Jn. 8:25) and thus was telling them

that he is God because only God is “from the beginning, from the days of eternity.”⁴ Indeed, these Jews got the message. From all the hints, implications, and explicit testimonies of Jesus, they knew that Jesus said he is God:

“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)

Hence when these Jews passed the death sentence on Jesus, they accused him of blasphemy, proving again that they knew that Jesus taught that he is God:

“Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy: What think you? But they answering, said: He is guilty of death.” (Mt. 26:63-66)

Isaias prophesied that the Messiah would not only be a man but also almighty God:

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

The Prophet Aggeus, who oversaw the building of the second temple, prophesied that the Messiah will come into the Second Temple and hinted that he would be God:

“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 with glory: saith the Lord of hosts.” (Agge. 2:7-8)

The desired of all nations is the Messiah. And the moving of heaven and earth means that God will come down from heaven and dwell upon earth and thus in the second temple. The High Priest who oversaw the building of the second temple was Jesus, son of Josedec. Hence it was a Jesus who built the second temple and it was a Jesus, the Christ, who will come into it and eventually destroy it.

The Prophet Zacharias began to prophesy in the same year as Aggeus, and upon the same occasion, the overseeing of the building of the second temple. He prophesied that God himself will come into the second temple:

“Therefore thus saith the Lord: I will return to Jerusalem in mercies. My house shall be built in it, saith the Lord of hosts: and the building line shall be stretched forth upon Jerusalem. (Zach. 1:16) ... And I will be to it, saith the Lord, a wall of fire round about: and I will be in glory in the midst thereof... Sing praise, and rejoice, O daughter of Sion: for behold I 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: and thou shalt know that the Lord of hosts hath sent me to thee. And the Lord shall possess Juda his portion in the sanctified land: and he shall yet choose Jerusalem. Let all flesh be silent at the presence of the Lord, for he is risen up out of his holy habitation.” (Zach. 2:5, 10-13)

This applies to the first and second coming of Jesus Christ. Jesus needed to come the first time into the second temple in order to redeem men and thus open heaven to them. The second time he comes he will destroy this earth and create a new earth, an everlasting earthly paradise, and will rule it from the New Jerusalem.

⁴ See *MLR's Holy Catholic Bible*: Commentary of Apoc. 3:14.

The Prophet Malachias prophesied when the second temple was already built and was contemporary with Nehemias, who oversaw the building of the walls of Jerusalem. Malachias prophesied that the Messiah will come into the second temple and will be God:

“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. Behold he cometh, saith the Lord of hosts.” (Mala. 3:1)

The first time that Jesus Christ (God, man, and Messiah) entered the second temple was during his presentation in the second temple forty days after he was born as man from the Virgin Mary. (See Lk. 2:22-34.)

The Prophet Baruch prophesied that God will come down to earth and live and converse among men:

“This is our God, and there shall no other be accounted of in comparison of him... Afterwards he was seen upon earth, and conversed with men.” (Bar. 3:36, 38)

This was fulfilled during the Incarnation when Jesus (the Word) came down from heaven and became man in the womb of the Blessed Virgin Mary. This is when “The Word was made flesh and dwelt among us.” (Jn. 1:14) From that point forward, Jesus was not only God, as he always was, but is now also a man. This answers the riddle that Jesus gave to the Jews:

“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 well as 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.⁵ St. Elizabeth knew the answer to this riddle when Jesus was yet in the womb of the Blessed Virgin Mary, when she said to Mary:

“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. 1:42-43)

Hence St. Elizabeth testified that what was in Mary’s womb was not only a human from the line of David but also the Lord God. What was in Mary’s womb was both her infant and God. Therefore, Mary is rightfully the mother of God. Even though she did not create God or come before him, she is called the mother of God because the incarnate Jesus Christ is a divine Person even though he has a human nature. His divine nature dominated and thus took up his human nature into his divine personhood:

The *Athanasian Creed*: “Who although he be God and man, yet he is not two but one Christ; one, however, not by conversion of the divinity into flesh but by taking of the manhood into God...”

Who would dare say that the “God [in whom] all things are possible” (Mt. 19:26) could not have created for himself a mother if he wanted to! Indeed, he wanted to, and he did. And this shows how much God loves humans, to live among us as one of us, to have a mother who loves and cares for him and whom he loves and cares for in the most intimate way.

From his birth, one of Jesus’ many titles was Emmanuel, as prophesied by Isaias, which means “God with us”:

⁵ See in this book “Jesus’ Linage Chart,” p. [75](#).

“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)

St. Matthew recorded the fulfillment of this prophecy:

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

Here, then, we have another proof that Jesus is God and thus Mary is the mother of God. The Prophet Isaiah teaches again that the Savior who will come and heal men will be God himself:

“They shall see the glory of the Lord, and the beauty of our God... 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.” (Isa. 35:2, 4-5)

Referring to the fulfillment of this prophecy, Jesus said,

“Go and relate to John what you have heard and seen: The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise, to the poor the gospel is preached.” (Lk. 7:22)

On another occasion, Jesus hinted to the apostles that he is God when he calmed the wind and sea:

“And when he entered into the boat, his disciples followed him: And behold a great tempest arose in the sea so that the boat was covered with waves, but he was asleep. And they came to him and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?” (Mt. 8:23-27)

If the apostles had been mindful of David’s following prophecy regarding this very event, they would have known that Jesus was not just a man and the Messiah but also God:

“These have seen the works of the Lord, and his wonders in the deep. He said the word, and there arose a storm of wind, and the waves thereof were lifted up. They mount up to the heavens, and they go down to the depths. Their soul pined away with evils. They were troubled and reeled like a drunken man; and all their wisdom was swallowed up. And they cried to the Lord in their affliction, and he brought them out of their distresses. And he [God] turned the storm into a breeze, and its waves were still.” (Ps. 106:24-29)

And Jesus, son of Sirach, teaches the same:

“At his [God’s] word the wind is still...” (Eccus. 43:25)

God, speaking through the Prophet Zacharias, says that he, God himself, would be pierced; thus Jesus Christ, who would be pierced on the holy cross, is God:

“And I [God] 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 [God], 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. 12:10)

Jesus as God is the only natural Son of God, and as man is the only natural son of Mary; hence “they shall mourn for him [Jesus] 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.” It was Jesus’ human nature that

died not his divine nature, as his divine nature can never die. After Christ died, St. John referred to Jesus' fulfillment of this prophecy of Zacharias:

“And again another scripture saith: They shall look on him whom they pierced.”
(Jn. 19:37)

And St. John says that during Jesus' second coming those who pierced him will look upon him and that he, whom they pierced, is the Alpha and Omega, the Almighty God, the First and the Last, only this time there will be no more time to repent; and thus they will bewail instead of morn and repent:

“Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him [Christ-denying Jews]. 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)

“Fear not. I am the First and the Last, and alive, and was dead, and behold I am living forever and ever, and have the keys of death and of the underworld.” (Apoc. 1:8, 12-18)

“Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.”
(Apoc. 4:8)

“We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned.”
(Apoc. 11:17)

The Prophet Isaias also teaches that the redeemer (Jesus Christ) is God, the First and the Last:

“Thus saith the Lord the king of Israel, and his redeemer the Lord of hosts: I am the first and I am the last, and besides me there is no God.” (Isa. 44:6)

It was not until after Jesus' resurrection that men needed to believe that Jesus is God, man, and Messias to be saved. Hence after Jesus rose from the dead, the apostles and other followers of Jesus believed that Jesus was God, man, and Messias.

St. Peter says that Jesus Christ is God and Savior:

“Simon Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Savior Jesus Christ.” (2 Pt. 1:1)

St. John teaches that Jesus knows all things and thus is God:

“Jesus therefore, knowing all things that should come upon him...” (Jn. 18:4)

And St. John says,

“The Word (Jesus Christ) was God.” (Jn. 1:1)

St. Paul also says that Jesus Christ is God and Savior:

“Adorn the doctrine of God our Saviour in all things. For the grace of God our Saviour hath appeared to all men... Looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ.” (Titus 2:10-13)

St. Paul's says that Christ is the God over all things:

“Christ appeared in the flesh, who is God over all, to whom be praises and benediction forever and ever; Amen.” (Rom. 9:5)

And St. Paul refers to Jesus Christ not only as the redeemer but also as God:

“Take heed to yourselves, and to the whole flock, wherein the Holy Spirit hath placed you bishops, to rule the Church of God, which he [Jesus] hath purchased with his own blood.” (Acts 20:28)

Hence Jesus, who shed his blood to redeem men and create the Catholic Church, is not just a man but also God. And St. Paul teaches that Jesus is not only a man but also God, equal to God the Father:

“For let this mind be in you, which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God but emptied himself, taking the form of a servant, being made in the likeness of men and in habit found as a man.” (Phili. 2:5-7)

St. Jude teaches that Jesus Christ is God:

“For certain men are secretly entered in who were written of long ago unto this judgment, ungodly men, who turn the grace of our Lord God into riotousness and deny him who is the only Lord God and our Lord Jesus Christ.” (Jude 1:4)

And all the Church Fathers and many infallible papal decrees teach that since his Incarnation, Jesus Christ is God, man, and Messiah. For example,

Nicene Creed, 325: I believe...in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God, light of light, true God of true God, begotten not made, being of one substance with the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven and was incarnate by the Holy Spirit of the Virgin Mary: and was made man.”

Jesus is made, in context

In the following verses, St. Paul teaches that Jesus is God and man and that his manhood, his human nature, was made, created:

“Jesus, who is faithful to him [God the Father] that made him [in his human nature],⁶ as was also Moses in all his house. For this man [Jesus Christ] was counted worthy of greater glory than Moses, by so much as he [Jesus Christ] that hath built the house hath greater honour than the house. For every house is built by some man, but he [Jesus Christ] that created all things is God. ...But Christ as the Son [is] in his own house...” (Heb. 3:1-6)

Hence St. Paul teaches that Jesus created all things (created the house) and that only God created all things and thus Jesus is God. But he also teaches that Jesus was made man and thus his human nature was created. “For this man...is faithful to him who made him,” in his human nature. And when St. Paul says Christ is in his own house, he means that the divine person of God the Son (Jesus Christ) dwells in his human nature that he himself created for himself.

Pope St. Leo the Great teaches that Jesus’ human nature was made:

Pope St. Leo the Great, *Letter 28*, to Flavian, 5th century: “For it must again and again be repeated that one and the same is truly Son of GOD and truly son of man. GOD in that ‘in the beginning was the Word, and the Word was with GOD, and the Word was GOD;’ man in that ‘the Word became flesh and dwelt in us.’ GOD in that ‘all things were made by Him, and without Him was nothing made:’ man in that ‘He was made of a woman, made under law.’”

⁶ When it is said that God the Father created all things, in context it means through God the Son. Hence God the Son created his human nature, his human soul. But he got his human body from the Blessed Virgin Mary. (See in this book “Jesus Created Physical Life, and the Holy Spirit Creates Spiritual Life,” p. [21](#).)

Some hold the opinion that the word “made” in Acts 2:36 means ordained, manifested, exalted, or glorified and thus God the Father ordained or manifested or exalted or glorified Jesus as Lord and Christ, as Jesus several times called upon the Father to glorify him: “Father, glorify thy name. A voice therefore came from heaven: I have both glorified it, and will glorify it again.” (Jn. 12:28) And St. John says, “If God be glorified in him [Jesus Christ], God also will glorify him in himself; and immediately will he glorify him.” (Jn. 13:32)

St. Athanasius gives both opinions:

[Opinion 1] “For Peter, after saying ‘He hath made Lord and Christ,’ straightway added ‘this Jesus whom ye crucified,’ which makes it plain to anyone, ... provided they attend to the context, that not the essence of the Word, but he according to his manhood is said to have been made. For what was crucified but the body? And how could be signified what was bodily in the Word except by saying ‘He made?’”

[Opinion 2] “Especially has that phrase, ‘He made,’ a meaning consistent with orthodoxy, ...as much as to say ‘He manifested him.’ And this Peter himself, when he began this primary teaching, carefully expressed when he said to them: ‘Ye men of Israel, hear these words: Jesus of Nazareth, a man manifested of God towards you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves know.’ Consequently the term which he uses, ‘made,’ this he has explained in the beginning by ‘manifested,’ for by the signs and wonders which the Lord did, he was manifested to be not merely man but God in a body and Lord also, the Christ. Such also is the passage in the Gospel according to John: ‘Therefore the more did the Jews persecute him because he not only broke the sabbath but said also that God was his own Father, making himself God.’” (*Four Discourses against the Arians*, c. 15, Acts 2:36, n. 12)

Hence, according to Opinion 2, Acts 2:26 could be worded: “I have ordained or manifested or exalted or glorified him Lord and Christ...”

Jesus Created Physical Life, and the Holy Spirit Creates Spiritual Life

Jesus Christ created physical life, which includes angels and humans (body and soul). And the Holy Spirit creates spiritual life in the spirits of angels and the souls of men.

Hence the dogma that God the Son, Jesus Christ, created all things; that is, the physical life or existence of all creatures:

“In the beginning was the Word [Jesus Christ], 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.” (Jn. 1:1-3)

St. Paul teaches that the Father made all things by his son Jesus Christ:

“God, who, at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world.” (Heb. 1:1-2)

“Giving thanks to God the Father, who hath... translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins; who is the image of the invisible God, the firstborn of every creature: For in him were all things created in heaven and on earth, visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by him and in him. And he is before all, and by him all things consist.” (Col. 1:12-17)

Therefore, the more recent form of the Apostles’ Creed must be taken in context or it would deny the dogma that God the Son created all things:

The More Recent Form of the *Apostles’ Creed*: “I believe in God, the Father almighty, Creator of heaven and earth, and in Jesus Christ his only Son, our Lord.” (D. 6)

In context, it means all things were created by God the Father through God the Son, Jesus Christ. The original Apostles’ Creed was more accurate. It did not say “God the Father, Creator of heaven and earth.”

Original *Apostles’ Creed*: “I believe in God the Father almighty; and in Jesus Christ, his only begotten Son, our Lord,” (D. 2)

The Nicene Creed must also be taken in context or it would deny the dogma in one place but profess it in another:

Nicene Creed, 325: “I believe in one God, the Father almighty, maker of heaven and earth and of all things visible and invisible; and in one Lord Jesus Christ..., being of one substance with the Father, by whom all things were made...”

It is said that the Father created all things in the same way it can be said that a king won a battle even though he did not fight in the battle but oversaw it. In 2 Kings 6:38, it says that King Solomon built the first temple, but he did not do the actually building but oversaw it:

“And in the eleventh year in the month Bul (which is the eighth month) the house was finished in all the works thereof, and in all the appurtenances thereof: and he [King Solomon] was seven years in building it.” (3 Ki. 6:38)

And Zachary 4:9 says the following:

“The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it.” (Zach. 4:9)

But Zorobabel, the prince, did not literally build the second temple but oversaw it. Hence when it is said the God the Father created all things, it means as an overseer, and thus he created all things through God the Son. This is what St. Augustine means in the places where he says that

God the Father made all things. In his following quote he tells you the correct context. In one place he says God the Father made all things. But in another that God the Father made all things through God the Son, as in the following quote:

St. Augustine, *Lectures on the Gospel of St. John*, Tractate 1 (John 1:1-5): “5. ..Dost thou inquire concerning heaven and earth? They were made. Dost thou inquire concerning the things that are in heaven and earth? Surely much more were they made. Dost thou inquire concerning spiritual beings, concerning angels, archangels, thrones, dominions, powers, principalities? These also were made. For when the Psalm enumerated all these things, it finished thus: ‘He spoke, and they were made; he commanded, and they were created.’ If ‘He spoke and they were made,’ it was by the Word that they were made.

While God the Son, Jesus Christ, gives physical life to men by creating their bodies and souls and physical life to angels by creating their spirits, the Holy Spirit gives spiritual life to the souls of men and to the spirits of angels. Hence the Nicene Creed says, “I believe in the Holy Spirit, the Lord and giver of life...”; that is, the giver of spiritual life.

- The souls of men that are not yet holy are said to be spiritually dead even though they physically exist. It is God the Holy Spirit who gives them graces and other spiritual gifts to move them toward holiness, provided men cooperate with the graces and other gifts.
- The souls of men that are holy are said to have spiritual life. It is God the Holy Spirit who gives them spiritual life by his grace. And he gives them graces and other spiritual gifts so that they may remain holy, provided they cooperate with the graces and other gifts.

“And Moses said to the children of Israel: Behold the Lord hath called by name Beseleel the son of Uri the son of Hur of the tribe of Juda. And hath filled him with the spirit of God, with wisdom and understanding and knowledge and all learning.” (Ex. 35:30-31)

“And hope confoundeth not because the charity of God is poured forth in our hearts by the Holy Spirit who is given to us.” (Rom. 5:5)

“But we all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory as by the Spirit of the Lord.” (2 Cor. 3:18)

This is what Jesus meant when he told Nicodemus that men who are already born of the flesh must be born again to be saved:

“Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to him: How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.” (Jn. 3:3-6)

Jesus’ task was to make men “born of the flesh” by creating Adam and Eve and by creating souls. The job of the Holy Spirit is to make “men born again” by giving them spiritual life. While God the Holy Spirit is the dispenser of all grace, which thus includes sanctifying grace, God the Son, Jesus Christ, made sanctifying grace available by his sacrificial death.

The souls of the Old Testament elect were only partially justified. Part of their souls was justified, freed from sin. The other part contained forgiven sins that were covered by the grace of the Holy Spirit, which I call covering grace. But their souls were still considered dead in the sense

that they could not get to heaven until their covered sins were remitted by sanctify grace, which comes from the Holy Spirit and was made available by Christ's sacrificial death.

Therefore, Jesus Christ creates physical life and the Holy Spirit creates spiritual life, and both do so by the Father. This dogma was infallibly defined by Pope St. Damasus in 382 at the Council of Rome:

Pope St. Damasus, *Council of Rome*, 382: "(19) If anyone does not say that the Father made all things through the Son and his Holy Spirit, that is, the visible and the invisible, he is a heretic." (D. 77)

The Father, then, is the overseer of creation while the Son and Holy Spirit did and do the actual creating. Even though Caesarius of Arles was a heretic, he teaches the truth in this regard:

Heretic Caesarius of Arles, *Sermon 212*, On the Mystery of the Holy Trinity, and the Divine Nature of the Holy Spirit, 6th century: "(2) We read in the Old Testament that 'in the beginning God created the heavens and the earth,' and 'a mighty wind swept over the waters.' In God understand the Father, in the beginning accept the Son, and recognize the Holy Spirit as spread over the waters. The excellence of the one in authority swept over the waters, prefiguring even then, I believe, the gifts of baptism... [Hence] 'God created man'...the Father said [commanded and oversaw creation], the Son created [physical life], the Holy Spirit blessed [creates spiritual life]."

Jesus is the Messiah

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 Gehenna 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.⁷

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. And thus man 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 [the Messiah] 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, the Messiah will crush the physical power of Satan and the other devils that they have over men and the world, by casting the devils into Gehenna 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

⁷ See in this book "Jesus is the Ultimate Redeemer," p. [80](#).

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 Christ will crush the physical empire of Satan upon his second coming.”

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 forever: 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 forever.” (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 Ezechiel 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 God⁸

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 in this book “Jesus’ Linage Chart,” p. [75](#).)

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 forever.” (Lk. 1:30-32)

⁸ See in this book “King David also prophesied the coming and superiority ” p. [45](#).

St. Elizabeth's lineage

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 second opinion is less probable because it is more probable that the Messiah will be born of a woman whose father and mother were of the tribe of Juda.

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 Micheas’ 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 become 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

Jeremias 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)

Aggeus 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 Ggate 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.⁹

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)

⁹ See my 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 Ephraim. 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 king 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 be 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’s 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 exceedingly 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 the Prophet 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 a 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 the betrayal of Judas:

“All my enemies whispered together against me; they devised evils to me. They determined against me an unjust word... For even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me.” (Ps. 40:8-10)

Jesus speaks of the fulfillment of this prophecy:

“I speak not of you all. I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me shall lift up his heel against me... He it is to whom I shall reach bread dipped. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And after the morsel, Satan entered into him. And Jesus said to him: That which thou dost, do quickly.” (Jn. 13:18, 26-27)

King David also 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.¹⁰ 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 forgiveness.” (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’s 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)

¹⁰ See my article, [Brief on The Old Testament elect’s sins were covered but not remitted.](#)

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 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)

“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 animal sacrifices, could do that. And that was the sacrificial body and 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 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)

Therefore, 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)

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.¹¹

When the prophecies regarding the first coming of the Messiah were fulfilled (especially regarding his sacrificial death that would remit sins, as mentioned in Isaiah 53 and Daniel 9), 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)

¹¹ See my video, audio, and book, [Daniel’s Seventy-Weeks Prophecy](#).

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 the Benedictus:

"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's Psalm 21 and its fulfillment

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 sabacthani? 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)

New Testament: "And they that passed by blasphemed him, 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 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’s Wisdom 2 and its fulfillment

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.”

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 anything 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 parascève), 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.¹² David speaks for himself, but his body saw corruption, and thus he was unknowingly speaking of the Messiah:

¹² See in this book *When the miracles ceased*, Jesus’ human nature returned to its normal incorrupt and glorified state,” p. [152](#).

“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 the underworld 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.”¹³ (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 the underworld, thence shall my hand bring them out.” (Amos 9:2)

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

”But God will redeem my soul from the hand of the underworld, 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

¹³ To see the two opinions regarding Jesus being in the underworld for three days and three nights, see *MLR's Holy Catholic Bible*, Commentary on Mt. 12:40.

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)¹⁴

Isaias prophesied that the Messiah’s 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’s 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:

“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.”

¹⁴ Regarding the resurrection of the Old Testament elect, see my article [Pilate’s Report to Tiberius Exalts Christ](#).

The Messiah replaces the animal sacrifices and 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. 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 forever.” (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.¹⁵ 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 forever according to the order of Melchisedech.” (Ps. 109:1-4)

St. Paul verified that Christ fulfilled this prophecy:

¹⁵ 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. (See in this book The Messiah will come from the tribe of Juda and the line of David,” p. 26.)

“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 forever, 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 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 forever, 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 during the Holy Mass 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, and its fulfillment was mentioned in the New Testament. 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 Cantic 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 Ephraim. 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 Messiah 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 Messiah:

“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, Simeon prophesied that Jesus would convert Gentiles. And he also prophesied that Jesus will bring salvation to mankind and thus Jesus is the redeemer, that many Jews will deny him, and that Mary will suffer from seeing her son persecuted and murdered:

“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:

“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)

St. 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 the Benedictus:

“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.

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 fulfillment of what they prophesied. Hence, when the Jews murdered the prophets, they murdered the Messiah, Jesus Christ, whom they pre-figured. And when the Jews murdered Christ, the Prophet of prophets, they also murdered all who the prophets who spoke of the Messiah and were figures of Christ. The prophets were in Christ, and Christ was in the prophets. 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 murdered 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.¹⁶ The second time he comes to kill all the evildoers and cast them into Gehenna 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 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 forever 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)

¹⁶ See in this book "The Messiah will be sacrificed and slain to redeem men," p. 35.

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

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 forever 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>	

The Messiah brings the everlasting earthly paradise

Upon Christ’s second coming, this world and all its evils and evildoers will be burnt up and destroyed by fire:

“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.” (2 Pt. 3:10)

This was also prophesied several times in the Old Testament:

“God shall come manifestly. Our God shall come and shall not keep silence. A fire shall burn before him and a mighty tempest shall be round about him.” (Ps. 49:3)

“Lift up your eyes to heaven and look down to the earth beneath, for the heavens shall vanish like smoke and the earth shall be worn away like a garment and the inhabitants thereof shall perish in like manner.” (Isa. 51:6)

“Blow ye the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the land tremble because the day of the Lord cometh, because it is nigh at hand, a day of darkness, and of gloominess, a day of clouds and whirlwinds... the like to it hath not been from the beginning nor shall be after it

even to the years of generation and generation. Before the face thereof a devouring fire and behind it a burning flame. The land is like a garden of pleasure before it, and behind it a desolate wilderness neither is there any one that can escape it.” (Joel 2:1-3)

“The Lord hath reigned, ...Clouds and darkness are round about him; justice and judgment are the establishment of his throne. A fire shall go before him and shall burn his enemies round about. His lightning have shone forth to the world. The earth saw and trembled. The mountains melted like wax, at the presence of the Lord, at the presence of the Lord of all the earth.” (Ps. 96:1-5)

But God will not utterly destroy the earth because he did not create the earth in vain:

“For thus saith the Lord that created the heavens, God himself that formed the earth and made it, the very maker thereof, he did not create it in vain; he formed it to be inhabited. I am the Lord, and there is no other.” (Isa. 45:18)

“For thus saith the Lord: All the land shall be desolate, but yet I will not utterly destroy.” (Jer. 4:27)

While the evil things of this world will pass away and no longer exist upon the face of the earth, the earth will remain after the second coming of Jesus Christ. But Christ will transform the old earth into a new earth, an everlasting earthly paradise. He will restore and perfect all the good material things that were in the old earth. And the new earth will also contain new and wonderful things, and it will be united to God’s heaven in a way we cannot comprehend.

It was prophesied in both the Old and New Testaments that all evil and evildoers will eventually be destroyed from the face of the earth and that the meek shall inherit the earth forever, and thus the earth will last forever:

King David: “For evildoers shall be cut off. But they that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be, and thou shalt seek his place, and shalt not find it. But the meek shall inherit the earth and shall delight in abundance of peace.” (Ps. 36:9-11)

King Solomon: “For they that are upright shall dwell in the earth, and the holy shall be left behind in it. But the wicked shall be destroyed from the earth, and they that do unjustly shall be taken away from it.” (Prov. 2:21-22)

Jesus: “Blessed are the meek for they shall inherit the earth.” (Mt. 5:4)

If the earth did not last forever, then the meek would not be able to inherit it. The Prophet Isaias, St. John, and St. Peter speak of the earthly paradise that Jesus Christ will create after his second coming:

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.” (Isa. 65:17)

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

Catholic Commentary on Apoc. 21:1: “**New earth:** New by their form and qualities but not by their substance. The first heaven and first earth was passed away, being changed not as to their substance but in their qualities.”

St. Peter: “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. 3:11-13)

Catholic Commentary on 2 Pt. 3:11: “**New earth:** According to the divine promises, look for new heavens and a new earth where justice is to dwell whither sinners shall not enter but the just only in a new state of never-ending happiness.”

St. Paul also speaks of the earthly paradise in which not only men but also animals and other material good things of the earth will be delivered from all corruption and be glorious:

“For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly but by reason of him that made it subject, in hope: Because the creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God.” (Rom. 8:18-21)

Catholic Commentary on Rom. 8:19: “**The expectation of the creature:** He speaks of the corporal creation made for the use and service of man, which by occasion of his sin was made subject to vanity; that is, to a perpetual instability, tending to corruption and other defects, so that by a figure of speech it is here said to groan and be in labour and to long for its deliverance, which is then to come when sin shall reign no more. The creatures expect with impatience and hope with confidence to see a happy change in their condition in which they will be delivered from the captivity of sin to which man has reduced them and enter into the liberty of the glory of the sons of God. Inanimate creation will enter into a pure, incorruptible, and perfect state to the end of ages. They will no longer be subject to those changes and vicissitudes which sin has brought upon them; nor will there be any sinful men to abuse their beauty and goodness in offending the Creator of all. Beasts of prey will then lay aside their ferocity and venomous serpents their poisonous qualities.”

The Prophet Isaias describes some of the good material things that will exist in the everlasting earthly paradise:

“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 forever in these things which I create. For behold I create Jerusalem a rejoicing, and the people thereof joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying... And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruits of them... 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)

Catholic Commentary on Isa. 65:17: “**New earth:** Having purified the former by the general conflagration, which many assert will take place at the end of 6,000 years from the time of Adam and Eve. During the second coming, the qualities and not the substance of the world will be changed.”

“The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the lion and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed, their young ones shall rest together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.” (Isa. 11:6-9)

“And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees. And he shall destroy in this mountain the face of the bond with which all people were tied and the web that he began over all nations. He shall cast death down headlong forever. And the Lord God shall wipe away tears from every face; and the

reproach of his people, he shall take away from off the whole earth, for the Lord hath spoken it.” (Isa. 25:6-8)

Hence the Jerusalem that Isaias says will be created will last forever:

“For behold I create Jerusalem a rejoicing, and the people thereof joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying... (Isa. 65:18-19)

St. John tells us more about this Jerusalem. He calls it the New Jerusalem and says it will come down from heaven and land upon the new earth and that God himself, Jesus Christ, will rule the new earth from it:

“And I saw a new heaven and a new earth. For the first heaven and the first earth was gone... And I John saw the holy city, the New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God. ...And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God ...And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb [Jesus Christ]. 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. And the gates thereof shall not be shut by day, for there shall be no night there. And they shall bring the glory and honour of the nations into it.” (Apoc. 21:1-3, 10, 22-26)

This is when the promise made to Abraham and his Israelite descendents will finally be fulfilled, in which Catholic Israelites who are saved will possess the New Israel and New Jerusalem forever. And the elect of other races will possess their own lands forever. Each race and nation will have its own king while Christ the, King of kings, will rule supreme over all the races and nations from the New Jerusalem.

What follows is testimony from two Church Fathers, St. Augustine and St. Irenaeus. They teach that this earth will not be utterly destroyed but will be transformed:

St. Augustine, *City of God*, 426: “For when the judgment is finished, this heaven and earth shall cease to be, and there will be a new heaven and a new earth. For this world shall pass away by transmutation not by absolute destruction. And therefore the apostle says, ‘For the figure of this world passeth away. I would have you be without anxiety.’ The figure, therefore, passes away not the nature.”¹⁷

St. Irenaeus, *Against Heresies*, inter. 180-190: “It behoves the righteous first to receive the promise of the inheritance which God promised to the fathers and to reign in it when they rise again to behold God in this creation which is renovated... It is fitting, therefore, that the creation itself, being restored to its primeval condition, should without restraint be under the dominion of the righteous; and the apostle has made this plain in the Epistle to the Romans, when he thus speaks: ‘For the expectation of the creature waiteth for the manifestation of the sons of God. For the creature has been subjected to vanity, not willingly, but by reason of him who hath subjected the same in hope; since the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God.’ ...

“2. ...Now God made promise of the earth to Abraham and his seed; yet neither Abraham nor his seed, that is, those who are justified by faith, do now receive any inheritance in it; but they shall receive it at the resurrection of the just. For God is

¹⁷ b. 20, c. 14.

true and faithful; and on this account he said, ‘Blessed are the meek, for they shall inherit the earth.’¹⁸ ...

“For neither is the substance nor the essence of the creation annihilated (for faithful and true is he who has established it), but ‘the fashion of the world passeth away;’ that is, those things among which transgression has occurred, since man has grown old in them. And therefore this [present] fashion has been formed temporary, God foreknowing all things... But when this [present] fashion [of things] passes away and man has been renewed and flourishes in an incorruptible state so as to preclude the possibility of becoming old, [then] there shall be the new heaven and the new earth in which the new man shall remain [continually] always holding fresh converse with God. And since (or, that) these things shall ever continue without end, Isaiah declares, ‘For as the new heavens and the new earth which I do make, continue in my sight, saith the LORD, so shall your seed and your name remain.’¹⁹”

Beware, then, of the stoics who heretically believe that all material things are evil or at least to be abhorred. If material things (human bodies, animals, plants, seas and rivers, mountains, food, etc) are evil, then God is evil for placing them in the first Garden of Paradise, which was meant to last forever, and for placing them in the everlasting paradise that Jesus Christ will create after his second coming, which will last forever.

“And God saw all the things that he had made, and they were very good. And the evening and morning were the sixth day.” (Gen. 1:31)

Also beware of the epicureans and others who idolize the good material things of the world by placing them over God and spiritual things.²⁰

¹⁸ b. 5, c. 32.

¹⁹ b. 5, c. 36.

²⁰ See my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: [The Stoic and Epicurean Philosophies](#)*.

Jesus Ended the Old Covenant and Replaced It with the New Covenant

The New Covenant replaced the Old Covenant

It was prophesied during the Old Covenant era that another covenant, a New Covenant, an everlasting covenant, would replace the Old Covenant:

“And I will make with them another covenant that shall be everlasting.” (Bar. 2:35)

“And I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant.” (Ez. 16:60)

“Behold, the days shall come, saith the Lord, and I will make a New Covenant with the house of Israel and with the house of Juda...” (Jer. 31:31)

When Christ died on the holy cross, the New Covenant was instituted, as testified to when the veil in the Temple was rent in two:

“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...” (Mt. 27:50-51)

Catholic Commentary on Mt. 27:51: “**Veil:** The veil of the temple was rent at Christ’s death. And by it being broken down was signified that the ceremonies of the ancient law were to be abolished by the law of Christ.”

St. Paul teaches that the Christ-denying Jews have a veil upon their heart when reading the Old Testament because they do not believe that the Old Covenant was made void (replaced) by the New Testament, by Jesus Christ:

“But their senses [Christ-denying Jews] were made dull. For until this present day, the selfsame veil in the reading of the Old Testament remaineth not taken away because in Christ it is made void.” (2 Cor. 3:14)

St. Cyprian, *Three Books on Testimonies against the Jews*, Book 1, 248: “5. The Jews could understand nothing of the Scriptures unless they first believed in Christ.”

St. Athanasius, *Letter to The Bishops of Egypt and Libya*, 356: “What is the Old Testament to the Jews unless they acknowledge the Lord whose coming was expected according to it? For had they believed the writings of Moses, they would have believed the words of the Lord; for he said, he wrote of me. (Jn. 5:45-47)”²¹

“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 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)

At the instant that Christ died on the holy cross, the Old Covenant ended and was replaced by the New Covenant. The things in the Old Testament era that were figures of Christ’s first coming were fulfilled upon his first coming and thus there was no more need for them. St. Paul, then, testifies that the Old Covenant ended and was replaced by a new and better Covenant:

“He [Jesus Christ] is the mediator of the New Testament, that by means of his death for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of everlasting inheritance.” (Heb. 9:15)

“In saying before, sacrifices and oblation and holocausts for sin thou wouldest not, neither are they pleasing to thee [anymore], which are offered according to the law

²¹ c. 1, sec. 4.

[the Old Covenant]. Then said I: Behold, I come to do thy will, O God. He taketh away the first [the Old Covenant] that he may establish that which followeth [the New Covenant], by which we are sanctified by the oblation of the body of Jesus Christ once.” (Heb. 10:8-10)

“But now he [Jesus Christ] hath obtained a better ministry, by how much also he is a mediator of a better testament, which is established on better promises.” (Heb. 8:6)

“Jesus [is] the mediator of the New Testament and to the sprinkling of blood which speaketh better than that of Abel.” (Heb. 12:24)

At the instant of Christ’s death, the sacrificed Christ replaced the animal sacrifices, baptism replaced circumcision, the Melchisedec priesthood (the Christian priesthood) replaced the Levitical priesthood, the pope replaced the high priest, the Christian hierarchy replaced the Levitical hierarchy, and Christianity replaced Judaism. And when Christ rose from the dead, the Lord’s Day replaced the Sabbath Day. And, after some time had passed, all of the Old Covenant disciplinary laws were eventually abolished. However, the Old Testament’s dogmatic laws remain in effect because dogmatic laws can never be abolished or modified because they are infallible truths regarding faith and morals.²²

The Old Covenant ended, and thus it was not transformed

The Old Covenant ended and was replaced by the New Covenant. Hence the Old Covenant did not transform into the New Covenant, like a caterpillar transforms into a butterfly. If it did, then the Pascal Lamb under the Old Covenant would have been transformed into Christ (the Paschal Lamb of the New Covenant) and thus Christ would have been an animal that was transformed into a human. Instead, Christ replaced the Old Covenant Paschal Lamb. The sacrifice of an animal during the Old Covenant was replaced by the sacrifice of the God-man during the New Covenant. Therefore, it is heresy to say that the Old Covenant is in the New Covenant, or that the Old Covenant was transformed into the New Covenant. The dogma is that the Old Covenant ended, is dead. It died when Christ died and was replaced with the New Covenant. Jesus compared those who try to mix the Old Covenant with the New Covenant to those who put new wine into old bottles. He said,

“No man putteth new wine into old bottles; otherwise the wine will burst the bottles, and both the wine will be spilled and the bottles will be lost. But new wine must be put into new bottles.” (Mk. 2:22)

Catholic Commentary on Mt. 9:16-17: “**Raw cloth... new wine:** This shows that the apostles, being hereafter to be replenished with newness of grace, ought not now to be bound to the old observances. By the old garment and old skins, we must understand the Scribes and Pharisees; and by the piece of new cloth and new wine, the Gospel precepts, which the Jews were not able to bear, so the rent was made worse. Something such the Galatians sought to do, to mix the precepts of the Law [the Old Covenant] with the Gospel [the New Covenant], and to put new wine into old skins. The word of the Gospel is therefore to be poured into the apostles rather than into the Scribes and Pharisees, who, corrupted by the traditions of the elders, were unable to preserve the purity of Christ’s precepts.”

Consequently, those who mix the New Covenant with the Old Covenant or say both covenants are still in force destroy the meaning and purpose of both covenants. There is only one covenant with God in effect, and it is the New Covenant. Hence the Christ-denying Jews are not under any

²² See in this book “The Old Covenant’s dogmatic laws and feast day celebrations and commemorations did not end,” p. [72](#).

covenant with God. They are under a covenant with Gehenna, with their father Satan (Jn. 8:44). The Prophet Isaias says that evil Jews are under a covenant with Gehenna:

“Wherefore, hear the word of the Lord, ye scornful men, who rule over my people that is in Jerusalem... Your league with death shall be abolished and your covenant with Gehenna shall not stand; when the overflowing scourge shall pass, you shall be trodden down by it.” (Isa. 28:14, 18)

So woe to the Judaizers, like the Christian Zionists and the Vatican II Church, who say that the Old Covenant is still in force and try to place it in the New Covenant or side by side with it. If the New Covenant did not replace the Old Covenant, then the Messiah and redemption did not yet come and hence Jesus would be a fraud or there would be two Messias, one for those who believe in Jesus Christ and one for those who do not believe in Jesus Christ. All of which is heretical and blasphemous.

Popes, Church Fathers, and others on the New Covenant replaced the Old Covenant

St. Ignatius of Antioch (d. c. 115)

St. Ignatius of Antioch, *Letter to the Magnesians*, 2nd century: “[Chapter 10] Be not deceived by strange doctrines nor by ancient fables, seeing that they are profitless. Having become his disciples, let us learn to live according to the principles of Christianity. For whosoever is called by any other name besides this, is not of God. Lay aside, therefore, the evil, the old [covenant], the sour leaven, and be ye changed into the new leaven [New Covenant], which is Jesus Christ. Be ye salted in him, lest anyone among you should be corrupted, since by your savour ye shall be convicted. It is absurd to profess Christ Jesus and to live by Judaism [to say the Old Covenant is still in effect]. For Christianity did not embrace Judaism, but Judaism [embraced] Christianity, that so every tongue which believeth might be gathered together to God.”

The Old Covenant was not evil when it was in effect. It was holy, good, and necessary. And it was not evil to follow some laws of the Old Covenant when it was dead but not deadly.²³ But when it became deadly, it became evil, sour leaven, and poison. It can be compared to food when it goes bad and thus stinks and becomes poison.

St. Ignatius of Antioch, *Letter to the Philadelphians*, 2nd century: “[Chapter 9] The priests indeed are good, but the High Priest [Jesus Christ] is better; to whom the Holy of holies has been committed, and who alone has been trusted with the secrets of God. He is the door of the Father by which enter in Abraham, and Isaac, and Jacob, and the prophets, and the apostles, and the Church. All these have for their object, the attaining to the unity of God. But the Gospel possesses something transcendent [above the former dispensation], viz., the appearance of our Lord Jesus Christ, his passion and resurrection. For the beloved prophets announced him, but the Gospel is the perfection of immortality. All these things are good together, if ye believe in love... [Chapter 6] If any one preach the Jewish law [the Old Covenant] unto you, listen not to him. For it is better to hearken to Christian doctrine from a man who has been circumcised, than to Judaism from one uncircumcised... Flee therefore the wicked devices and snares of the prince of this world, lest at any time being conquered by his artifices, ye grow weak in your love.”

²³ See the following sections in this chapter.

Apostate Justin Martyr (d. 165)

Apostate Justin Martyr, *Dialogue with Trypho*, 2nd century: “[Chapter 11] There will be no other God, O Trypho [Christ-denying Jew], nor was there from eternity any other existing (I thus addressed him), but he who made and disposed all this universe. Nor do we think that there is one God for us, another for you, but that he alone is God who led your fathers out from Egypt with a strong hand and a high arm. Nor have we trusted in any other (for there is no other), but in him in whom you also have trusted, the God of Abraham, and of Isaac, and of Jacob. But we do not trust through Moses or through the law, for then we would do the same as yourselves. For I have read that there shall be a final law and a covenant [the New Covenant], the chiefest of all, which it is now incumbent on all men to observe, as many as ask seeking after the inheritance of God. For the law promulgated on Horeb is now old, and belongs to yourselves alone; but this is for all universally. Now law placed against law has abrogated that which is before it, and a covenant which comes after in like manner has put an end to the previous one; and an eternal and final law—namely, Christ—has been given to us, and the covenant is trustworthy, after which there shall be no other law, no other commandment, no other ordinance. Have you not read this which Isaiah says: ‘Hearken unto me, hearken unto me, my people, and, ye kings, give ear unto me, for a law shall go forth from me and my judgment shall be for a light to the nations. My righteousness approaches swiftly, and my salvation shall go forth, and nations shall trust in mine arm?’” And by Jeremiah, concerning this same New Covenant, he thus speaks: ‘Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt.’ (Jer. 31:31) If, therefore, God proclaimed a New Covenant which was to be instituted, and this for a light of the nations, we see and are persuaded that men approach God, leaving their idols and other unrighteousness, through the name of him who was crucified, Jesus Christ, and abide by their confession even unto death, and maintain piety. Moreover, by the works and by the attendant miracles, it is possible for all to understand that he is the new law, and the New Covenant, and the expectation of those who out of every people wait for the good things of God. For the true spiritual Israel and descendants of Judah, Jacob, Isaac, and Abraham (who in uncircumcision was approved of and blessed by God on account of his faith, and called the father of many nations), are we [Christians] who have been led to God through this crucified Christ, as shall be demonstrated while we proceed.”

St. Irenaeus of Lyons (d. 202)

St. Irenaeus, *Against Heresies*, 180-199: “[Book 4, Chapter 9] 1. ... Now, without contradiction, he means by those things which are brought forth from the treasure new and old, the two covenants; the old, that giving of the law which took place formerly; and he points out as the new, that manner of life required by the Gospel, of which David says, ‘Sing unto the LORD a new song’; and Isaias, ‘Sing unto the LORD a new hymn. His name is glorified from the height of the earth; they declare his powers in the isles.’ And Jeremiah says: ‘Behold, I will make a New Covenant, not as I made with your fathers’ in Mount Horeb.’ ...

“[Book 4, Chapter 33] 14. And those of them who declare that God would make a New Covenant with men, not such as that which he made with the fathers at Mount Horeb, and would give to men a new heart and a new spirit. And again, ‘And remember ye not the things of old; behold, I make new things which shall now arise, and ye shall know it; and I will make a way in the desert and rivers in a dry

land to give drink to my chosen people, my people whom I have acquired, that they may show forth my praise,'—plainly, he announced that liberty which distinguishes the New Covenant, and the new wine which is put into new bottles, [that is], the faith which is in Christ, by which he has proclaimed the way of righteousness sprung up in the desert, and the streams of the Holy Spirit in a dry land, to give water to the elect people of God whom he has acquired, that they might show forth his praise...

“[Book 4 Chapter 34] 2. ...For by his advent he himself fulfilled all things, and does still fulfil in the Church the New Covenant foretold by the law, onwards to the consummation of all things... 4. If anyone, however, advocating the cause of the Jews, do maintain that this New Covenant consisted in the rearing of that temple which was built under Zorobabel after the emigration to Babylon, and in the departure of the people from thence after the lapse of seventy years, let him know that the temple constructed of stones was indeed then rebuilt (for as yet that law was observed which had been made upon tables of stone), yet no New Covenant was given, but they used the Mosaic law until the coming of the Lord; but from the Lord's advent, the New Covenant which brings back peace, and the law which gives life, has gone forth over the whole earth, as the prophets said: 'For out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall rebuke many.'”

The heretic Tertullian (d. 230)

The heretic Tertullian, *An Answer to the Jews*, 198: “[Chapter 6] Therefore, since it is manifest that a sabbath temporal was shown, and a sabbath eternal foretold; a circumcision carnal foretold, and a circumcision spiritual pre-indicated; a law temporal, and a law eternal formally declared; sacrifices carnal, and sacrifices spiritual foreshown, it follows that after all these precepts had been given carnally, in time preceding, to the people Israel, there was to supervene a time whereat the precepts of the ancient Law and of the old ceremonies would cease, and the promise of the new law, and the recognition of spiritual sacrifices, and the promise of the New Testament, supervene; while the light from on high would beam upon us who were sitting in darkness and were being detained in the shadow of death. And so there is incumbent on us a necessity binding us, since we have premised that a new law was predicted by the prophets, and that not such as had been already given to their fathers at the time when he led them forth from the land of Egypt, to show and prove on the one hand that that old Law has ceased, and on the other, that the promised new law is now in operation.”

St. Cyprian (d. 258)

St. Cyprian, *Treatise 12, Three Books of Testimonies against the Jews*, 248: “[Book 1] The former law which was given by Moses was to cease... A new law will be given... The old yoke should be made void, and a new yoke should be given... The old pastors should cease and new ones begin... The ancient sacrifice should be made void, and a new one should be celebrated... The old priesthood should cease, and a new priest should come, who should be forever... Another Prophet such as Moses was promised, to wit, one who should give a New Testament, and who rather ought to be heard.”

Apostate Lactantius (d. 325)

Apostate Lactantius, *Divine Institutes*, c. 303: “All Scripture is divided into two Testaments. That which preceded the advent and passion of Christ—that is, the law and the prophets—is called the Old; but those things which were written after his resurrection are named the New Testament. The Jews make use of the Old, we of the New; but yet they are not discordant, for the New is the fulfilling of the Old, and in both there is the same testator, even Christ, who, having suffered death for us, made us heirs of his everlasting kingdom, the people of the Jews being deprived and disinherited. As the prophet Jeremiah testifies when he speaks such things: ‘Behold, the days come, saith the Lord, that I will make a New Covenant to the house of Israel and the house of Judah, not according to the covenant which I made to their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; for they continued not in my covenant, and I disregarded them, saith the Lord.’ Also in another place he says in like manner: ‘I have forsaken my house, I have given up mine heritage into the hand of its enemies. Mine heritage is become unto me as a lion in the forest; it hath cried out against me, therefore have I hated it.’ Since the inheritance is his heavenly kingdom, it is evident that he does not say that he abhors the inheritance itself, but the heirs, who have been ungrateful towards him and impious. ‘Mine heritage, he says, is become unto me as a lion’ (Jer. 12:7-8); that is, I am become a prey and a devouring to my heirs, who have slain me as the flock. It hath cried out against me; that is, they have pronounced against me the sentence of death and the cross. For that which he said above, that he would make a New Covenant to the house of Judah, shows that the Old Testament which was given by Moses was not perfect; but that that which was to be given by Christ would be complete.”²⁴

Council of Laodicea, 4th century

Council of Laodicea, 4th century: “Canon 29. Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ.”

St Ambrose (d. 397)

St. Ambrose, *Letter 73*, to Faustinus, 394: “The old have passed away, that is, the hidden mysteries of the Law have all been made new in Christ.”

St. Ambrose, *Letter 50*, to Horontianus, 387: “The day of the Old Testament is gone, the new day has come wherein the New Testament has perfected it, of which he [Paul] says: ‘Behold the days are coming, says the Lord, when I will make a New Covenant with the house of Israel and with the house of Juda, not according to the covenant which I made with their fathers, in that day that I took them by the hand to lead them out of the land of Egypt.’ ...The priests of the Law and the sanctuaries of the Law have gone. Let us draw near our new High Priest [Jesus Christ], to the throne of [sanctifying] grace, the Guest of our souls, the Priest, made not according to the law of the carnal commandment, but chosen by the power [of the command] which cannot end.”

²⁴ b. 4, c. 20.

Heretic John Chrysostom (d. 417)

The heretic John Chrysostom, *Commentary on Galatians*, 383-394: “Thou hast put on Christ, thou hast become a member of the Lord and been enrolled in the heavenly city, and dost thou still grovel in the Law [the Old Covenant]? How is it possible for thee to obtain the kingdom? Listen to Paul's words, that the observance of the Law [the Old Covenant] overthrows the Gospel [the New Covenant], and learn, if thou wilt, how this comes to pass, and tremble, and shun this pitfall... He annulled the Law as regards these things himself, and bid others annul it. Do you not understand what these Judaizers are compassing? They would make Christ, who is to us the Author of righteousness, the Author of sin.”²⁵

The heretic John Chrysostom, *Homilies on the Gospel of John*, Homily 14, 389: “The types, like patterns anticipated and sketched beforehand the dispensations [the successive covenants during the Old Testament era] which should be accomplished under the New Covenant, Christ came and fulfilled them. Let us now consider the types in few words, for we cannot at the present time go through all that relates to them; but when you have learned some points from those (instances) which I shall set before you, you will know the others also. Will you then that we begin with the Passion itself? What then saith the type? ‘Take ye a lamb for an house, and kill it, and do as he commanded and ordained.’ (Ex. 12:3) But it is not so with Christ. He doth not command this to be done, but himself becomes it, by offering himself a sacrifice and oblation to his Father. See how the type was ‘given by Moses,’ but the ‘Truth [the fulfillment] came by Jesus Christ.’ (Ex. 17:12)”

St. Augustine (d. 430)

St. Augustine, *Reply to Faustus the Manichean*, 400: “[Book 18] 4. ...The things in the law and the prophets which Christians do not observe are only the types of what they do observe. These types were figures of things to come, and are necessarily removed when the things themselves are fully revealed by Christ, that in this very removal the law and the prophets may be fulfilled. So it is written in the prophets that God would give a New Covenant, ‘not as I gave to their fathers.’ Such was the hardness of heart of the people under the Old Testament, that many precepts were given to them, not so much because they were good, as because they suited the people. Still, in all these things the future was foretold and prefigured, although the people did not understand the meaning of their own observances. After the manifest appearance of the things thus signified, we are not required to observe the types; but we read them to see their meaning...

“[Book 32] 9. If we are asked why we do not worship God as the Hebrew fathers of the Old Testament worshipped him, we reply that God has taught us differently by the New Testament fathers, and yet in no opposition to the Old Testament, but as that testament itself predicted. For it is thus foretold by the prophet: ‘Behold, the days come, saith the Lord, when I will make a New Covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt.’ Thus it was foretold that that covenant would not continue, but that there would be a new one. And to the objection that we do not belong to the house of Israel or to the house of Judah, we answer according to the teaching of the apostle, who calls Christ the seed of Abraham, and says to us, as belonging to Christ’s body, ‘Therefore ye are Abraham’s seed.’ (Gal. 3:7) ...So, when we read anything in the books of the Old Testament which we are not required to observe in the New Testament, or which is even forbidden, instead of finding fault with it, we should

²⁵ c. 2, on Gal. 2:17.

ask what it means; for the very discontinuance of the observance proves it to be, not condemned, but fulfilled. On this head we have already spoken repeatedly.”

St. Augustine, *On Baptism and Against the Donatists*, 400: “[Chapter 16] 24. ...But by Moses the Old Covenant was made manifest, and in it was hidden the New Covenant, because after a secret fashion it was typified. But so soon as the Lord came in the flesh, the New Covenant was revealed, ... the Sacraments of the Old Covenant passed away.”

St. Augustine, *City of God*, 413: “For the Old Testament from the Mount Sinai, which gendereth to bondage, profiteth nothing, unless because it bears witness to the New Testament. Otherwise, however long Moses is read, the veil is put over their heart; but when any one shall turn thence to Christ, the veil shall be taken away. For the very desire of those who turn is changed from the old to the new....”²⁶

“For when he says in another book, which is called Ecclesiastes, ‘There is no good for a man except that he should eat and drink,’ what can he be more credibly understood to say, than what belongs to the participation of this table which the mediator of the New Testament himself, the Priest after the order of Melchizedek, furnishes with his own body and blood? For that sacrifice has succeeded all the sacrifices of the Old Testament, which were slain as a shadow of that which was to come.”²⁷

St. Augustine, *Letter 75*, to apostate Jerome, 404: “Instead of the [covering] grace of the law [the Old Covenant] which has passed away, we have received the [sanctifying] grace of the gospel [the New Covenant] which is abiding; and instead of the shadows and types of the old dispensation, the truth has come by Jesus Christ. Jeremiah also prophesied thus in God’s name: ‘Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt.’ Observe what the prophet says, not to Gentiles, who had not been partakers in any former covenant, but to the Jewish nation. He who has given them the law by Moses, promises in place of it the New Covenant of the Gospel, that they might no longer live in the oldness of the letter, but in the newness of the spirit.”²⁸

(See the quotes from his *Letter 82* in this book “When the abolished Old Covenant was dead but not deadly,” p. 67.)

Pope St. Leo the Great (d. 461)

Pope St. Leo the Great, *Sermon 68*, Fourth Weekday in Holy Week, 454: “3. ...Finally, then, the transition was made openly from the law [the Old Covenant] to the Gospel [the New Covenant], from the synagogue to the Church, from the many sacrifices ‘to the one Victim.’ When the Lord ‘gave up his spirit,’ that mystical veil—which by its hanging there shut off the inner sanctuary of the temple and the holy chamber—‘was torn from top to bottom’ by sudden force, for reality did away with figures, and announcements were unnecessary in the presence of the announced. There was, in addition, a tremendous commotion of all the elements as the very functions of nature drew themselves away from those who had devised the crucifixion of Christ... 4. Accordingly, the Jews, deprived of sanctification from all the mysteries, have turned their light into darkness for themselves and their festivals into sorrow.”

²⁶ b. 17, c. 7.

²⁷ b. 17, c. 20.

²⁸ c. 4, par. 14.

Pope St. Leo the Great, *Sermon 15*, 442: “2. To this group of days belongs also the solemn fast of this December. We must not neglect it simply because it has been taken over from the observance of the old law—as if this were among the number of those things which have ceased [when the Old Covenant ceased], such as distinctions between food, different kinds of baptism, and sacrifices of birds and livestock. Those things which bore the figures of what was to come ended when what they signified reached fulfillment. Grace, which came with the New Testament, has not done away with the usefulness of fasting. By the dedicated observance of fasting, grace acquires that self-restraint which always benefits both body and soul. Certainly, the following endure in the Christian understanding.”

Pope St. Gregory the Great (d. 604)

Pope St. Gregory the Great, *Register of Letters*, Book 13, Epistle 1, to the Roman Citizens, 602: “He [the Antichrist] compels the people to Judaize that he may bring back the outward rite of the law [Old Covenant], and subject the perfidy of the Jews to himself, [and] he wishes the Sabbath to be observed.”

Pope St. Gregory the Great, *Homilies on Ezechiel*, 591-593: “15. ...What the Old Testament began by prophecy to promise concerning the Incarnation of Our Savior, the New Testament perfectly fulfilled... What the Old Testament promised, the New showed forth; and what the one covertly announced, the other openly proclaimed manifest. Therefore the Old Testament is the prophecy of the New, and the New is the exposition of the Old... 17. The Old Testament came by preaching to the minds of men, but afterwards turned back on itself because it could not be observed literally to the end in its precepts and sacrifices.”²⁹

Apostate Thomas Aquinas (d. 1274)

Apostate Thomas Aquinas, *Summa*, 13th century: “**I answer that:** ...The new law fulfils the old by justifying men through the power of Christ’s Passion. This is what the Apostle says (Rm. 8:3,4): ‘What the Law could not do . . . God sending his own Son in the likeness of sinful flesh . . . hath condemned sin in the flesh, that the justification of the Law might be fulfilled in us.’ And in this respect, the new law gives what the old law promised, according to 2 Cor. 1:20: ‘Whatever are the promises of God in him,’ i.e. in Christ, ‘they are, yea.’ Again, in this respect, it also fulfils what the old law foreshadowed. Hence it is written (Col. 2:17) concerning the ceremonial precepts that they were ‘a shadow of things to come, but the body is of Christ’; in other words, the reality is found in Christ. Wherefore the new law is called the law of reality; whereas the old law is called the law of shadow or of figure...

“**Reply to Objection 1.** The New Law does not void observance of the Old Law [dogmatic laws and feast day celebrations and commemorations] except in the point of ceremonial precepts [the Old Covenant’s sacrifices and other rituals], as stated above (13, 3,4). Now the latter were figurative of something to come. Wherefore from the very fact that the ceremonial precepts were fulfilled when those things were accomplished which they foreshadowed, it follows that they are no longer to be observed, for if they were to be observed, this would mean that something is still to be accomplished and is not yet fulfilled. Thus the promise of a future gift holds no longer when it has been fulfilled by the presentation of the gift. In this way, the legal ceremonies are abolished by being fulfilled.”³⁰

²⁹ b. 1, hom. 6; *PL* 76, 836.

³⁰ I-II, q. 107, art. 2.

Apostate Antipope Eugene VI (d. 1447)

Apostate Antipope Eugene VI, *Cantate Domino*, 1441, contained in the invalid and heretical *Council of Florence*: “That the matter pertaining to the law of the Old Testament, of the Mosaic law...although they were suited to the divine worship at that time, after our Lord’s coming had been signified by them, ceased, and the sacraments of the New Testament began.”

The heretical Catechism of Trent (1566)

The heretical *Catechism of the Council of Trent*, 1566: “The people [are] aware of the abrogation of the Mosaic Law...”³¹

Apostate Antipope Pius XII (d. 1958)

Apostate Antipope Pius XII, *Mystici Corporis Christi*, 1943: “29. ...By the death of our Redeemer, the New Testament took the place of the old law [the Old Covenant] which had been abolished; then the law of Christ together with its mysteries, enactments, institutions, and sacred rites was ratified for the whole world in the blood of Jesus Christ... On the gibbet of his death Jesus made void the Law with its decrees and fastened the handwriting of the Old Testament to the cross, establishing the New Testament in his blood shed for the whole human race. For, while our divine Savior was preaching in a restricted area, he was not sent but to the sheep that were lost of the House of Israel, the Law and the Gospel were together in force; but on the Gibbet of his death, Jesus made void the Law with its decrees [and] fastened the handwriting of the Old Testament to the cross, establishing the New Testament in his blood shed for the whole human race. ‘To such an extent, then,’ says St. Leo the Great, speaking of the Cross of our Lord, ‘was there effected a transfer from the Law to the Gospel, from the Synagogue to the Church, from the many sacrifices to one Victim, that, as Our Lord expired, that mystical veil which shut off the innermost part of the temple and its sacred secret was rent violently from top to bottom.’^{32,}”

When the abolished Old Covenant was dead but not deadly

There was a period of time when the abolished Old Covenant ceremonies (the sacrifices and other rituals) were allowed to be observed without sinning. Even though these things were dead and no longer necessary for salvation, they were not deadly to the souls of those who observed them. Thus they were dead but not deadly. Once the gospel was sufficiently promulgated, these things could no longer be observed without committing sin; at that point, these things became not only dead but also deadly (to the souls of those who observe them). St. Augustine aptly refers to this transition period as a time when the Old Covenant ceremonies, Levitical priesthood, and Levitical hierarchy were being buried with honor. And he says that the time when the transition period ended and thus these things could no longer be observed without sinning are to be compared to a buried body that if dug up is corrupted and defiled:

St. Augustine, *Letter 82*, to apostate Jerome, 405: “15. I maintain, therefore, that circumcision and other things of this kind were by means of what is called the Old Testament given to the Jews with divine authority as signs of future things which

³¹ Pt. 3, On the Decalogue.

³² Leo the Great, “Sermons”, 68, 3; *PL* 54, 374.

were to be fulfilled in Christ... [Therefore] circumcision and [the] other...rites were not to be imposed upon the Gentiles. [However,] the compliance with them to which the Jews had been accustomed was not to be prohibited in such a way as to give the impression that it was worthy of abhorrence and condemnation. Therefore, slowly and by degrees all this observance of these types was to vanish away through the power of the sound preaching of the truth of the grace of Christ, to which alone believers would be taught to ascribe their justification and salvation and not to those types and shadows of things which till then had been future... The toleration, for the time, of their continuing to observe these was enough to declare their excellence as things which, though they were to be given up, were not like the worship of idols, worthy of abhorrence; but they were not to be imposed upon others lest they should be thought necessary either as means or as conditions of salvation...

“20. ...How much more impossible for those ordinances which were merely typical, circumcision and the rest, which were destined to be abolished when the revelation of grace became more widely known, to be the means of justifying any man! Nevertheless, they were not on this ground to be immediately shunned with abhorrence, like the diabolical impieties of heathenism...but to be for a little while tolerated, especially among those who joined the Christian Church from that nation to whom these ordinances had been given. When, however, they had been, as it were, honourably buried, they were thenceforward to be finally abandoned by all Christians...

“16. ...What objection can there be to my affirming that the Apostle Paul and other sound and faithful Christians were bound sincerely to declare the worth of these old observances by occasionally honouring them, lest it should be thought that these institutions, originally full of prophetic significance, and cherished sacredly by their most pious forefathers, were to be abhorred by their posterity as profane inventions of the devil? For now, when the faith had come, which, previously foreshadowed by these ceremonies, was revealed after the death and resurrection of the Lord, they became, so far as their office was concerned, defunct. But just as it is seemly that the bodies of the deceased be carried honourably to the grave by their kindred, so was it fitting that these rites should be removed in a manner worthy of their origin and history, and this not with pretence of respect, but as a religious duty, instead of being forsaken at once, or cast forth to be torn in pieces by the reproaches of their enemies, as by the teeth of dogs. To carry the illustration further, if now, after the transition period, any Christian (though he may have been converted from Judaism) were proposing to imitate the apostles in the observance of these ceremonies, like one who disturbs the ashes of those who rest, he would be not piously performing his part in the obsequies, but impiously violating the sepulchre.”

Hence St. Paul and other Jewish Christians still observed some of the old defunct (dead) ordinances to show that these ordinances were good and holy, and to mingle with unbelieving Jews to try to convert them and bring them out of the synagogue and into the Christian Church.

For example, after the Council of Jerusalem in AD 50 decreed that Gentile converts did not have to get circumcised, St. Paul circumcised the Christian Gentile St. Timothy in AD 51. But he did not do so as a necessity for St. Timothy's salvation but so that St. Timothy could enter the Temple and synagogues and mingle with the unbelieving Jews in order to try to convert them:

“And he came to Derbe and Lystra. And behold, there was a certain disciple there named Timothy, the son of a Jewish woman that believed; but his father was a Gentile. To this man the brethren that were in Lystra and Iconium gave a good testimony. Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.” (Acts 16:1-3)

Catholic Commentary on Acts 16:3: “**Circumcised him:** The Old Covenant rituals and disciplinary laws though now no longer obligatory were for a time observed by the Christian Jews to bury, as it were, the synagogue with honor. But they could not

look upon circumcision as necessary for salvation. St. Paul circumcised Timothy [so as] not to obstruct the conversion of the Jews, and because it was still lawful to observe the Jewish ceremonies, though the obligation of keeping the old law had ceased. This St. Paul did in order to gain the Jews and make Timothy acceptable to them. To the Jew, says he, I became a Jew that I might gain the Jews (1 Cor. 9:20). While he refused to circumcise Titus in order to vindicate the Christian's independence of the Mosaic ceremonies (Gal. 2:1-5), he now submits to the observance of them by circumcising St. Timothy to shew there is nothing of itself bad in them; and that they might without crime be practised till time by degrees had abolished them. (St. Augustine, *Letter 82*, to apostate Jerome)."

We can then take in correct context St. Paul's following words that he wrote in AD 57:

"Is any man called being circumcised? Let him not procure uncircumcision. Is any man called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing: but the observance of the commandments of God." (1 Cor. 7:18-19)

In context, then, when St. Paul tells Christians who are uncircumcised not to get circumcised, he means as if it were necessary for salvation. We know this because St. Paul circumcised St. Timothy, a Christian Gentile, as recorded in Acts 16. And in AD 58, St. Paul, according to the dead Mosaic laws, was purified and prepared to have an animal sacrifice offered for him in the Temple, as recorded in Acts 21. But he did not do so as a necessity for salvation.

The reason St. Paul refused to circumcise St. Titus was because some Jews tried to impose circumcision on the Gentiles as if it were necessary for salvation. This occurred in AD 51:

"Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus also with me. I went up by revelation, and I laid before them (but privately before those who were of repute) the gospel which I preach among the Gentiles, lest somehow I should be running or had run in vain. But neither Titus who was with me, being a Gentile, was compelled to be circumcised. But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into servitude, to them we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you. (Gal. 2:1-5)"

Again from his *Letter 82* to the apostate Jerome, St. Augustine aptly says the following regarding St. Paul's circumcising St. Timothy but not St. Titus:

St. Augustine, *Letter 82*, to apostate Jerome, 405: "12. For this reason also he circumcised Timothy, lest to the Jews, and especially to his relations by the mother's side, it should seem that the Gentiles who had believed in Christ abhorred circumcision as they abhorred the worship of idols; whereas the former was appointed by God, and the latter invented by Satan. Again, he did not circumcise Titus, lest he should give occasion to those who said that believers could not be saved without circumcision, and who, in order to deceive the Gentiles, openly declared that this was the view held by Paul. This is plainly enough intimated by himself, when he says: 'But neither Titus, who was with me, being a Greek, was compelled to be circumcised: and that because of false brethren unawares brought in, who came in privately to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage; to whom we gave not place by subjection, no, not for an hour, that the truth of the gospel might continue with you.' (Gal. 2:1-5) Here we see plainly what he perceived them to be eagerly watching for, and why it was that he did not do in the case of Titus as he had done in the case of Timothy, and as he might otherwise have done in the exercise of that liberty, by which he had shown that these observances were neither to be demanded as necessary to salvation, nor denounced as unlawful."

Some Christian Jews falsely accused St. Paul of commanding the Jewish converts *not* to circumcise their children. To refute them, St. Paul and four other Christian Jews observed the dead Mosaic laws of purification before entering the Temple and were prepared to have the customary oblation (animal sacrifice) offered for them in order to prove they did not condemn the Mosaic laws and that they could still be observed as long as Christians did not observe them as a necessity for salvation. However, they were kicked out of the Temple before the oblation could be offered for them:

“But they hearing it, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed; and they are all zealous for the law. Now they have heard of thee that thou teachest those Jews who are among the Gentiles to depart from Moses: saying, that they ought not to circumcise their children, nor walk according to the custom. What then is to be done? The multitude must needs come together, for they will hear that thou art come. Do therefore this that we say to thee. We have four men who have a vow on them. Take them and go and purify thyself with them and pay the expenses along with them as they shall shave their heads that every one may know that what is said against thee is false and that thou fulfillst and observest the law. But as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication. Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them. But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out: Men of Israel, help: This is the man that teacheth all men everywhere against the people and the law and this place; and moreover hath brought in Gentiles into the temple and hath violated this holy place. For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.” (Acts 21:20-29) (See Acts 24:17-18.)

Catholic Commentary on Acts 21:24: “**Observest the law:** All the observations of the law were now in themselves dead and unprofitable, yet till further propagation of the Gospel, they were not damnable to the keepers, nor offensive to God, but might be observed even of the Christian Jews, and for fear of scandalizing the weak of that nation, newly converted or prone to receive the faith, the Apostles by God’s suggestion did think it good to observe them as occasion required.”

Catholic Commentary on Acts 21:21: “**To forsake Moses:** To depart or apostatize from Moses and the law. This is more than was true. For St. Paul circumcised Timothy (Acts 16) and did not absolutely hinder converts who had been Jews from practicing the Jewish ceremonies. There is a manifest falsity in this accusation against St. Paul. He had never commanded or advised the Jews to whom he had preached, to renounce the law, abandon the ceremonies of Moses, or reject the ancient customs of the nation. He had never hindered any one from following in this respect the bias of his inclinations. He had indeed defended the liberty of the converts from these ceremonies; he had taught that Christ had taken away the necessity of this yoke; but he left them at liberty still to carry it if they pleased. For these things were not then to be sought after as necessary, nor yet to be condemned as sacrilegious. The law of Moses at that time was dead but not deadly. (St. Augustine, *Letter 82*) These considerations will sufficiently explain the apostle’s motive for submitting on this occasion to one of their ceremonies. He became all to all, that he might gain all to Christ.”

Catholic Commentary on Acts 21:23: “**Who have a vow upon them:** “On which account they will have sacrifices offered for them in the temple.”

When the abolished Old Covenant was dead and deadly

After some time had passed, when the gospel was sufficiently promulgated, the transition period ended and thus all Christian Jews were no longer allowed to observe any of the Old Covenant ceremonies (the sacrifices and other rituals). Hence these laws were now not only dead but also deadly.³³ Even though the Council of Florence was invalid and heretical, it nevertheless teaches the truth in this regard:

Invalid and heretical *Council of Florence*, 1442: “It firmly believes, professes, and teaches that the legal prescriptions of the Old Testament or the Mosaic law, which are divided into ceremonies, holy sacrifices and sacraments, because they were instituted to signify something in the future, although they were adequate for the divine cult of that age, once our Lord Jesus Christ who was signified by them had come, came to an end and the sacraments of the New Testament had their beginning. Whoever, after the passion, places his hope in the legal prescriptions and submits himself to them as necessary for salvation and as if faith in Christ without them could not save, sins mortally. It does not deny that from Christ’s passion until the promulgation of the gospel, they could have been retained, provided they were in no way believed to be necessary for salvation. But it asserts that after the promulgation of the gospel, they cannot be observed without loss of everlasting salvation. Therefore it denounces all who after that time observe circumcision, the Sabbath, and other legal prescriptions, as strangers to the faith of Christ and unable to share in everlasting salvation unless they recoil at some time from these errors. Therefore, it strictly orders all who glory in the name of Christian not to practise circumcision either before or after baptism, since whether or not they place their hope in it, it cannot possibly be observed without loss of everlasting salvation.”³⁴

In some countries, Catholics are circumcised for health reasons. This does not violate this law because they are circumcised for health reasons and not for religious reasons and thus not by a religious rite. Whether circumcision is good for health reasons is highly questionable; but that is another topic.³⁵

The transition period most probably ended when the Temple fell in AD 70

The most probable opinion as to when the transition period ended is when the Second Temple fell in AD 70. The reason is that one would expect a manifest sign from God to announce the end of the transition period. And what better sign than the fall of the Temple when the Old Covenant rituals and other rites that had to be observed in the Temple, such as the animal sacrifices, could no longer be observed. And the Levitical priesthood and hierarchy were taken into exile and thus dispersed from Israel. And the great majority of the apostate Jews were killed or taken into exile:

Catholic Commentary on Zach. 11:14: “After the destruction of the temple, the Jewish ceremonies were no longer observed or tolerated in the Church, as they had been in order that the synagogue might be buried with honour.”

The transition period was definitely ended by at least the 4th century

Testimony from the Church Fathers and others prove that by at least the 4th century the transition period had already ended. (See St. Augustine’s [Letter 82](#), p. [67](#).)

³³ The Old Covenant disciplinary laws that banned eating blood and things strangled remained in force and were not abolished until sometime later.

³⁴ Sess. 11: Bull of Union with the Copts.

³⁵ See my article [Circumcised Catholics!](#)

The Old Covenant's dogmatic laws and feast day celebrations and commemorations did not end

The Old Covenant's ceremonies (its sacrifices and other rituals) and priesthood ended and were replaced by the New Covenant's ceremonies (its sacraments and rituals) and priesthood. These are the laws St. Paul says ended:

"In saying before, sacrifices and oblation, and holocausts for sin thou wouldest not, neither are they pleasing to thee [anymore], which are offered according to the law [the Old Covenant]. Then said I: Behold, I come to do thy will, O God: he taketh away the first [the Old Covenant], that he may establish that which followeth [the New Covenant], in the which will, we are sanctified by the oblation of the body of Jesus Christ once." (Heb. 10:8-10)

But the dogmatic laws (laws on faith and morals) and feast day celebrations and commemorations during the Old Covenant era did not end but were transferred into the New Covenant. Therefore, the laws that Jesus and St. Paul mention in the following quotes are dogmatic laws:

Jesus: "Do not think that I am come to destroy the [dogmatic] law, or the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled." (Mt. 5:17-18)

Jesus: "If thou wilt enter into life, keep the commandments." (Mt. 19:17)

St. Paul: "Do we, then, destroy the [dogmatic] law through faith? God forbid: but we establish the law." (Rom. 3:31)

St. Paul: "For not the hearers of the [dogmatic] law are just before God, but the doers of the law shall be justified." (Rom. 2:13)

St. Irenaeus says,

St. Irenaeus, *Against Heresies*, 180-199: "1. ...The Lord did not abrogate the natural precepts of the law, by which man is justified, which also those who were justified by faith, and who pleased God did observe previous to the giving of the law, but that he extended and fulfilled them, is shown from his words. 'For,' he remarks, 'it has been said to them of old time. Do not commit adultery. But I say unto you that everyone who hath looked upon a woman to lust after her hath committed adultery with her already in his heart.' And again: 'It has been said, Thou shalt not kill. But I say unto you, everyone who is angry with his brother without a cause shall be in danger of the judgment.' ...For all these do not contain or imply an opposition to and an overturning of the [precepts] of the past, ...but [they exhibit] a fulfilling and an extension of them, as he does himself declare: 'Unless your righteousness shall exceed that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven.'"³⁶

And even though Thomas Aquinas was an apostate, he teaches the truth in this regard:

Apostate Thomas Aquinas, *Summa*, 13th century: "**Reply to Objection 1.** The New Law does not void observance of the Old Law [dogmatic laws and feast day celebrations and commemorations] except in the point of ceremonial precepts [the Old Covenant's sacrifices and other rituals], as stated above (13, 3,4). Now the latter were figurative of something to come. Wherefore from the very fact that the ceremonial precepts were fulfilled when those things were accomplished which they foreshadowed, it follows that they are no longer to be observed, for if they were to be observed, this would mean that something is still to be accomplished and is not

³⁶ b, 4, c, 13.

yet fulfilled. Thus the promise of a future gift holds no longer when it has been fulfilled by the presentation of the gift. In this way the legal ceremonies are abolished by being fulfilled.”³⁷

The Old Covenant’s celebrations and commemorations also did not end and thus are transferred into the New Covenant. The celebrations were modified to remove the ceremonial aspects or shortened, as many lasted for a week or two. For example, during the New Covenant era, Catholics celebrate a modified form of the Passover, which is celebrated and commemorated on Maundy Day.

And Old Testament saints are also commemorated either in the Universal Calendar (such as the Machabees) or in the Roman Martyrology (such as Melchisedech, Abraham, Moses, Elias, King David).

The Church Fathers and other Catholic theologians have written extensively about the Old Testament saints and feast days. They showed how they prepared the way for Christ and the New Covenant, how they were figures of things in the New Covenant, or how they prophesied or prefigured things that were fulfilled or yet to be fulfilled by Christ.

After all, without the Old Testament, there would be no New Testament. The history of the Old Testament is part of the history of the Catholic Church and faith. Thus more Old Testament saints and feast days should have been added to the Universal Calendar for the following reasons:

- To honor the Old Testament saints and feast days;
- To educate or remind Catholics of their history, of their people, of their feast days;
- And, to not let Christ-denying Jews try to steal these saints and feast days as if they were their own, when they are not. The Old Testament saints and feast days belong only to Catholics and no one else and thus not to Christ-denying Jews.

Therefore, I added the following Old Testament feast days to the MLR Calendar:

- In honor of Queen Esther’s Saving of the Jews from Aman (Purim) on 2/3;
- Feast of Tabernacles (Sukkoth) on the fourth 5th weekday in the 11th month;
- Rededication of the Temple by the Machabees (Hanukkah) on 12/14.

More should be added.

But the Sabbath Day did end and was replaced by the Lord’s Day

The Sabbath Day, which was on the seventh weekday, was replaced by the Lord’s Day on the first day of the week. And it was also forbidden for it to be observed when it became deadly:

Council of Laodicea, 329: “Canon 29. Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord’s Day; and, if they can, resting then as Christians. But if any shall be found to be Judaizers, let them be anathema from Christ.”

Here is the reason it was banned. To observe the Sabbath Day would be to deny that Jesus Christ, the Messiah, ever came and ended the Sabbath Day and replaced it with the Lord’s Day, the day Christ rose from the dead—a new day of rest for the New Covenant, which replaced the old day of rest during the Old Covenant era. Therefore, to observe the Sabbath Day after it ended

³⁷ I-II, q. 107, art. 2.

and then became deadly, would be the same as if the animal sacrifices and circumcision were observed after they became deadly.

Even though John Chrysostom was a heretic, he teaches the truth in this regard:

The heretic John Chrysostom, *Commentary on Galatians*, 383-394: “Wherefore dost thou keep the Sabbath and fast with the Jews? Is it that thou fearest the Law [the Old Covenant] and abandonment of its letter? But thou wouldest not entertain this fear, didst thou not disparage faith [the New Covenant] as weak, and by itself powerless to save. A fear to omit the Sabbath plainly shows that you fear the Law as still in force; and if the Law is needful, it is so as a whole, not in part, nor in one commandment only; and if as a whole, the righteousness which is by faith [the New Covenant] is little by little shut out. If thou keep the Sabbath, why not also be circumcised? And if circumcised, why not also offer sacrifices? If the Law is to be observed, it must be observed as a whole or not at all. If omitting one part makes you fear condemnation, this fear attaches equally to all the parts. If a transgression of the whole is not punishable, much less is the transgression of a part; on the other hand, if the latter be punishable, much more is the former. But if we are bound to keep the whole, we are bound to disobey Christ, or by obedience to him become transgressors of the Law. If it ought to be kept, those who keep it not are transgressors and Christ will be found to be the cause of this transgression, for he annulled the Law as regards these things himself, and bid others annul it. Do you not understand what these Judaizers are compassing? They would make Christ, who is to us the Author of righteousness, the Author of sin, as Paul says, ‘Therefore Christ is the minister of sin.’ (Gal. 2:17)”³⁸

And Pope St. Gregory the Great says,

Pope St. Gregory the Great, *Register of Letters*, Book 13, Letter 1, to the Roman Citizens, 602: “It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of Antichrist, who, when he comes, will cause the Sabbath day as well as the Lord’s Day to be kept free from all work! For, because he pretends to die and rise again, he wishes the Lord’s Day to be had in reverence; and, because he compels the people to Judaize that he may bring back the outward rite of the law, and subject the perfidy of the Jews to himself, he wishes the Sabbath to be observed.

“For this which is said by the prophet, *Ye shall bring in no burden through your gates on the Sabbath day* (Jer. 17:24), could be held to as long as it was lawful for the law to be observed according to the letter. But after that, the grace of Almighty God, our Lord Jesus Christ, has appeared, the commandments of the law which were spoken figuratively cannot be kept according to the letter. For, if any one says that this about the Sabbath is to be kept, he must needs say that carnal sacrifices are to be offered. He must say too that the commandment about the circumcision of the body is still to be retained. But let him hear the Apostle Paul saying in opposition to him, *If ye be circumcised, Christ profiteth you nothing.* (Gal. 5:2)

“We therefore accept spiritually, and hold spiritually, this which is written about the Sabbath. For the Sabbath means rest. But we have the true Sabbath [on the first day of the week in honor of Jesus’ resurrection] in our Redeemer himself, the Lord Jesus Christ.”

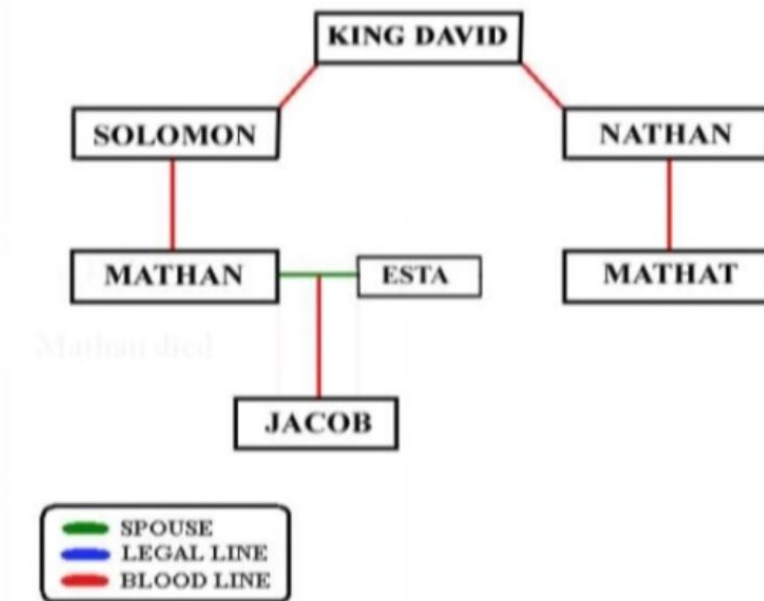
Hence, the Sabbath Day, the day of rest, is now on the Lord’s Day, the first day of the week.

(For more information, see my article Brief on St. Paul and the Law: [What law is St. Paul speaking of, dogmatic laws or non-dogmatic laws.](#))

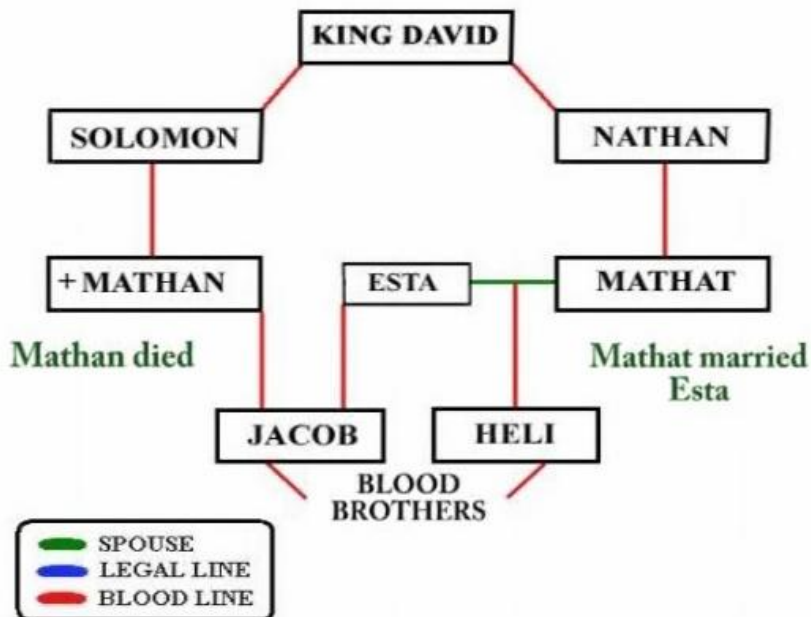
³⁸ c 2, on Gal. 2:17.

Jesus' Lineage Chart

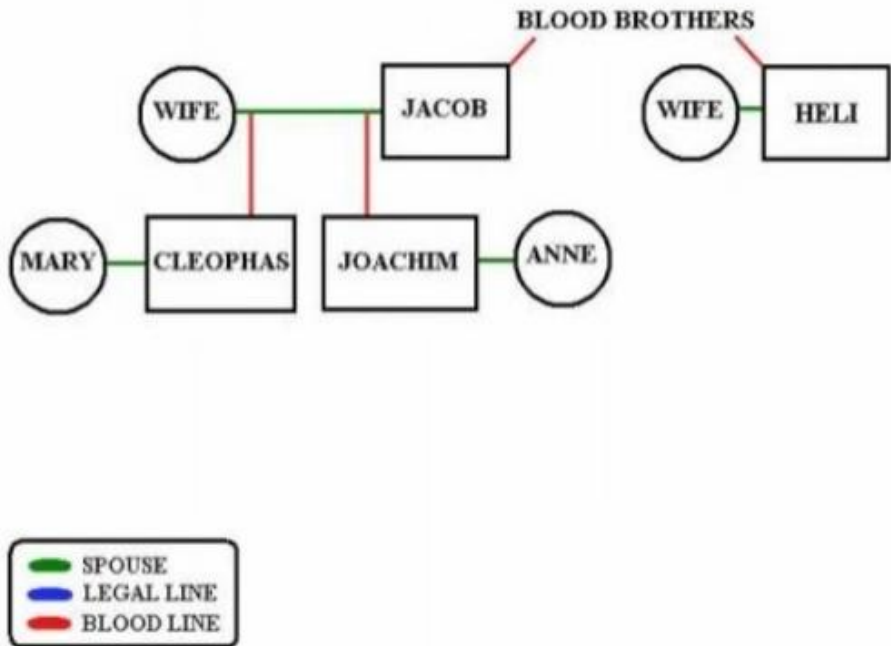
These charts trace the lineage of Jesus Christ through St. Joseph, his legal father. Like Jesus, St. Joseph also had two fathers.



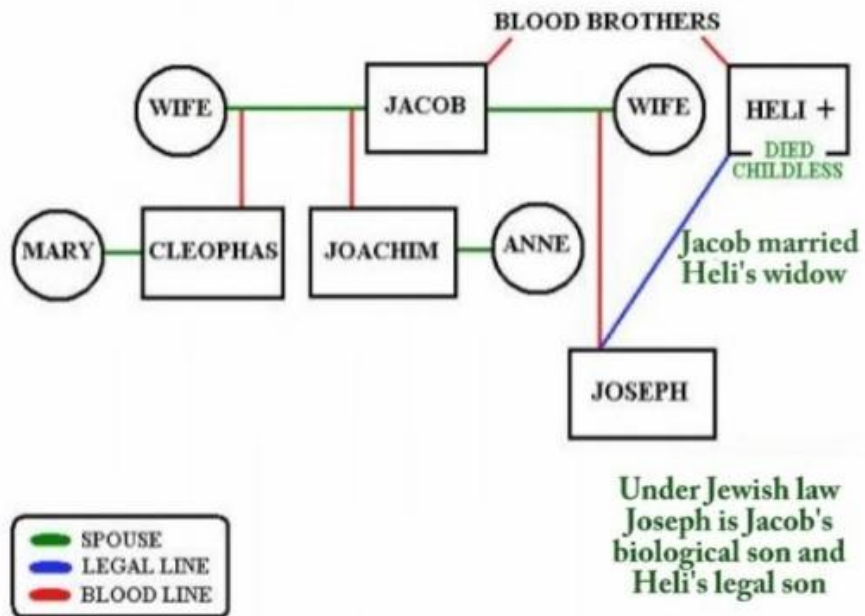
King David begot Solomon and Nathan.
And from Solomon came Mathan and from Nathan came Mathat, also known as Melchi.
Mathan married Esta and they begot Jacob.



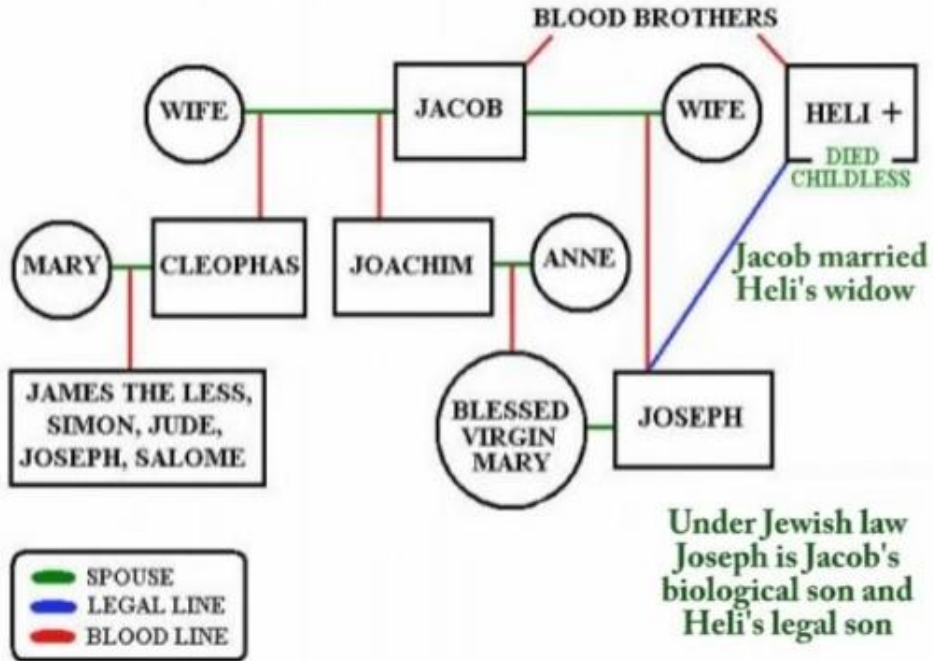
And Mathan died. Mathat married Esta and they begot Heli.
Hence Jacob and Heli are blood brothers because they share the same mother.



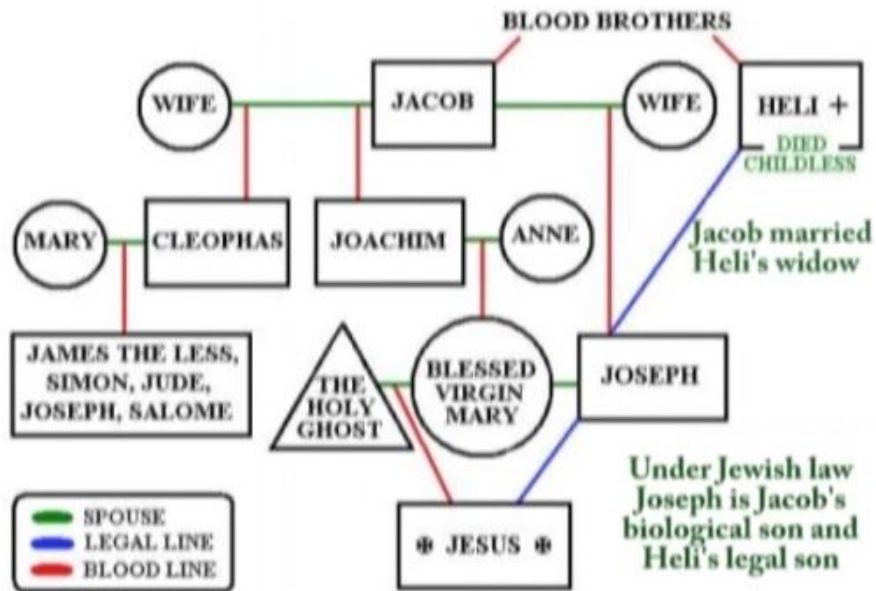
Jacob and Heli both took wives. Jacob and his wife begot Cleophas and Joachim. Cleophas took a wife named Mary, and Joachim took a wife named Anne.



Heli died childless.
Jacob married Heli's widow to carry on the line of Heli, and they begot Joseph.
Under Jewish law, Joseph is Jacob's biological son and Heli's legal son.



Cleophas and his wife Mary begot James the Less, Simon, Jude, Joseph, and Salome.
 Joachim and his wife Anne begot the Blessed Virgin Mary.



And Joseph took the Blessed Virgin Mary as his wife,
 and Mary conceived by the Holy Spirit, and they begot Jesus.
 Hence Joseph is Jesus' legal father, but God is Jesus' natural Father.

For more information, see my lecture *Mary Ever Virgin and the Lineage of Jesus* ([video/audio](#)).

Jesus Condescended to His Humanity and Hid His Divinity

When Jesus began his public ministry, he condescended to his humanity and hid his divinity:

St. Augustine, *Treatise on the Psalms*, Psalm 63: “11. ...There hath drawn near a man [Jesus Christ]..., exposing his humanity to human view but hiding his divinity, concealing the form of God by which he is equal to the Father and offering the form of the servant by which he is inferior to the Father.”

Jesus did not at first reveal or even hint at his divinity to his apostles. Therefore, he pretended to be only a man so as to be treated as only a man and not also as God, which would have overwhelmed men and prevented them from treating him as they would other men. Even though St. Raphael is an Archangel, he pretended to be a man in order to be treated as a man among men. Hence he hid his angelic nature. He appeared to both the elder Tobias and his son Tobias and told them he was an Israelite:

“Tobias going forth found a beautiful young man, standing girded, and as it were ready to walk. And not knowing that he was an angel of God, he saluted him and said: From whence art thou, good young man? But he answered: Of the children of Israel.” (Tob. 5:4-7)

St. Raphael and Jesus did not lie to men, since a lie is a sinful falsehood; but they did deceive men with non-sinful falsehoods.³⁹ When Raphael revealed to Tobias and his son that he was an angel, they were so overwhelmed that they fell to the ground:

“For I am the angel Raphael, one of the seven, who stand before the Lord. And when they had heard these things they were troubled, and being seized with fear they fell upon the ground on their face.” (Tob. 12:15-16)

Can you imagine the reaction of men if Jesus, without sufficiently preparing them, revealed his divine nature to men and thus said that he was not only a man but also God!

Another reason that Jesus at first did not tell men that he was not only man but also God was because they were not yet prepared to accept the dogma of the Holy Trinity, that there are three divine persons in the one true God. That is why Jesus told his apostles:

“I have yet many things to say to you, but you cannot bear them now.” (Jn. 16:12)

At first, Jesus wanted only his apostles to know that he was the Messiah:

“He [Jesus] saith to them: But whom do you say that I am? Peter answering said to him: Thou art the Christ. And he strictly charged them that they should not tell any man of him.” (Mk. 8:29-30)

Therefore Jesus wanted other men to believe he was only a prophet but not the Messiah:

“The multitudes...held him [Jesus] as a prophet.” (Mt. 21:46)

Jesus silenced the devils because they knew Jesus was not only a man and a prophet but also the Messiah and God:

“And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ.” (Lk. 4:41)

When Jesus gave St. Peter, John, and James a glimpse and strong hint of his divinity during the Transfiguration, he told them not to tell anyone until after his resurrection:

³⁹ See my article [A Lie Is a Sinful Falsehood](#).

“And after six days Jesus taketh unto him Peter and James and John his brother, and bringeth them up into a high mountain apart. And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow... And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.” (Mt. 17:1-2, 9)

Hence even to this point, Jesus did not want men to know he was God. This explains several verses in which Jesus pretends to be only a man and not also God and thus hides his divine nature. For example,

1. Jesus hid his divinity when he pretended that he did not know who touched him: “And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press thee, and dost thou say, Who touched me? And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.” (Lk. 8:45-46) Hence Jesus told a non-sinful falsehood.
2. When Jesus said, “But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father” (Mk. 13:32-33), he pretended to be only a man. Because the Incarnate Jesus is God, he did know the hour but did not want men to know lest they might think that he was God. Hence Jesus told a non-sinful falsehood.⁴⁰
3. When Jesus said “Why dost thou call me good? None is good but God alone” (Lk. 18:19), he pretended to be only a man. Obviously Jesus is goodness itself because he is God. Hence Jesus told a non-sinful falsehood. Or, it is more probable that Jesus was hinting that he is God by saying that “God is good, I am good, and therefore I am God,” as he was also called the good shepherd. “I am the good shepherd; and I know mine, and mine know me.” (Jn. 10:14)

And during the Old Testament era, God pretended to be ignorant and thus told non-sinful falsehoods. For example,

God pretended to be ignorant when he addressed Cain: “And the Lord said to Cain: Where is thy brother Abel?” (Gen. 4:9)

And regarding Sodom, “The Lord said: The cry of Sodom and Gomorrha is multiplied and their sin is become exceedingly grievous. I will go down and see whether they have done according to the cry that is come to me or whether it be not so that I may know.” (Gen. 18:20-21)

The main reason many men cannot correctly explain the verses in which Jesus condescended to his humanity and hides his divinity is because of the stoic belief that all intentional falsehoods are lies and thus sinful and thus can never be good and even, at times, be necessary. Not only many of the anti-Church Fathers and most if not all of the scholastics were infected with this stoic belief but even some of the true Church Fathers. They deny or ignore the many examples in the Bible where holy angels and holy men told non-sinful falsehoods by the inspiration of God and were blessed for doing so. For example, Sarah, Joseph, the Hebrew midwives, Rahab, Jahel, St. Raphael the Archangel, Judith, Michol, Chusai, David, the woman of Thecua, Jeremias, Eliseus, and Jesus told non-sinful falsehoods. And Jesus deceived the apostles by telling them that he was not going up to a feast in Jerusalem, but he went up anyway (See Jn. 7:8:14).

There is no credible explanation for the verse in which Jesus says “of that day or hour no man knoweth, neither the angels in heaven, nor the Son” other than that Jesus is telling a non-sinful falsehood and thus deceiving men, even his apostles, for a good reason; that is, because he wanted to hide his divinity and only at times did he chose to gradually reveal his divinity.⁴¹

⁴⁰ See in this book “Jesus’ Human Nature Is All-knowing (Dogma),” p. [121](#).

⁴¹ See in this book “Jesus is God,” p. [13](#).

Jesus is the Ultimate Redeemer

Men need a redeemer to pay their sin debt to God and save their souls and bodies

Because God gave men a second chance after they sinned against him in the Garden of Paradise, God still loved men. And because he loved them, he had mercy on them. But God could never let his mercy compromise his justice or else God would be unjust and thus be evil. Hence, in order to save men, God's justice demanded that a sacrifice must be made to him in order to pay the sin-debt that men incurred and thus to redeem men and therefore make it possible for them to be saved.

For sins to be forgiven, then, mankind needed a redeemer, the Messiah, to pay their sin debt to God by appeasing God's wrath and satisfying his justice in order for sins to be forgiven and remitted. Even though God is merciful, he is also just. King David says,

“The Lord is merciful and just.” (Ps. 114:5) “Justice and judgment are the preparation of thy throne. Mercy and truth shall go before thy face. (Ps. 88:15)

And Jesus, son of Sirach, says,

“For mercy and wrath are with him. He is mighty to forgive, and to pour out indignation; according as his mercy is, so his correction judgeth a man according to his works.” (Eccus. 16:12-13)

In his justice, God demanded that a price be paid to himself for the sins of men in order to have mercy on men and thus redeem them from their sins and hence make it possible for their sins to be forgiven and gain everlasting life.

The sin debt is paid to God not Satan because the offense was against God. The reason Satan has power and rights over sinful men is because men offended God and followed Satan instead of God, and thus God gave Satan the power and right over men to control and torment them. Satan has power and rights over sinful men in the same way a prison warden has power and rights over his prisoners. And the prison warden, in this case, is a prisoner himself and the boss of the prison. The warden does not have the ultimate power and right but the ruler of the head of the State does. It is the head of the State who put the prisoners in prison, and it is he who can free the prisoners, not the warden of the prison. Hence God, not Satan, is the one who delivers sinners to Satan; and it is God, not Satan who can free them from prison and thus from Satan. Therefore, it is God, not Satan, who must be petitioned, appeased, and satisfied for the sins committed against him. And this is the role that only the Messiah can fulfill who comes to offer himself as a sacrifice to God, not to Satan, to appease God's wrath and to satisfy God's justice and hence pay the sin debt for men and make it possible for their sins to be forgiven and remitted so that they can be saved.

Mere men cannot redeem themselves, only a God-Man could

Because men sinned against God and sin is an infinite offence against God, only a man who is sinless and infinite can make reparation to God in order to redeem men. And because only God is infinite, this man must also be God and thus be both God and man. And that redeemer is the sinless God-Man, Jesus Christ, the Messiah, who redeemed men by his sacrificial death which he offered up to the God the Father.⁴² God's justice demanded this because he is just, even at the cost of his own life in the person of God the Son. Hence, in God's love for us, he did not spare himself in his Person of God the Son:

⁴² See in this book “The Messiah will redeem fallen man,” p. 24.

“He [God] ...spared not even his own Son, but delivered him up for us all.” (Rom. 8:32)

Because men sinned against God, a man needs to make reparation to God and in order for men to be redeemed:

“For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive.” (1 Cor. 15:21-22)

“Wherefore it behoved him [Jesus Christ] in all things to be made like unto his brethren [to be made man], that he might become a merciful and faithful high priest before God that he might be a propitiation for the sins of the people.” (Heb. 2:17)

Because men are guilty of sin, only a sinless man can redeem them by paying the price for sinful men:

“What can be made clean by the unclean?” (Eccus. 34:4)

“Hear, O Lord, my prayer, give ear to my supplication in thy truth. Hear me in thy justice. And enter not into judgment with thy servant, for in thy sight no man living shall be justified.” (Ps. 142:1-2)

“But all things are of God, who hath reconciled us to himself by Christ; and hath given to us the ministry of reconciliation. For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins; and he hath placed in us the word of reconciliation. For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ, we beseech you, be reconciled to God. Him, who knew no sin, he hath made sin for us that we might be made the justice of God in him.” (2 Cor. 5:18-21)

Because the price of sin is death, the Messiah had to die for the sins of men to redeem them:

“By one man sin entered into this world and by sin death, and so death passed upon all men in whom all have sinned... [However,] Christ died for us, much more therefore, being now justified by his blood, shall we be saved from wrath through him.” (Rom. 5:12, 9)

Even pagans can understand this. In order to prevent feuds from breaking out when a pagan killed another man's family member, the law required that either the killer or a family member of the killer must be killed to end or prevent feuds. Justice, then, even in pagan societies, demanded a like punishment for a like crime, a like punishment to make reparation. Hence Christ's sacrificial death put an end to death for those who would accept the terms. St. Peter says,

“[Jesus] is on the right hand of God, swallowing down death that we might be made heirs of life everlasting.” (1 Pt. 3:22)

St. Paul also speaks of how Christ put an end to death for the faithful who believe in Christ:

“O death, where is thy victory? O death, where is thy sting?” (1 Cor. 15:55)

Because sin is an infinite offense against God, only an infinite person, which can only be God, can pay the price. Hence King David says,

“The Lord will redeem the souls of his servants.” (Ps. 33:23)

And the prophet Isaias says,

“I am the Lord that save thee, and thy Redeemer, the Mighty One of Jacob.” (Isa. 49:26)

Therefore, the Messiah has to be not only a sinless man but also God, and he has to die for the sins of men in order to redeem them.

Men cannot redeem themselves from their own sins anymore than perpetually poor men can ever escape poverty. Hence King David says,

“No brother can redeem nor shall [mere] man redeem; he shall not give to God his ransom nor the price of the redemption of his soul, and shall labour forever.” (Ps. 48:8-9)

Even if there were a sinless man since the fall of Adam and Eve (such as the Blessed Virgin Mary), he cannot redeem men because he is a mere man and only a divine person (an infinite person) can pay the infinite sin-debt to God.

Just as it is not within man’s power to create himself, so also it is not within mere man’s power to redeem himself once he fell into sin and incurred spiritual death. Original sin made men spiritually dead and also brought physical death upon them. And only God can bring them back to life, spiritually and physically. Hence, the Messiah has to be not only a sinless man but also God.

Most men do not benefit from the redemption

God loves all men and thus wants all men to be saved:

“Thou hast mercy upon all because thou canst do all things and overlookest the sins of men for the sake of repentance. For thou lovest all things that are and hatest none of the things which thou hast made, for thou didst not appoint, or make any thing hating it.” (Wis. 11:24-25)

“For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the truth.” (1 Tim. 2:3-4)

Hence the Messiah’s sacrificial death redeems all men and thus pays the sin debt for all men:

“And he is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 Jn. 2:2)

“For therefore we labour and are reviled because we hope in the living God, who is the Saviour of all men, especially of the faithful.” (1 Tim. 4:10)

“Christ also died once for our sins, the just for the unjust, that he might offer us to God, being put to death indeed in the flesh but enlivened in the spirit,” (1 Pt. 3:18)

Yet many times the Word of God says that very few men will be saved and thus most men will be damned and thus end up in Gehenna:

“The Lord hath looked down from heaven upon the children of men to see if there be any that understand and seek God. They are all gone aside, they are become unprofitable together, there is none that doth good, no not one.” (Ps. 13:2-3)

“For if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted...” (Isa. 10:22)

“Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.” (Ectes. 7:29)

“Enter ye in at the narrow gate; for wide is the gate and broad is the way that leadeth to destruction and many there are who go in thereat. How narrow is the gate and strait is the way that leadeth to life and few there are that find it!” (Mt. 7:13-14)

“Many are called, but few chosen.” (Mt. 20:16)

Therefore, even though the Messiah redeemed all men, most men will not ultimately benefit from the redemption because most men end up in Gehenna. To benefit from their redemption, men must cooperate with God’s grace, believe in God, and obey all of his commandments:

St. Augustine, *Sermon 344*, 428: “4. ...This judgment, which the godless are going to rise again to undergo, is called *the second death* (Apoc. 20:6, 14). So, Christian, why be afraid of this first one? It will come even though you don’t want it to, and it will be there waiting for you, even though you reject it. You can, perhaps, ransom yourself from the barbarians and so save yourself from being killed; you can ransom yourself for a vast sum, not sparing any of your property at all, and stripping your children of their inheritance; and on being ransomed, you die the next day! It’s from the devil you need to be redeemed, who is dragging you off with him to the second death, where the wicked placed on the left hand will hear, ‘Go, you accursed, into the eternal fire, which has been got ready for the devil and his angels’ (Mt 25:41). It’s from this second death you need to be ransomed...

“Finally, consider the means you are helped by. What ransomed you from the barbarians was your silver, what redeemed you from the first death was your money; what has ransomed you from the second death is the blood of your Lord. He had the blood to redeem us with; and that’s why he accepted to have blood, so that there would be something for him to shed for our redemption. The blood of your Lord, if you wish it so, was given for you; if you don’t wish it so, it wasn’t given for you. Yes, but perhaps you’re saying, ‘My God had the blood to redeem me with; but he has already given it all, when he suffered. What is there left for him to give for me?’ That’s the great thing about it, that he gave it once only, and gave it for all. The blood of Christ is salvation for the one who wishes it so, torment for the one who refuses it.”

What good, then, can the redemption do for obstinate sinners who want to go on sinning forever? Unrepentant obstinate sinners spit in the face of their redemption. They say to God, “We do not want your redemption. Leave us alone. We do not want to go to your heaven.” If God ever let them benefit from the redemption and thus be saved, then heaven would be Gehenna and God would be Satan. God would be evil and unjust for letting obstinate sinners live among the righteous in his heavenly kingdom and earthly paradise to come, and he would be a liar for calling such a condition heaven or paradise.

Therefore, to ultimately benefit from the redemption and thus be saved during the New Covenant era, men must believe in Jesus Christ and the Catholic faith, get baptized into the Catholic Church and thus have their original sin and other sins remitted, obey all of God’s commandments, confess any sins they committed since their baptism, and die in a state of grace (that is, not guilty of mortal sin):

“He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.” (Jn. 3:36)

“Whosoever revolteth and continueth not in the doctrine of Christ hath not God. He that continueth in the doctrine, the same hath both the Father and the Son.” (2 Jn. 1:9)

“He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.” (Mk. 16:16)

“And if he will not hear them: tell the [Catholic] Church. And if he will not hear the Church, let him be to thee as the heathen and publican.” (Mt. 18:17)

“If thou wilt enter into life, keep the commandments.” (Mt. 19:17)

“Confess therefore your sins...” (Jam. 5:16)

“My little children, these things I write to you that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just. And he is the propitiation for our sins; and not for ours only, but also for those of the whole world.” (1 Jn. 2:1-2)

“And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: And he shall set the sheep on his right hand, but the goats on his left.” (Mt. 25:32-33)

Athanasian Creed, 4th century: “Whosoever willet to be saved needs above all to hold the Catholic faith. Which faith except every one do keep whole and undefiled, he will without doubt perish eternally.”

A Catholic who is in a state of grace and then falls away and dies in mortal sin does not ultimately benefit from his redemption even though he temporally benefited from his redemption when his original sin and other sins were remitted:

“Yea, if I shall say to the just that he shall surely live, and he, trusting in his justice, commit iniquity, all his justices shall be forgotten and in his iniquity which he hath committed, in the same shall he die.” (Ez. 33:13)

“For if flying from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ they be again entangled in them and overcome, their latter state is become unto them worse than the former.” (2 Pt. 2:20)

Whereas, a man who lived and died as a pagan was never just and therefore never benefited from his redemption.

The bodies of the elect do not benefit from the redemption until the General Judgment

The Messiah’s sacrificial death redeems not only souls but also bodies. While faithful souls benefit from the redemption immediately, the bodies of the elect do not benefit from the redemption until the General Judgment:

“For we know that every creature groaneth and travaileth in pain, even till now. And not only it, but ourselves also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.” (Rom. 8:22-23)

“Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed, in a moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall rise again incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?” (1 Cor. 15:51-55)

(See in this book “Jesus Judges Men during their Particular and General Judgments,” p. [85](#).)

The earth will not benefit from the redemption until the second coming of Jesus Christ

The Messiah’s sacrificial death also redeemed the earth. But the earth will not benefit from its redemption until the second coming of Jesus Christ when he purifies the earth from all evil and turns it into an earthly paradise where there is no death or sorrow. And Christ, the King of kings, and Mary, the Queen of queens, will rule the everlasting earthly paradise from the New Jerusalem that came down from heaven.

Jesus Judges Men during their Particular and General Judgments

The Particular Judgment

As soon as men die, Jesus judges them according to their faith and works

As soon as men die and God is not going to bring them back to life again, their souls without their bodies go immediately to their Particular Judgment in which Jesus Christ judges them:

“It is appointed unto men once to die and after this the judgment.” (Heb. 9:27)

“For it is easy before God in the day of death to reward every one according to his ways.” (Eccus. 11:28)

Jesus judges dead men according to the faith they believed in and the works they did when they were alive in body and soul:

“For we must all appear before the judgment seat of Christ [for our Particular Judgment] that every one may receive the things done in his body, according to that he hath done, whether it be good or evil.” (2 Cor. 5:10)

“For when the just shall depart from his justice and commit iniquities, he shall die in them [in damnation]. And when the wicked shall depart from his wickedness and shall do judgments and justice, he shall live in them [be saved].” (Ez. 33:18-19)

Hence the Bible teaches that the souls of men who died during the Old Testament era were either saved and thus in the Limbo of the Fathers or damned and thus in the Gehenna. For example,

Sometime after the holy Prophet Samuel died, his soul came from the Limbo of the Fathers and appeared to King Saul:

“And the king [Saul] said to her: Fear not. What hast thou seen? ...And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel, and he bowed himself with his face to the ground and adored him. And Samuel said to Saul: Why hast thou troubled me that I should be brought up [from the Limbo of the Fathers]?” (1 Ki. 28:13-15)

The souls of Moses and Elias came from the Limbo of the Fathers and appeared on Mount Tabor with Jesus during Jesus’ Transfiguration:

“And behold there appeared to them [the apostles] Moses and Elias talking with him [Jesus].” (Mt. 17:3)

The Book of Wisdom teaches that atheists and other sinners are in Gehenna:

Atheists say: “‘So we also being born, forthwith ceased to be and have been able to shew no mark of virtue but are consumed in our wickedness.’ Such things as these the sinners said in Gehenna.” (Wis. 5:13-14)

And Jesus says that when the poor, sick Lazarus died, his soul went to the Limbo of the Fathers (also called Abraham’s Bosom); whereas, when the evil rich man died, his soul went to the Gehenna:

“And it came to pass that the beggar died and was carried by the angels into Abraham’s bosom. And the rich man also died, and he was buried in Gehenna. And lifting up his eyes when he was in torments, he saw Abraham afar off and Lazarus in his bosom: And he cried, and said: Father Abraham, have mercy on me and send

Lazarus that he may dip the tip of his finger in water to cool my tongue, for I am tormented in this flame.” (Lk. 16:22-24)

The following verses say that the saints who died convict the wicked who are alive. And the wicked are convicted by their own sins when they die and go to their Particular Judgment:

“That the grace of God and his mercy is with his saints, and that he hath respect to his chosen. But the just that is dead condemneth the wicked that are living, and youth soon ended, the long life of the unjust. For they shall see the end of the wise man and shall not understand what God hath designed for him, and why the Lord hath set him in safety. They shall see him and shall despise him, but the Lord shall laugh them to scorn. And they shall fall after this without honour, and be a reproach among the dead forever: for he shall burst them puffed up and speechless and shall shake them from the foundations, and they shall be utterly laid waste; they shall be in sorrow, and their memory shall perish. They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.” (Wis. 4:15-20)

The Bible also teaches that the souls of men who died during the New Covenant era are either saved and in heaven or purgatory or damned and in Gehenna. For example, The book of the Apocalypse tells us that saints reign in heaven with Christ.

“And I saw seats, and they sat upon them. And judgment was given unto them and the souls of them that were beheaded for the testimony of Jesus and for the word of God and who had not adored the beast nor his image nor received his character on their foreheads or in their hands. And they lived and reigned with Christ a thousand years.” (Apoc. 20:4) (See commentary on Apoc. 20:4.)

MLR Holy Catholic Bible, Commentary on Apoc. 20:4. **The souls of them...who had not adored the beast:** [RJMI: ...Those who died believing in and obeying the true God were of the elect, which includes those who were ‘beheaded for the testimony of Jesus and for the Word of God’ and thus all of the elect who have died—both the elect during the Old Testament era who believed in the Messiah who was to come and the elect during the New Covenant era who believed in the Messiah who had come. See St. Augustine, *City of God*, bk. 20, c.9.]

The apostle St. John saw saints in heaven.

“And I fell down before his feet to worship him. And he saith to me: See thou do it not. I am thy fellow servant and of thy brethren who have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy.” (Apoc. 19:10)

MLR Holy Catholic Bible, Commentary on Apoc. 19:10: **“I fell down...to worship him:** [RJMI: This servant of God and brethren of St. John appeared in so glorious a manner that St. John took him to be God and therefore would have given him divine honor had not this servant stopped him by telling him he was but his fellow servant and one of his brethren and thus was a human being. This is also refutes the heresy that no saints, no human beings, are in heaven until after the second coming of Jesus Christ.]

And St. Peter teaches that the heretics and apostates who bring in sects of perdition and die that way will be damned to Gehenna during their Particular Judgment where they await the General Judgment:

“But there were also false prophets among the people, even as there shall be among you lying teachers who shall bring in sects of perdition and deny the Lord who bought them, bringing upon themselves swift destruction... For if God spared not the angels that sinned but delivered them drawn down by infernal ropes to the depths of the underworld unto torments [during their Particular Judgment] to be reserved unto judgment [the General Judgment], so you also will suffer the same

fate... [For] the Lord knoweth how to deliver the godly from temptation, but to reserve the unjust [in Gehenna after their Particular Judgment] unto the day of judgment [the General Judgment] to be tormented.” (2 Pt. 2:1, 4, 9)

Hence we see that all the angels also underwent a Particular Judgment and will also undergo the General Judgment at the end of the world so that the goodness of the good angels and the evilness of the bad angels (devils) will be manifest and thus known to all.

During the New Covenant era, which began in AD 33 when Christ died on the cross, only those who die as good members of the Catholic Church will be saved. Hence the faith that men must believe in to be saved is the Catholic faith, the works they must do to be saved are the works necessary to be a good Catholic, and then they must die as good members of the Catholic Church. Therefore, all men who die and go to their Particular Judgment as non-members of the Catholic Church are damned, and all members of the Catholic Church who die in mortal sin are damned.

The General Judgment

All of the dead bodies are resurrected just before the General Judgment

While men’s souls are either saved or damned during their Particular Judgment, their dead bodies are still in the grave waiting to be resurrected at the end of this world and just before the General Judgment, at which point all men will be judged in body and soul before the whole world. This is when the following prayers will be answered and prophecies fulfilled:

King David: “O hear my prayer, all flesh shall come to thee. (Ps. 64:3) The Lord remaineth forever. He hath prepared his throne in judgment. And he shall judge the world in equity, he shall judge the people in justice. (Ps. 9:8-9) The rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord because he cometh to judge the earth. He shall judge the world with justice, and the people with equity. (Ps. 97:8-9)”

Jesus, son of Sirach: “And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of everything.” (Ectes. 3:17)

After the second coming of Jesus Christ and after he has destroyed all the evildoers from the face of the earth, Jesus will resurrect the bodies of the dead and conduct the General Judgment in which he will publicly judge all men according to the faith they believed in and the works they did before they died. This is also known as the “Great White Throne Judgment”:

“And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them. And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works. And the sea gave up the dead that were in it, and death and Gehenna gave up their dead that were in them; and they were judged every one according to their works. And Gehenna and death were cast into the pool of fire. This is the second death. And whosoever was not found written in the book of life was cast into the pool of fire.” (Apoc. 20:11-15)

Just previous to the General Judgment, the elect and reprobates with their resurrected bodies will be taken up to the intermediate heaven before the throne of Jesus Christ; and Christ will then desolate the earth and the heaven above the earth. He will then create a new earth and new

heaven. The elect and reprobates will then land upon the new earth with its new Gehenna, and Christ will then conduct the General Judgment in Jerusalem.⁴³

The General Judgment is also recorded in Matthew 25, which states that Jesus judges men again according to the faith they believed in and the works they did before they died. But this second judgment is public and before all rational creatures. The elect are referred to as sheep and placed at his right hand, and the reprobates are referred to as goats and placed at his left hand:

“And when the Son of man shall come in his majesty and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall set the sheep on his right hand but the goats on his left. Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world... Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.” (Mt. 25:31-34, 41)

While the souls of the elect who died already possess the kingdom of God before the General Judgment, their resurrected glorified bodies will now also possess the kingdom of God. And while the souls of the dead reprobates are already in Gehenna before the General Judgment, their resurrected corrupted bodies will now be cast into Gehenna where they will suffer not only in soul but now also in body. Hence the following verses do not refer to the souls of the elect and reprobates that are either in heaven, purgatory, or Gehenna but rather to their dead bodies that will be resurrected just before the General Judgment:

“Wonder not at this; for the hour cometh wherein all that are in the graves [the dead bodies] shall hear the voice of the Son of God [and be resurrected]. And they that have done good things shall come forth unto the resurrection of life [in body and soul]; but they that have done evil unto the resurrection of judgment [in body and soul].” (Jn. 5:28-29)

“And the sea gave up the dead that were in it, and death and Gehenna gave up their dead that were in them; and they were judged every one according to their works.” (Apoc. 20:13)

The sea symbolizes the places where the dead bodies of the elect are, as water is a symbol of grace, life, and purity. Death and Gehenna symbolize the places where the dead bodies of the reprobates are, as death means the death of the soul and thus refers to reprobates, and Gehenna is the place of damnation, the place their dead bodies are destined for.

The Prophet Isaias speaks of the new heaven and earth that Jesus will create after his second coming and of the corrupted bodies (carcasses) of the reprobates that will suffer in Gehenna forever:

“For as the new heavens, and the new earth which I will make to stand before me, saith the Lord: so shall your seed stand and your name. And there shall be month after month, and sabbath after sabbath; and all flesh shall come to adore before my face, saith the Lord. And they shall go out and see the carcasses of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.” (Isa. 66:22-24)

The Book of Daniel also speaks of the General Judgment:

“But at that time shall Michael rise up, the great prince, who standeth for the children of thy people. And a time shall come such as never was from the time that nations began even until that time. And at that time shall thy people be saved, every one that shall be found written in the book. And many of those [bodies] that sleep in

⁴³ See my article [Brief on the two raptures that occur at the end of the world.](#)

the dust of the earth shall awake: some unto life everlasting, and others unto reproach, to see it always.” (Dan. 12:1-3)

The purpose of the General Judgment is to make manifest to all men God’s justice and mercy

The purpose of the General Judgment is to make manifest to all men the justice of God in saving this one while damning that one and to know the extent of the goodness of the elect or evilness of the reprobates. Hence God’s perfect justice and perfect mercy will be manifest to all men, as well as to all angels, regarding each person and how it relates to persons in relation to one another:

“For there is not anything secret that shall not be made manifest, nor hidden that shall not be known and come abroad.” (Lk. 8:17)

Men who have not died cannot know the ultimate destiny of a soul unless it is mentioned in the Bible

“Judge not before the time [the General Judgment]; until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.” (1 Cor. 4:5)

The judgment St. Paul warns about making in regards to men who have not died is the judgment regarding the ultimate disposition of a person; that is, if he be of the elect or a reprobate.

As St. Paul says in Verse 4, even though he is not conscious of any sin he is guilty of, that does not mean that he is justified and of the elect:

“For I am not conscious to myself of anything, yet I am not hereby justified; but he that judgeth me is the Lord.”

Even a Catholic who is in a state of grace can fall away and end up in Gehenna, and a bad Catholic who is not in a state of grace can repent and end up in heaven:

“For when the just shall depart from his justice and commit iniquities, he shall die in them. And when the wicked shall depart from his wickedness and shall do judgments and justice, he shall live in them.” (Ez. 33:18-19)

In 1 Cor, 4:5, when St. Paul said “Judge not before the time,” he does not mean that Catholics cannot make any judgments whatsoever, since in other places he teaches that Catholics must judge sinners:

“The spiritual man judgeth all things.” (1 Cor. 2:15)

“Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?” (1 Cor. 6:2)

“I indeed, absent in body but present in spirit, have already judged, as though I were present, him that hath so done.” (1 Cor. 5:3)

“Judge them that are within.” (1 Cor. 5:12)

“Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine which you have learned and avoid them.” (Rom. 16:17)

Therefore, when St. Paul said “Judge not before the time,” he means the ultimate disposition of souls before the General Judgment, when Christ will judge them as of the elect or reprobates.

Before the General Judgment, the only humans who are infallibly known to be saved or damned are those mentioned in the Bible. For example,

- Judas is a reprobate and thus damned: Jesus said, “Those whom thou gavest me have I kept; and none of them is lost but the son of perdition [Judas], that the scripture may be fulfilled. (Jn. 17:12) The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. And Judas that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. (Mt. 26:24-25)” If Judas was saved, Jesus would not have called him the son of perdition nor said that it were better that he had not been born.
- Abraham, Isaac, and Jacob are of the elect and thus saved: “And I say to you that many shall come from the east and the west and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.” (Mt. 8:11)
- Moses and Elias are of the elect and thus saved. See the above quote when they appeared on Mount Tabor during Jesus’ Transfiguration. (Mt. 17:3)
- The twelve apostles (excluding Judas and including Matthias) are of the elect and thus saved: “And Jesus said to them: Amen, I say to you, that you [the apostles], who have followed me in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.” (Mt. 19:28)

Therefore, not until the General Judgment will *all* men know for certain the fate of those who died who were not mentioned in the Bible as saved or damned.

However, all Catholics who have not yet died are bound to presume that a man who has died is either saved or damned based upon the evidence available to them. Hence,

- If there is no evidence that a man died as a member of the Catholic Church, then that man is presumed to be damned.
- If there is evidence that a member of the Catholic Church died in mortal sin and there is no evidence that he repented before he died, then he is presumed to be damned.
- If there is no evidence that a member of the Catholic Church was guilty of mortal sin when he died, then he is presumed to be saved.

After the General Judgment there will be no more death and no more evil upon the face of the earth

Apocalypse 20:14 teaches that after the General Judgment, there will be no more death and Gehenna (and thus no more devils or evil humans) upon the face of the earth:

“Gehenna and death were cast into the pool of fire. This is the second death.”
(Apoc. 20:14)

The second death is the everlasting death of the corrupted bodies of the reprobates that will be resurrected just before the General Judgment and reunited to their corrupted souls. (See in this book “The Messiah brings the everlasting earthly paradise,” p. [53](#).)

The place of the General Judgment

The elect and reprobates will be gathered in Kidron Valley; and Christ the King will judge them from Jerusalem, which overlooks Kidron Valley (also known as the Valley of Josaphat).

“Let them arise, and let the nations come up into the valley of Josaphat, for there I will sit to judge all nations round about.” (Joel 3:12)

Kidron Valley (aka Valley of Josaphat) and the Tomb of Absalom and Other Tombs



Josaphat means “the Lord Judges.” Hence this is the valley where the Lord conducts the General Judgment. Therefore, it does not refer to the good King Josaphat, although his tomb is in Kidron Valley. In Verse 14 the prophet Joel also calls the Valley of Josaphat “the Valley of Destruction” because this is where all the reprobates will be gathered and killed previous to the General Judgment:

“Put ye in the sickles for the harvest is ripe; come and go down for the press is full, the vats run over, for their wickedness is multiplied. Nations, nations in the valley of destruction, for the day of the Lord is near in the valley of destruction.” (Joel 3:13-14)

Faithful Jews during the Old Covenant era knew that the General Judgment will take place in Kidron Valley, and thus some were buried there so that their bodies would be in the same place where the General Judgment will occur:

Nominal *Catholic Encyclopedia*, “Valley of Josaphat”: “Cedron (Kedron) takes the name of Valley of Josaphat... Christians, Jews, and, later, Mussulmans regard Cedron as the place of the last judgment. What has lent colour to this popular belief is the fact that since the time of the kings of Juda, Cedron has been the principal necropolis of Jerusalem. Josias scattered upon the tombs of the children of Israel the ashes of the idol of Astarte which he burned in Cedron (IV Kings, xxiii, 4). It was in Cedron that the hand of Absalom was set up, and the monument of St. James, and of Zachary. The ornamental facade of the tomb said to be that of Josaphat has been completely walled up by the Jews, who have their cemeteries on the flanks of the Valley of Cedron. They wish to stand in the first rank on the day when God shall appear in the Valley of Josaphat.”

Kidron Valley is east of Jerusalem and between the Temple and the Mount of Olives.

Catholic Commentary on Joel 3:2. “**Josaphat:** The Judgment of the Lord - The place is east of Jerusalem, between the temple and Olivet, whence our Lord ascended into heaven.”

Catholic Commentary on Lk. 7:12: “So the sepulchre of Joseph of Arimathea, in which the body of Christ lay, was without Jerusalem. So also the valley of Jehoshaphat, the scene of the judgment to come and the general resurrection, is the common burial-place of the inhabitants of Jerusalem, with the exception of the kings, for whom David had provided a sepulchre in Zion.”

Catholic Commentary on Lk. 9:26: “When he shall come in his own glory, and in his Father’s, and of the holy angels, i.e., at the day of judgment, when he shall sit as judge in the valley of Jehoshaphat, and in the presence of all, both men and angels, reward the just, and punish the evildoers.”

Venerable Bede, *Book of the Holy Places*, 8th century: “The city of Jerusalem is almost circular in its form... In the circumference of its walls, which is extensive, there are eighty-four towers and six gates. The first is David’s gate, to the west of Mount Sion... the fifth is the Postern or little gate, through which we go down by steps to the Valley of Jehoshaphat... The rain which falls runs in streams through the eastern gates, and carries with it all the filth of the streets into the brook Cedron, in the Valley of Jehoshaphat...⁴⁴ Near Jerusalem and the wall of the temple is Gehennon, which is the valley of Jehoshaphat, extending from north to south, and through it flows the brook Cedron, when it is swelled by a fall of rain. This valley, forming a small level plain, is well watered and woody, and full of delightful things; formerly there was in it a place dedicated to Baal. Here was the tower of King Jehoshaphat, containing his tomb; on the right side of it was a separate chamber, cut

⁴⁴ c. 1, p. 405.

out of the rock of Mount Olivet, containing two hollow sepulchres, one of the old Simeon, the other Joseph, the husband of Saint Mary.”⁴⁵

The Itinerary of Benjamin of Tudela, 1173: “In Jerusalem, attached to the palace which belonged to Solomon, are the stables built by him... There is also visible up to this day the pool used by the priests before offering their sacrifices, and the Jews coming thither write their names upon the wall. The gate of Jehoshaphat leads to the valley of Jehoshaphat, which is the gathering-place of nations. Here is the pillar called Absalom’s Hand, and the sepulchre of King Uzziah.”⁴⁶

“In the neighbourhood is also a great spring, called the Waters of Siloam, connected with the brook of Kidron. Over the spring is a large structure dating from the time of our ancestors, but little water is found, and the people of Jerusalem for the most part drink the rain-water, which they collect in cisterns in their houses. From the valley of Jehoshaphat one ascends the Mount of Olives; it is the valley only which separates Jerusalem from the Mount of Olives. From the Mount of Olives one sees the Sea of Sodom, and at a distance of two parasangs from the Sea of Sodom is the Pillar of Salt into which Lot’s wife was turned; the sheep lick it continually, but afterwards it regains its original shape. The whole land of the plain and the valley of Shittim as far as Mount Nebo are visible from here.”⁴⁷

Jesus permits saints to judge in his name

Jesus permits some of his saints to judge men in his name. He permits them to judge not only men who have not yet died but also men who have died. And they judge them at their Particular Judgment and at the General Judgment. For example,

St. Paul says, “Dare any of you, having a matter against another, go to be judged before the unjust, and not before the saints? Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters? Know you not that we shall judge [evil] angels? How much more things of this world?” (1 Cor. 6:1-3)

“And Jesus said to them: Amen, I say to you [the apostles], that you who have followed me in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.” (Mt. 19:28)

Catholic Commentary on Mt. 19:28. “**In the regeneration:** Jesus Christ here calls the general resurrection the regeneration because there will then be a renovation of the human body and of the whole world. **Judging the twelve tribes:** The promise which is here made to the apostles of sitting on thrones at the general judgment and passing sentence on the twelve tribes of Israel must not be understood as limited to the apostles or to the Jews. For St. Paul says, (1 Cor. 6:2-3) that not only he but also many of the Corinthians to whom he was writing would judge not merely the twelve tribes but the whole world and moreover (evil) angels themselves. It is the opinion of many of the Fathers, St Augustine and St. Gregory the Great and others, that all apostolical men (such as, who adhere to Christ in mind and affection, and by every possible means promote his reign and the propagation of his gospel) will be so far

⁴⁵ *The Complete Works of Venerable Bede*, by Venerable Bede, translated by Rev. J. A. Giles, D.C.L. Historical Tracts, Vol. IV. Published by Whittaker and Co., Ave Maria Lane, London, 1843. Chap. 5, pp. 415, 417.

⁴⁶ Footnote 2: “In memory of Absalom’s disobedience to his father, it is customary with the Jews to pelt this monument with stones to the present day. The adjoining tomb is traditionally known as that of Zechariah, 2 Chron. xxiv. 20. King Uzziah, otherwise Azariah, was buried on Mount Zion, close to the other kings of Judah, 2 Kings xv. 7. Cf. P. E. F., *Jerusalem*, as to identification of sites. Sir Charles Wilson, *Picturesque Palestine*, gives excellent illustrations of the holy places, and his work might be consulted with advantage.”

⁴⁷ Translation and commentary by Marcus Nathan Alder, M.A. Published by Philipp Feldheim, Inc., The House of the Jewish Book, New York, First Edition, 1907. Printed in Jerusalem Israel by S. Monson. Asia, Jerusalem, pp. 23-24.

honoured as to sit in judgment with him at the general resurrection. You also shall sit on twelve seats or thrones, meaning at the general resurrection when Christ will appear on the throne of his majesty with his heavenly court and with his elect, and shall condemn the wicked world.”

God Was Born of Mary and Died in the Incarnate Divine Person of God the Son

Even though the Catechism of Trent contains heresy, it teaches the truth in this regard:

The heretical *Catechism of Trent*, 16th century: “According to the rule of Catholic faith we also say with the strictest truth that God died, and that God was born of a virgin.”⁴⁸

God was born of Mary

The incarnate God the Son, Jesus Christ, has a divine nature and a human nature in one divine person. His divine nature was eternally born of God the Father, and his human nature was born in time of the Virgin Mary:

The *Athanasian Creed*: “It is necessary for everlasting salvation that we also believe faithfully the Incarnation of our Lord Jesus Christ. The right faith therefore is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. He is God eternally begotten of the substance of the Father, and he is man born of the substance of his mother in time.”

The incarnate God the Son is not a human person but a divine person because his divine nature dominated and took up his human nature:

The *Athanasian Creed*: “Who although he be God and man, yet he is not two but one Christ; one, however, not by conversion of the divinity into flesh but by taking of the manhood into God; one altogether, not by confusion of substance but by unity of person.”

The divine person of God the Son, then, is God, both before and after the Incarnation, only after the Incarnation he also has a human nature. Hence whatever God the Son’s human nature does redounds to his divine person because his human nature is an inseparable part of his divine person:

St. Augustine, *On the Trinity*, 5th century: “And when I read, ‘The Word was made flesh and dwelt among us,’ I understand by the Word the true Son of God; I acknowledge in the flesh the true Son of man, and both together joined into one Person of God and man.”⁴⁹

St. Fulgentius, *Letter 14*, to Ferrandus, 6th century: “19. Pope Gelasius of blessed memory, assuring the continuity of teaching,⁵⁰ treads the path of the true faith and the apostolic confession with altogether similar steps. For in that book, ...he affirms that the two natures in Christ are unconfused and inseparable, saying, ‘It is necessary that these same be spoken of as existing undivided and inseparable in one and the same person because of that union in such a way that they may remain what they are.’”

Consequently, when God the Son’s human nature was born of Mary, so was his divine person born of Mary because his human nature is an inseparable part of his divine person. And because the divine person of God the Son is God, both before and after the Incarnation, Mary gave birth to God, and thus is truly the Mother of God:

⁴⁸ On the Creed, Art. IV, Christ was really buried.

⁴⁹ b. 13, c. 19, n. 24.

⁵⁰ Footnote: “Gelasius, *De Duabus Naturis in Christo*, ed. E. Schwartz (Munich: Publizistische Sammlungen zum Acacianischen Schisma, 1934), 91.”

Infallible *Council of Ephesus*, 431: “Therefore, because the holy virgin bore in the flesh God who was united hypostatically with the flesh, for that reason we call her mother of God.”

Infallible *Council of Ephesus*, Twelve Anathemas, 431: “Anathema 1. If anyone does not confess that Emmanuel is God in truth, and therefore that the holy virgin is the Mother of God, for she bore in a fleshly way the Word of God become flesh, let him be anathema.”

St. Athanasius, *Four Discourses against the Arians*, 4th century: “The Word [is] God in flesh,”⁵¹

This does not mean Mary gave birth to the divine nature of God the Son, as the divine nature of God the Son was eternally born of the Father and thus always existed.⁵² Hence the divine person of God the Son existed before the Incarnation. His divine person did not become an incarnate divine person until he took on a human nature from Mary:

Infallible *Council of Ephesus*, 431: “We call her mother of God, not as though the nature of the Word had the beginning of its existence from the flesh (for ‘the Word was in the beginning, and the Word was with God, and the Word was God,’ and he made the ages and is coeternal with the Father and craftsman of all things), but because, as we have said, he united to himself hypostatically the human (nature) and underwent a birth according to the flesh from her womb.”

Therefore, when the human nature of God the Son was born of Mary, so was the divine person of God the Son born of Mary, and thus God was born of Mary.

But a part of the divine person of God the Son was not born of Mary and did not die—his divine nature, which also redounds to his divine person.⁵³

God died on the Holy Cross

And when the human nature of God the Son died on the holy cross, so did the divine person of God the Son die on the cross. And thus God truly died; he died in his human nature but not in his divine nature. That is why the Jews who murdered Christ were guilty of deicide, of murdering God:

St. Melito (d. 180), Bishop of Saris, *Peri Pasha*, c. 168: “[96-97] God has been murdered; the King of Israel has been put to death by an Israelite right hand.”

Heretic Tertullian, *On the Flesh of Christ*, Chapter 5, 3rd century: “Was not God really crucified? ... O thou most infamous of men, who acquittest of all guilt the murderers of God!”

Apostate Gregory of Nazianzen, *Letter 101*, to Cledonius, the Priest, against Appollinarius, 4th century: “If any worship not the Crucified, let him be Anathema and be numbered among the Deicides.”

Byzantine Liturgy, *Good 6th Weekday* (Good Friday): “A destructive band of God-forsaken, wicked murderers of God, the synagogue attacked you, O Christ, and dragged you away as an evildoer— the Creator of all, whom we magnify.”

Hence the dogma that “One of the Trinity suffered and died”:

Infallible *Council of Chalcedon*, Fourth Session, 451: “108. ... We profess that he who suffered [God the Son] is (one) of the Trinity.”

⁵¹ Discourse II, c. 14, n. 10.

⁵² See in this book Jesus (God the Son) Is Eternally Begotten of the Father,” p. 10.

⁵³ See in this book “Paradox 6: God the Son was and was not born of Mary and died,” p. 99.

Infallible *Second Council of Constantinople*, 553: “Session 8, Canon 10. If anyone does not confess his belief that Our Lord Jesus Christ, who was crucified in his human flesh, is truly God and the Lord of glory and one of the members of the Holy Trinity: let him be anathema.” (Also contained in Emperor St. Justinian’s *Edict of the True Faith*, 551.)

St. Cyril of Alexandria, *Twelve Anathemas*, 430: “Anathema 12. If anyone does not confess that the Word of God suffered in the flesh and was crucified in the flesh and tasted death in the flesh and became the first born of the dead, although as God he is life and life-giving, let him be anathema.”

God had to die for the redemption to occur

A God-man needed to die a sacrificial death to redeem men. Hence the incarnate God the Son (Jesus Christ) had to die in his human nature and in his divine person to redeem men. If either were lacking, then there is no redemption.⁵⁴

In the 6th century, the Holy Roman Emperor St. Justinian upheld the dogma that God died

In the 6th century, the Holy Roman Emperor St. Justinian defended the dogma that one of the Holy Trinity suffered and died (and thus that God died) against some who were denying it:

A History of the Councils of the Church, by apostate Bishop Charles Joseph Hefele, D.D., 1894: “For all this the contentions were not ended, but occasion was given for new disturbances by the addition in the Trisagion: ‘One of the Trinity was crucified.’ Very many of the orthodox took no offence at this statement; but as it was with the Monophysites that it was chiefly in use, the others determined to reject it, and named the adherents of this formula Theopaschites.⁵⁵ Thus it came to pass that this formula now became an apple of discord among the Catholics themselves. The monk John Maxentius of Constantinople, and other monks, for instance, wished to represent this formula as the standard of orthodoxy, and as absolutely necessary; but the Patriarch John of Constantinople and the legates of Pope Hormisdas, to whom Maxentius appealed, would not consent to this exaggeration, although they did not themselves reject the formula. The Emperor Justinian, on the contrary, took the side of the formula, and wished to obtain its confirmation from the Pope; but Hormisdas declared, after protracted delay, that this proposition in the Trisagion was useless, and even dangerous (not because it was wrong in itself, but because it was explained with a heretical meaning by the Monophysites).⁵⁶ In the meantime the friends of Maxentius had asked from other theologians their opinion of their formula, and had obtained from Fulgentius of Ruspe and Dionysius Exiguus the recognition of the orthodoxy of its contents.

“A new element was now introduced by another party of Greek monks, named from their strict watchfulness, that is, the ‘Sleepless’ who in their opposition to this phrase fell back into Nestorianism, and again rejected the expression ‘*Theotokos*’ (Mary is the ‘God Bearer,’ the Mother of God). This gave to the dogma-loving Emperor Justinian occasion to obtain from Rome an anathema on these monks and an approval of the formula: ‘One of the Trinity suffered.’ Pope John II almost responded to his wish, although he did not directly approve of the formula, and his successor, Agapetus I., acted in the same way; and at last Justinian brought it about

⁵⁴ See in this book “The Messiah brings the everlasting earthly paradise,” p. 53.

⁵⁵ Footnote 1: “The statement that Pope Felix declared strongly against this proposition rests upon a false document, as Valesiua, *Diss. de Petro, Antioch. Episc., qui Fullo cognominatus est*, in the beginning of his edition of the Church History of Evagrius, and Le Quien in *Opp. Joh. Damasc.* T. I, p. 478 have shown.”

⁵⁶ Footnote 2: “Cf. Natalis Alexander, *Hist. Eccl. t v. p. 434 sq.*, ed. Venet. 1778.”

that the fifth Ecumenical Council, held in his reign, directly approved the formula in question.^{57,58}

Here is the infallible definition of the Fifth Ecumenical Council (the Second Council of Constantinople):

Infallible *Second Council of Constantinople* (553), confirmed by Pope Pelagius I in 556: “Session 8, Canon 10. If anyone does not confess his belief that Our Lord Jesus Christ, who was crucified in his human flesh, is truly God and the Lord of glory and one of the members of the Holy Trinity: let him be anathema.”⁵⁹

As you have read above, this dogma was also infallibly defined about one hundred years earlier in the Council of Chalcedon in 451:

Infallible *Council of Chalcedon*, Fourth Session, 451: “108. ... We profess that he who suffered [God the Son] is (one) of the Trinity.”

The dispute, then, in the days of St. Justinian should not have taken so long to resolve. Some of the popes did not want the dogma to be taken out of context so they remained silent. But they should have simply professed the dogma with an explanation attached. There are many dogmas that can be taken out of context. Does that mean the dogma should be suppressed? Take the following examples:

Paradoxes

A paradox is a statement, person, or situation that seems contradictory, absurd, or illogical at first glance but may, upon reflection, contain a deeper truth or valid reasoning.

Paradox 1: The Holy Eucharist looks and tastes like bread and wine but is not

(See in this book “The Holy Eucharist Is the Dead Body and Blood of Christ and His Living Divine Nature,” p. [101](#).)

Paradox 2: Jesus in the Holy Eucharist is dead and alive

The Holy Eucharist is the dead and living Christ. The Holy Eucharist is the dead body and blood of Christ, the victim. And the Holy Eucharist is also the living Christ, the divine nature of Christ that is united to his dead body and blood. So one part of the Holy Eucharist is dead (the human nature), and the other is living (the divine nature). (See in this book “The Holy Eucharist Is the Dead Body and Blood of Christ and His Living Divine Nature,” p. [101](#).)

Paradox 3: Each of the three divine persons is God, but there is only one God

God the Father is God, God the Son is God, and God the Holy Spirit is God, but there is only one God. They are three divine persons in one God, and thus one God in three divine persons:

⁵⁷ Footnote 3: “*Collat.* viii. can. 10; cf. Henric. Noris, *Dissert. de uno ex trinitate passo*, and Natal. Alex. *l.c.* p. 435.”

⁵⁸ Translated from the German and edited by William R. Clark, M.A. Published by T. & T. Clark, Edinburgh, 1894. Vol. 3, b. 11, sec. 208, pp. 457-458.

⁵⁹ Also contained in Emperor St. Justinian’s *Edict of the True Faith*, 551; PG 86/1, col. 1115C.

St. Fulgentius, *Letter 14*, to Ferrandus, 6th century: “23. No example of this sort of thing can be found in creatures, because, with the exception of the Trinity which is by nature the one true God, there is no nature which can have three inseparable persons in it.”

Paradox 4: God did and did not die

God the Son died, but God the Father and God the Holy Spirit did not die. Hence only one part [person] of God died, God the Son; hence the dogma that only “One of the Trinity suffered and died.”

Infallible *Council of Chalcedon*, Fourth Session, 451: “108. ... We profess that he who suffered [God the Son] is (one) of the Trinity.”

St. Gregory of Tours, *History of the Franks*, 6th century: “It was not the Father who suffered, nor the Holy Spirit, but the Son, so that he who had taken on flesh in the world, was himself offered for the world... [However,] in these three persons, there is one glory, one eternity, one power.”⁶⁰

Paradox 5: God was and was not born of Mary

Only God the Son was born of Mary, and thus not God the Father and not God the Holy Spirit:

Eleventh Council of Toledo, Creed of Faith, 675: “[The Incarnation] Of these three persons we believe that for the liberation of the human race only the person of the Son became true man.” (D. 282)

Apostate Antipope Innocent III, *Fitts Exemplo* (Profession of Faith Prescribed for Durand of Osca and His Waldensian Companions), 1208: “By the heart we believe and by the mouth we confess that the Incarnation of the divinity took place neither in the Father, nor in the Holy Spirit, but in the Son only.” (D. 422)

St. Gregory of Tours, *History of the Franks*, 6th century: “As persons the Father, the Son and the Holy Spirit are distinct. It was not the Father who took on flesh, nor the Holy Spirit, but the Son, so that he who was Son of God became the son of a virgin also for the redemption of man.”⁶¹

Paradox 6: God the Son was and was not born of Mary and died

It has been shown that whatever the human nature of the incarnate God the Son does redounds to his divine person. And thus when the human nature of God the Son was born of Mary and died, his divine person was also born of Mary and died.

But it is also true that whatever the divine nature of the incarnate God the Son does also redounds to his divine person. Hence the divine person of God the Son was not born of Mary and did not die in his divine nature.

Hence the paradox: The divine person of the incarnate God the Son was born of Mary and died, and was not born of Mary and did not die. To be more precise, a part of the divine person of the incarnate God the Son (his human nature) was born of Mary and died. But a part of the divine

⁶⁰ b. 5, par. 44.

⁶¹ Ibid.

person of the incarnate God the Son (his divine nature) was not born of Mary and did not die. This is reflected in the Holy Eucharist which is the dead and living Christ.⁶²

⁶² See in this book “The Holy Eucharist Is the Dead Body and Blood of Christ and His Living Divine Nature,” p. [101](#).

The Holy Eucharist Is the Dead Body and Blood of Christ and His Living Divine Nature

“And whilst they were at supper, Jesus took bread, and blessed and broke and gave to his disciples, and said: Take ye and eat. This is my body. And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this, for this is my blood of the New Testament which shall be shed for many unto remission of sins.” (Mt. 26:26-28)

Jesus does not say that this is the “figure” of my body and blood but that this is my body, this is my blood. Neither does he say “in this” or “with this” is my body and blood. Instead, he says “this is my body” and “this is my blood.” which plainly implies transubstantiation; that is, the changing of the bread into the body of Christ and the wine into the blood of Christ in which the bread and wine no longer exist at all but only appear to exist. Hence the appearances of the bread and wine are illusions.

And because Jesus’ dead body and blood are divine because they also contain his divine nature, the Holy Eucharist contains the divinity of God in the body and blood of Christ. But it does not contain Jesus’ human soul because his soul was not in his dead body but in the Limbo of the Fathers. Hence the Holy Eucharist is not the live human body and blood of Christ but the dead human body and blood of Christ, the victim of the sacrifice. Therefore, Jesus’ body, blood, and divinity, but not his soul, are in the Holy Eucharist under the appearance of bread and wine. This is the unbloody and clean sacrifice that is offered everywhere, not only in Jerusalem and among the Jews but everywhere and among the Gentiles also, as prophesied by Malachias:

“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)

Let no one doubt that God can change bread and wine into his body and blood, “for all things are possible with God.” (Mk. 10:27) Also, let no one doubt that men cannot understand how God does this because this is a supernatural mystery that is above the understanding of men:

“For many things are shewn to thee above the understanding of men.” (Eccus. 3:25)

“Thy knowledge is become wonderful to me; it is high, and I cannot reach to it.” (Ps. 138:6)

“And I understood that man can find no reason of all those works of God that are done under the sun; and the more he shall labour to seek, so much the less shall he find. Yea, though the wise man shall say that he knoweth it, he shall not be able to find it.” (Ectes. 8:17)

Hence men must believe the dogma of the Holy Eucharist by an act of faith alone, unaided by reason. After all, acts of faith in things that are above the understanding of men are the highest and most pure and perfect acts of faith that men can make.

Not only is the miracle of the Holy Eucharist above the understanding of men, it is also contrary to human science, which in this case fails because it cannot possibly discover the body and blood of Christ under the appearance of bread and wine. God allows the Holy Eucharist to appear as bread and wine as an ultimate test of our faith. While human science says that the Holy Eucharist is bread and wine because it tastes and acts like bread and wine, faith says it is not. God simulates the effects of bread and wine to perpetuate the illusion as an ultimate test of faith, to see if we put God and his science above human science. Hence to perpetuate the illusion that it is wine from a mere human scientific perspective, God allows the priest to get drunk if he drinks too much of Christ’s blood. Speaking for God, the Prophet Isaias says that God will make men drunk

with their own blood: “*I will feed thy enemies with their own flesh, and they shall be made drunk with their own blood as with new wine.*” (Isa. 49:26) Regarding the Holy Eucharist, God makes the priest drunk with Christ’s blood if he drinks too much. After all, God can make men drunk without them drinking alcohol:

“Be astonished and wonder, waver and stagger; be drunk, and not with wine; stagger and not with drunkenness.” (Isa. 29:9)

Where would the test of faith be if any one of these things that bread and wine are were absent? If the bread or wine did not look, taste, or act like bread and wine, then there would be no test of faith because men would know for sure by human science that a miracle took place. St. Paul says,

“Now faith is the substance of things to be hoped for, the evidence of things that appear not.” (Heb. 11:1)

In the Bible there are many examples of miracles that are above the understanding of men and thus above and some contrary to human science. For example, a rod turned into a serpent (Ex. 7:10); water turned into blood (Ex. 7:19); fire burned in hail and the hail did not melt (Ex. 8:24; Wis. 16:22); the Red Sea parted for the Israelites and closed upon the Egyptians (Ex. 14); the sun stood still (Jos. 10:13; Eccus. 46:5); the sun moved backwards (Isa. 38:8; Eccus. 48:26); men were raised from the dead (3 Ki. 17:17-22; Jn. 11:39-44); a virgin conceived and gave birth to a son, Jesus Christ, and remained a virgin (Mt. 1:23); and the Archangel Raphael hid his angelic nature under the appearance of a man:

“And Raphael the angel answered...I am Azarias the son of the great Ananias.” (Tob. 5:17-18)

Human science says that St. Raphael was a man because he looked like a man, felt like a man, and ate like a man; but angelic and divine science says that he was not a man at all but an angel under the appearance of a man, his apparent human nature was an illusion, just as the apparent bread and wine in the Holy Eucharist are illusions while the reality is that they are the body and blood of Christ. Human science contradicts all of these supernatural mysteries and in so doing falls short because angelic science and divine science are above the understanding of human science. Some other supernatural mysteries that men must believe by faith alone because they are above the understanding of men are the Incarnation, the Holy Trinity, God’s creation of things out of nothing, the creation of Adam’s body from slime, and the creation of Eve from Adam’s rib.

There are many things that are understood only by God and not even by angels, which I call the divine science. For example, an angel can see God create something out of nothing and thus know for certain that God creates things out of nothing; but angels will never be able to understand *how* God does this because they are not God and it is above their understanding. Hence Catholics believe in the Holy Eucharist by a pure and perfect act of faith because God taught it, because God said it is so:

“Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you.” (Jn. 6:54)

And the apostles believed and taught the dogma of the Holy Eucharist, and the Catholics after them believe and teach this dogma. St. Paul says,

“The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?” (1 Cor. 10:16)

“For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread and giving thanks, broke, and said: Take ye and eat, this is my body which shall be delivered for you;

this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the New Testament in my blood; this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread and drink the chalice, you shall shew the death of the Lord until he come. Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord.” (1 Cor. 11:23-27)

And all the other Church Fathers believed in and taught the dogma of the Holy Eucharist. For example, St. Ignatius, bishop of Antioch, who was a disciple and contemporary with some of the apostles and died a martyr at Rome in a very advanced age, speaking of certain heretics of those times, says:

St. Ignatius of Antioch, *Epistle to the Philadelphians*, 2nd century: “Take ye heed, then, to have but one Eucharist. For there is one flesh of our Lord Jesus Christ, and one cup to show forth the unity of his blood; one altar; as there is one bishop, along with the presbytery and deacons...”⁶³

St. Ignatius of Antioch, *Epistle to the Romans*, 2nd century: “I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely his blood, which is incorruptible love and everlasting life.”⁶⁴

And St. Irenaeus of Lyons, who knew St. Ignatius who knew the apostles and disciples, says the following:

St. Irenaeus, *Against Heresies*, c. 180-199: “5. ...He took that created thing, bread, and gave thanks, and said, ‘This is my body.’ And the cup likewise, which is part of that creation to which we belong, he confessed to be his blood, and taught the new oblation of the New Covenant; which the Church receiving from the apostles...”⁶⁵

“2. ...He has acknowledged the cup (which is a part of the creation) as his own blood, from which he bedews our blood; and the bread (also a part of the creation) he has established as his own body, from which he gives increase to our bodies.”⁶⁶

St. Cyril, bishop of Jerusalem, who was born in the beginning of the 4th century and died in 386, when explaining the mystery of the Blessed Eucharist to the newly baptized, says:

St. Cyril of Jerusalem, *Catechetical Lectures*, Lecture 22: “6. Do not look upon the bread and wine as bare and common elements, for they are the body and blood of Christ, as our Lord assures us. Although thy senses suggest this to thee, let faith make thee firm and sure. Judge not of the thing by the taste, but be certain from faith that thou has been honoured with the gift of Christ’s body and blood. When he has pronounced and said of the bread ‘This is my body,’ who will after this dare to doubt? And when he has assured, and said ‘This is my blood,’ who can ever hesitate, saying, it is not his blood? He changed water into wine at Cana, and shall we not think him worthy of our belief when he changed wine into blood? Wherefore, let us receive them with an entire belief as Christ’s body and blood; for under the figure of bread is given to thee his body, and under the figure of wine his blood; that when thou hast received Christ’s body and blood, thou be made one body and blood with him; for so we carry him about in us, his body and blood being distributed through our bodies... 9. Having learned these things, and been fully assured that the seeming bread is not bread, though sensible to taste, but the Body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the Blood of Christ.”

⁶³ c. 4.

⁶⁴ c. 7.

⁶⁵ b. 4, c. 17.

⁶⁶ b. 5, c. 2.

If men do not make pure and perfect acts of faith on earth, then God will never let them into heaven because they would constantly doubt and deny dogmas that are above their understanding and would constantly question and challenge God, as Lucifer did, because even in heaven among the angels and the elect there are many things above the understanding of angels and men because angels and men are not God. Hence God tests men's faith on earth before he lets them into heaven. This supernatural mystery, the dogma of the Holy Eucharist, is one such test of faith:

“O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways!” (Rom. 11:33)

Oh, what a great test of faith the Holy Eucharist is as one of the methods in which God separates the wheat from the chaff! The humble, the wheat, who believe things by faith that they cannot know by human reason or human science are separated from the proud, the chaff, who believe in nothing unless they can understand it by human reason or explain it by human science. The one religion rests upon God, and the other upon mere humans who get sick and die; who cannot even save their own physical life; and who, try as they may, cannot bring paradise upon earth or create one single thing or make it live forever.

(For more information, see my “Catechism Excerpt 2: [Confirmation and the Holy Eucharist](#)”; and see my book “[Some Dogmas and Heresies regarding Confirmation and the Holy Eucharist](#).”)

Jesus is Mary's Only Natural Child

“Is not this the carpenter’s son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude?” (Mt. 13:55)

These were the children of Mary, the wife of Cleophas, aunt to our Blessed Lady; therefore according to the usual style of scripture, they were called brethren, that is, near relations to our Savior. For example,

In Genesis 13:8, Lot is called the brother of Abraham:

“Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren.” (Gen. 13:8)

But Lot was Abraham’s nephew:

“And these are the generations of Thare: Thare begot Abram, Nachor, and Aran. And Aran begot Lot.” (Gen. 11:27)

Hence in this case the word “brother” means nephew.

Laban was Jacob’s uncle, but in the following quote he calls him his brother:

“Who, when he [Laban] heard that Jacob, his sister’s son, was come, ran forth to meet him... He said to him: Because thou art my brother shalt thou serve me without wages? Tell me what wages thou wilt have.” (Gen. 29:13-15)

In 1 Par. 23:21-22, it says the daughters of Eleazar married their brothers. But they married their cousins, and thus, in this case, the word “brothers” means cousins:

“The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar and Cis. And Eleazar died, and had no sons but daughters; and the sons of Cis their brethren took them.” (1 Par. 23:21-22)

In Ruth 4:3, Booz calls Elimelech his brother:

“He [Booz] spoke to the kinsman: Noemi, who is returned from the country of Moab, will sell a parcel of land that belonged to our brother Elimelech.” (Ruth 4:3)

But Ruth 2:1 refers to Elimelech as a kinsman to Booz:

“Now her [Noemi’s] husband Elimelech had a kinsman, a powerful man, and very rich, whose name was Booz.” (Ruth 2:1)

Hence in this case the word “brother” means kinsman.

If James, son of Alpheus, were Jesus’ direct brother instead of his cousin, he would be called James, son of Joseph instead:

“And the names of the twelve apostles are these: ...James, the son of Zebedee, ...and James, the son of Alpheus...” (Mt. 10:2-3)

Hence James’ brothers mentioned in Mt. 13:55, Joseph, Simon, and Jude are also Jesus’ cousins.

“Is not this the carpenter’s son? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Jude?” (Mt. 13:55)

Hence in this case the word “brethren” means cousins.

Other Bible verses prove that this Joseph was a brother in the strict sense to James the Less and hence their mother was Mary of Alpheus:

“And there were also women looking on afar off, among whom was Mary Magdalen, and Mary the mother of James the Less and of Joseph and Salome.” (Mk. 15:40-41)

It does not say “Mary, the mother of Jesus, of James the Less, and Salome.” In another place this Mary is mentioned as the mother of James but not of Jesus:

“And it was Mary Magdalen, and Joanna, and Mary the mother of James, and the other women that were with them, who told these things to the apostles.” (Lk. 24:10)

If Mary had other sons, Jesus, before he died, would not have given St. John, son of Zebedee, to her to be her son:

“When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.” (Jn. 19:26-27)

So beware of the heretics who take the following bible verse out of context to defend their heresy that Mary, the mother of Jesus, had other children:

“And Joseph, rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. And he knew her not till she brought forth her firstborn son, and he called his name JESUS.” (Mt. 1:24-25)

From these words Helvidius and other heretics most impiously inferred that the Blessed Virgin Mary had other children besides Christ; but this expression of the Evangelist was a manner of speaking usual among the Hebrews to denote by the word “until” only what is done without any regard to the future. Thus it is said that Noe sent forth a raven which went forth and did not return till the waters were dried up on the earth; that is, it did not return anymore.

“And after that forty days were passed, Noe, opening the window of the ark which he had made sent forth a raven which went forth and returned till the waters were dried up upon the earth.” (Gen. 8:6-7)

God says:

“I am till you grow old.” (Isa. 46:4)

Who dare infer that God should then cease to be when you grow old!

And God says the following to his divine Son, the Messias:

“Sit on my right hand till I make thy enemies thy footstool.” (Ps. 109:1 and Mt. 22:44)

Shall he no longer sit on God’s right hand after his enemies are subdued? He shall rule, yea, and for all eternity!

And 1 Mac. 5:54 says:

“And they went up to mount Sion with joy and gladness and offered holocausts because not one of them was slain till they had returned in peace.”

Does that mean they were slain after they returned in peace? No. Not one was slain before or after they had returned.

Similarly, when it is said that Joseph knew not Mary till she brought forth her first born son, it does not mean he knew her after she did. Hence, just as the ever-virgin Mary was virgin until she gave birth to Jesus, so also she remained a virgin afterward and forever.

Jesus' Human Nature Has a Distinct Will and Power than His Divine Nature

While the divine nature of God the Father, God the Son, and God the Holy Spirit is one and the same and thus each person has the one same will and power,⁶⁷ the human nature of God the Son is distinct from his divine nature, as the incarnate Jesus has two natures, a divine nature and human nature. Hence Jesus' human nature has its own will and power distinct from his divine nature's will and power. This is an ordinary magisterium dogma from Pentecost Day in AD 33. And it was also infallibly defined by solemn magisterium.

Beware, then, of the monothelite heresy, which teaches that the incarnate Jesus only has one will and power, a divine will and divine power, and thus not also human will and human power:

The History of Heresies, by apostate Alphonsus de Liguori, 18th century: "4. In the year 622, according to Noel Alexander (1), or 630, according to Fleury (2), the Monothelite Heresy sprung up; and this was its origin: Some Bishops who had received the Council of Chalcedon, recognizing two Natures in Christ, still asserted that as both Natures were but one Person, we should only recognize in him one operation. Natalis Alexander (loco cit.) says that the founder of this heresy was Sergius, Patriarch of Constantinople; he communicated his opinions [heresy] to Theodore, Bishop of Pharan, in Arabia, and he answered him that his sentiments were the same.

"It happened also about this time that the Emperor Heraclius was in Gerapolis in Upper Syria, when he was visited by Athanasius, Patriarch of the Jacobites, a crafty and wicked man; he gained the Emperor's confidence, who promised to make him Patriarch of Antioch, if he would receive the Council of Chalcedon. Athanasius pretended to receive it, and confessed the two Natures; he then asked the Emperor, if, having received the two Natures, it was necessary to recognize in the person of Christ two wills and two operations, or one alone. This question posed him, and he wrote to Sergius, Patriarch of Constantinople, and asked also the opinion of Cyrus, Bishop of Phasis, and both persuaded him, that he should confess in Christ one will alone, and only one operation, as he was only one Person."⁶⁸

While the monothelite heretics profess belief in the dogma that Jesus has two distinct natures, a divine nature and human nature, they, by implication, deny this dogma when they teach that he only has one will and power, the divine will and divine power. If that were true, then Jesus' human nature is actually nothing or a lifeless robot because it has no will or power. The apostate Alphonsus de Liguori points out this contradiction:

Ibid, continued: "The Eutychian Athanasius was quite satisfied with this false doctrine, because, if we recognize in Christ only one operation, we should, according to the Eutychian system, only recognize one nature also."

The ordinary magisterium and the solemn magisterium condemn the monothelite heresy. In the Garden of Gethsemane, Jesus' human will petitioned his divine will, the divine will he shares with the Father and Holy Spirit:

"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)

And all the Church Fathers teach the same. To my knowledge, the first time the ordinary magisterium dogma that the incarnate Christ has two wills and thus two powers (operations) was made a solemn magisterium dogma was by Pope St. Leo the Great in the Council of Chalcedon in 451. He first taught it in 449 in his Letter 28 (*Lectis Dilectionis Tuae*), to Flavian, Patriarch of

⁶⁷ See in my article "[Brief on the Holy Trinity: The three divine persons have one will and operation but act separately.](#)"

⁶⁸ c. 7, art. 2.

Constantinople. This letter was then made infallible in the Council of Chalcedon in 451 and has since been called a dogmatic epistle:

Pope St. Leo the Great, *Dogmatic Epistle 28 (Lectis Dilectionis Tuae)*, to Flavian, Bishop of Constantinople, 449: “(4) ...For He who is true God is likewise true man, and there is no falsehood in this unity, as long as there are alternately the lowliness of man and the exaltedness of the Divinity. For just as God is not changed by his compassion, so man is not destroyed by his dignity. For each nature does what is proper to it with the mutual participation of the other; the Word clearly effecting what belongs to the Word, and the flesh performing what belongs to the flesh. One of these gleams with miracles; the other sinks under injuries. And just as the Word does not withdraw from the equality of the paternal glory, so his body does not abandon the nature of our race.” (D. 144)

Denzinger 143: “St. Leo I, The Great (440-461)... [From the dogmatic epistle (28) ‘Lectis dilectionis tuae’ to Flavian, Patriarch of Constantinople, June 13, 449]”

Denzinger’s Footnote 1: “The Fathers of the Council IV of CHALCEDON received this epistle, crying, ‘PETER has spoken through Leo’ ”

Pope Leo the Great, *Council of Chalcedon*, 451: “The Creed of the 318 Fathers: To these it has suitably added, against false believers and for the establishment of orthodox doctrines the letter of the primate of greatest and older Rome, the most blessed and most saintly Archbishop Leo, written to the sainted Archbishop Flavian to put down Eutyches’s evil-mindedness, because it is in agreement with great Peter’s confession and represents a support we have in common. ...So, following the saintly fathers, we all with one voice teach the confession...

“Second Session: ...Leo bishop of Rome to his beloved brother Flavian: 23. After the reading of the aforesaid letter the most devout bishops exclaimed: ‘This is the faith of the fathers. This is the faith of the apostles. We all believe accordingly. We orthodox believe accordingly. Anathema to him who does not believe accordingly! Peter has uttered this through Leo. The apostles taught accordingly [ordinary magisterium].’”

It was again infallibly defined in 649:

Pope St. Martin I, *Lateran Council*, Against the Monothelites, 649:

“Canon 10. If anyone does not properly and truly confess according to the holy Fathers, two wills of one and the same Christ our God, united uninterruptedly, divine and human, and on this account that through each of his natures the same one of his own free will is the operator of our salvation, let him be condemned. (D. 263)

“Canon 11. If anyone does not properly and truly confess according to the holy Fathers, two operations of one and the same Christ our God uninterruptedly united, divine and human, from this that through each of his natures he naturally is the same operator of our salvation, let him be condemned. (D. 264)

“Canon 12. If anyone according to the wicked heretics confesses one will and one operation of Christ our God, to the destruction of the confession of the holy Fathers and to the denial of the same dispensation of our Savior, let him be condemned. (D. 265)”

A History of the Councils of the Church (aka A History of the Christian Councils), by apostate Bishop Charles Joseph Hefele, D.D., 1894: “The first great act of the new Pope was the holding of that famous Synod, in importance almost ecumenical, which was opened on the 5th of October 649, in the Basilica of Constantine (*Ecclesia Salvatoris*) in the Lateran. It lasted until October 31, fell into five sessions, here called numbered 105 bishops, chiefly from Italy, Sicily, and Sardinia, with

some Africans and other foreigners... The Pope presided, and had the Acts immediately translated into Greek, that he might be able to send them to the Emperor and the Oriental bishops.’⁶⁹

And it was again infallibly defined in the 9th century:

Pope Hadrian II, *Fourth Council of Constantinople*, 869-870: “Further, we accept the sixth, holy and universal synod (Constantinople III), which shares the same beliefs and is in harmony with the previously mentioned synods in that it wisely laid down that in the two natures of the one Christ there are, as a consequence, two principles of action and the same number of wills. So, we anathematize Theodore who was bishop of Pharan, Sergius, Pyrrhus, Paul and Peter, the unholy prelates of the church of Constantinople, and with these, Honorius of Rome,⁷⁰ Cyrus of Alexandria as well as Macarius of Antioch and his disciple Stephen, who followed the false teachings of the unholy heresiarchs Apollinarius, Eutyches and Severus and proclaimed that the flesh of God, while being animated by a rational and intellectual soul, was without a principle of action and without a will, they themselves being impaired in their senses and truly without reason. For if the one and same Christ and God exists as perfect God and perfect man, it is most certain that none of the natures which belong to him can exist partially without a will or without a principle of action, but that he carried out the mystery of his stewardship when willing and acting in accordance with each substance; this is how the chorus of all God’s spokesmen, having knowledge of it from the apostles down to our own time [ordinary magisterium], have constructed a colorful representation of that human form, assigning to each part of the one Christ natural properties distinct from each other, by which the meanings and conceptions of his divine nature and of his human nature are believed beyond all doubt to remain without confusion.”

⁶⁹ vol.5, b. 16, c. 1, sec. 307, pp. 98-99.

⁷⁰ See my book “*Non-Catholics Cannot Hold Offices in the Catholic Church: ... Honorius (625-638) [He held the heresy that the Incarnate Jesus has only one will.](#)*”

Jesus' Human Nature Is Not Like Our Human Nature in Several Ways

Jesus' human nature is not like our human nature in the following ways:

1. Jesus' human nature has no sin. (Dogma)
2. Jesus' human body had no human father. Hence Jesus' human body does not have a Y chromosome from a human father as all other human males do. (Dogma)
3. Jesus' human nature was conceived by God the Holy Spirit. (Dogma)
4. Jesus' human nature is divinized (deified). (Dogma)
5. Jesus' human nature is united to his divine nature in one divine person. (Dogma)
6. Jesus' human nature does not make him a human person like we are. Jesus is a divine person who has a human nature united to his divine nature. (Dogma)
7. Jesus' human nature is all-knowing and all-wise. (Dogma)
8. Jesus' human nature is all-powerful. (Allowable opinion, one that I hold)

All these things other humans do not have. Hence Jesus' human nature is not exactly like our human nature in eight ways and thus not only because he had no sin.

So beware, then, of the heretics who teach that the only way Jesus' human nature differs from ours is that he has no sin. Some take Church Fathers' teachings out of context to defend their heresy. For example, the Agnoetae heretics can take St. Cyril of Alexandria's following words out of context to defend their heresy that Jesus' human nature is not all-knowing because his human nature is the same as other humans in every way except sin:

St. Cyril of Alexandria, *Answers to Tiberius Select Letters*, Against those who say, that the Son was ignorant of the last day, c. 436: "His [Jesus] were all the attributes of humanity save sin alone."⁷¹

But in that same letter, St. Cyril teaches that Jesus' human nature is all-knowing, and thus this is another way that Jesus' human nature is different from other humans:

Ibid: "Ignorance of future events properly belongs to the limitations of humanity and so, insofar as he is viewed as God, he knows all the Father knows; insofar, though, as the same Son is man, he does not repudiate the appearance of ignorance because it is an attribute of humanity. Just as he who is personally the Life and Power of all took bodily nourishment out of respect for the measure of his self-emptying and is recorded as having slept and been weary, so, though knowing all things, he is not ashamed to allot himself the ignorance which belongs to humanity; because his were all the attributes of humanity save sin alone. But seeing that the disciples wanted to learn things beyond them, he helped them by pretending not to know as man, and tells them that not even the angels in heaven know, in order that they might not be disappointed at not being entrusted with the mystery."⁷²

Hence when some Church Fathers and others say that Jesus' human nature is "exactly like ours save sin" or he has "all the attributes of humanity save sin," it is not to be taken literally. In their other works they teach the seven other differences mentioned above. In context, then, they are not referring to how Jesus' human nature was conceived and how it is united to his divine nature in the unity of one divine person, but simply about the condition of his human nature in relation to sin.⁷³

⁷¹ This answer is also contained in St. Cyril's *Adversus Anthropomorphitas*, Book 1, Chap. 14; PL 76 cols 1101-1104.

⁷² Ibid. (For more teaching of St. Cyril on this topic, see in this book "St. Cyril of Alexandria (d. 444)," p. 139.)

⁷³ In the same way the following Bible verse is not meant to be literal and thus must be taken in context: "For whosoever shall call upon the name of the Lord, shall be saved." (Rom. 10:13) Other Bible verses give us the true meaning of what it means to call upon

Jesus' Human Nature Was Divinized (Dogma)

It is an ordinary magisterium and solemn magisterium dogma that Jesus' human nature was divinized (deified) from the instant of its existence:

Pope St. Leo the Great, *Sermon 3* 5th century: "Yet having the unceasing propitiation of the almighty and perpetual priest, who being like us and yet equal with the Father, brought down his Godhead even to things human, and raised his manhood even to things divine."

Pope St. Leo the Great, *Epistle 15* 5th century: "Receiving, that is to say, human flesh and soul in the Virgin mother's womb, so that, abiding in the form of God, he united to himself the form of a slave, and the likeness of sinful flesh, whereby he did not lessen the Divine by the human, but increased the human by the divine."

St. Athanasius, *Discourses against the Arians*, 4th century: "The Word was not impaired in receiving a body, as if he had been seeking to receive something beneficial to himself; but rather, he gave divinity to that which he put on."⁷⁴

Apostate Gregory of Nyssa, *Against Eunomius*, 4th century: "[Book 10] 14. ... What is proper to all is confessed in the case of that flesh, too; for that body also was maintained by bread, but the body was transformed into divine dignity by the indwelling of God the Word."

Apostate John Damascene, *An Exact Exposition of the Orthodox Faith*, c. 743: "For the Word himself became flesh, having been in truth conceived of the Virgin, but coming forth as God with the assumed nature which, as soon as he was brought forth into being, was deified by him, so that these three things took place simultaneously, the assumption of our nature, the coming into being, and the deification of the assumed nature by the Word [by the divine nature]. And thus it is that the holy Virgin is thought of and spoken of as the Mother of God, not only because of the nature of the Word, but also because of the deification of man's nature, the miracles of conception and of existence being wrought together, to wit, the conception the Word, and the existence of the flesh in the Word himself. For the very Mother of God in some marvelous manner was the means of fashioning the Framer of all things and of bestowing manhood on the God and Creator of all, who deified the nature that he assumed, while the union preserved those things that were united just as they were united, that is to say, not only the divine nature of Christ but also his human nature, not only that which is above us but that which is of us."⁷⁵

From the information I have, the first time it was made part of the solemn magisterium was by Pope St. Leo II in the 7th century at the Third Council of Constantinople, which decreed that Jesus' human nature (his human body and human soul) was divinized (deified):

Third Council of Constantinople, called by Pope St. Agatho, confirmed by Pope St. Leo II in 682: "His [Jesus'] most holy and immaculate animated flesh deified has not been destroyed but in its own status and plan remained, so also his human will deified has not been destroyed, but on the contrary it has been saved... For...that one...entire deification, which is understood in the Savior, is not contrary to God. But we glorify two natural operations...in our Lord Jesus Christ himself, our true God, that is, the divine operation and the human operation..."⁷⁶

the name of the Lord. Heretics can use this verse out of context to defend their heresy that belief in Jesus is enough to be saved without obedience to his commandments and other good works.

⁷⁴ disc. 1, c. 11, 42.

⁷⁵ b. 3, c. 12.

⁷⁶ Definition of the Two Wills of Christ, D. 291-292.

Hence, the instant Jesus' human body was conceived in Mary's womb, his human body was divinized. And the instant his human soul was created within his human body, his human soul was divinized.

Therefore, since the Incarnation, Jesus added to his divine nature a divinized human nature in the unity of one divine person. Even though Jesus now has a human nature, he is not a human person. He is a divine person with a divinized human nature. He is a divine person with a divine nature from all eternity united to a divinized human nature from the instant of the conception of his human body and the creation of his human soul. As such, Jesus' human nature is divinized. It can be said, Jesus has a divine human nature. If the beloved St. John can be called "The Divine" or the Divine St. John, much, much, much more can it be said that Jesus' human nature is divine! Hence Jesus has a divine human soul, a divine human body and divine human blood (as manifest in the Holy Eucharist), a divine human heart (as manifest in his Sacred Heart), a divine human will, and a divine human mind.

While mere humans can also be divinized (deified) and thus made like unto God, the divinization of Jesus' human nature is infinitely greater. Our divination (which only applies to Catholics in a state of grace) is by grace. But the divinization of Jesus' human nature was by conception by God the Holy Spirit and by its union with his divine nature in the unity of one divine person. Hence Jesus' human nature is infused with divine powers.

Apostate Cornelius Lapide, Commentary on Lk. 2:52: "Christ had grace [and divinization], as it were, naturally by virtue both of the hypostatic union and of his conception of the Holy Spirit; but with us all grace is undue, gratuitous, adventitious, and supernatural."

Referring to his human nature Jesus said,

"All power is given to me in heaven and in earth." (Mt. 28:18)

Surely, Jesus did not say this in his divine nature because he always had these powers in his divine nature. Hence Jesus says that his human nature was given all power, and thus by virtue of its union with his divine nature. Jesus also says that in his human nature he has power to lay down his life and take it up:

"Therefore doth the Father love me because I lay down my life that I may take it again. No man taketh it away from me, but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father." (Jn. 10:17-18)

We know he is speaking about his human nature because his divine nature always had the power and thus did not have to receive it from the Father.

Therefore, the Catholic Church teaches that Christ's humanity is not deified in the same way Catholics in a state of grace are deified because Christ is God by nature whereas human beings are creatures who partake of the divine nature only by grace given to them by God:

"By whom he hath given us most great and precious promises; that by these you may be made partakers of the divine nature, flying the corruption of that concupiscence which is in the world." (2 Peter 1:4)

St. Athanasius, *On the Incarnation*, 4th century: "For He [Jesus] was made man that we might be made [like] God; and he manifested himself by a body that we might receive the idea of the unseen Father; and he endured the insolence of men that we might inherit immortality."⁷⁷

St. Augustine of Hippo, *Sermon 13*, on the Temporal: "Of his own will he was born for us today in time, so that he could lead us to his Father's eternity. God became

⁷⁷ c. 54, par. 3.

man so that man might become [like] God. The Lord of angels became man today so that man could eat the bread of angels.”⁷⁸

During the Incarnation, the Word does not become divine, he already is divine from eternity. Rather his human nature is taken on by the divine person of God the Son, and by this his humanity is united to his divine nature. Thus when the Church Fathers and Popes speak of Christ’s humanity being deified, they do not mean that it mixes or intermingles but that his humanity is elevated, glorified, and made superior due to God the Son’s divine nature being united to it. This is fundamentally different from the deification of the elect because they are not united to a divine nature as Christ’s humanity is, and they were not conceived by the Holy Spirit as Jesus’ human nature was. Thus good Catholics are deified only by grace, not by nature. In salvation, the elect remain fully human creatures but are adopted, sanctified, and made partakers of the divine life through the indwelling of the Holy Spirit.

⁷⁸ *PL* 39, 1097-1098.

Dogma and Allowable Opinions on How Jesus' Human Nature Was Divinized

The question is, "How was Jesus' human nature divinized?" One answer is dogmatic the other is an allowable opinion.

Jesus' human nature was divinized by its union with his divine nature (dogma)

It is a dogma that Jesus' human nature was divinized by its union with his divine nature. The very union of the divine nature with the human nature causes Jesus' human nature to be divinized (deified) by his divine nature.

The Church Fathers and others compare Jesus' divine nature to a flame and his human nature to iron. And they are united but distinct. The heat (the power) that permeates from the flame penetrates the iron. But the flame does not mix with or become the iron, and the iron does not mix with or become the flame. They remain distinct. In the same way, the power that permeates from Jesus' divine nature penetrates his human nature and divinizes it. But his divine nature does not mix with or become his human nature, and his human nature does mix with or become his divine nature. They remain distinct. apostate Maximus the Confessor and St. Cyril of Alexandria use this example to show how Jesus' human nature was divinized by his divine nature and given divine powers:

Apostate Maximus the Confessor, *Questions and Doubts*, 7th century: "How ought we to think about the Son's ignorance concerning the end. ...And so, if, in the case of the holy prophets, distant things that are not dependent upon us were discerned by grace, how much more was the Son of God not cognizant of all things and thereby his humanity, too, not by nature but by union with the Logos? For just as iron [the human nature] having been heated in the fire [the divine nature] has all the properties of fire—for it shines and burns—although, to be sure, it is not fire by nature but iron, so also the humanity of the Lord, inasmuch as it was united to the Logos, knew everything, and in it, clearly, everything worthy of God was revealed."⁷⁹

St. Cyril of Alexandria, *Scholia on the Incarnation of the Only-Begotten*, 5th century: "9. Of the coal. The Prophet Isaiah says, 'There was sent unto me one of the Seraphim and in his hand a live coal which he took with the tongs from off the altar and he said to me, Lo, this touched thy lips and shall take away thine iniquities and purge thy sins.' ...One may see in the coal, as in an image, the Word of God united to the human nature, yet not losing the being what he is, but rather transelementing what he had taken, or united, unto his own glory and operation. For as fire having to do with wood and entering into it, seizes hold of it and removes it not from being wood, but transmutes it rather into the appearance and force of fire, and inworks all its own property therein, and it is now reckoned one with it, so shall you conceive of Christ too. For God united ineffably with the manhood, hath kept it what we say that it is, and himself hath remained what he is; but once united is accounted one with it, making his own what is its, and himself too introducing into it the operation of his own nature."

Pope St. Gregory the Great and St. Fulgentius teach that Jesus' divine nature infused the power of knowing all things (omniscience) into Jesus' human nature:

Pope St. Gregory the Great, Book 10, *Letter 39*, to Eulogius, Patriarch of Alexandria, 600: "Whence also it may the more nicely be understood thus: that the

⁷⁹ Q. I, 67; PG 90, 840A as Question 66.

Only-begotten, being incarnate and made for us a perfect man, knew indeed in the nature of his humanity the day and hour of the judgment, but still it was not from the nature of his humanity that he knew^r it. What then he knew in it, he knew^r not from it, because God, made man knew the day and hour of the judgment through the power of his Deity... The day, then, and the hour of the judgment, he knows as God and man, but for this reason, that God is man. It is moreover a thing quite manifest, that whoever is not a Nestorian cannot in any wise be an Agnoite. For with what meaning can one that confesses that the very Wisdom of God was incarnate say that there is anything that the Wisdom of God is ignorant of?"

St. Fulgentius, *Letter 14*, to Ferrandus, 6th century: "33. The whole fullness of truth is not possessed when something is not known of the truth itself. May it be far from us that we think about Christ in that way. For the whole fullness of grace is in that fullness of truth in such a way that that full deity fills [by infusion] his whole humanity; and the fullness of truth is in that fullness of grace in such a way that that full humanity, just as it has a full and unique incorruption and immortality of the flesh, so according to the soul, it has uniquely a full knowledge of the deity."

Jesus' human nature was also divinized by God the Holy Spirit (allowable opinion)

It is an allowable opinion, one that I hold, that Jesus' human nature was divinized (deified) in a second way, by God the Son creating the Y chromosome for his human body and God the Holy Spirit implanting it into Mary's egg. For the record, God has confirmed to me that this is a true opinion.

The Blessed Ever Virgin Mary was always the daughter of God the Father. And after the Incarnation, Mary was also the spouse of God the Holy Spirit and the mother of God the Son. The Incarnation, which took place in the womb of Mary, is recorded in the Gospel of St. Luke:

"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... And the angel answering, said to her: The Holy Spirit shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God... And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word. And the angel departed from her." (Lk. 1:30-31, 35, 38)

God the Father (the most High) oversaw the Incarnation. God the Holy Spirit came upon Mary and thus the dogma that Jesus' human body was conceived by the Holy Spirit. This is taught in the Bible and infallibly in Catholic Creeds:

"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." (Mt. 1:20-21)

Infallible: *The Apostles' Creed*: "I believe in God the Father almighty and in Jesus Christ his only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary..."

Apostate Cornelius Lapide, Commentary of Luke 1:34: *Wherefore that Holy which shall be born of Thee shall be called the Son of God.* Because the Holy Spirit will come upon thee, and cause thee to conceive a son, the Son which shall be born of thee will be holy from his very conception, yea, the Holy of holies, because he will be called, and through his hypostatic union with the Word will truly be, the natural and Only Begotten Son of God, and will be called so by God, by angels, and by men; for he who is conceived by the Holy Spirit must needs be most Holy. Jesus is called the Son of God, because he will not be begotten as the rest of men are, but by

God through the power of the Spirit, and therefore he will be holy, and the Son of God. (Luke iii. 38)”

The Holy Spirit implanted the Y chromosome in Mary’s immaculate egg

It is my opinion that this can only mean that God the Holy Spirit impregnated Mary in a spiritual way and thus fertilized her immaculate egg with the Y male chromosome that would have come from a human father. And the X female chromosome came from Mary’s egg. This is also recorded in the Gospel of St. Matthew:

“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.” (Mt. 1:18)

And this was taught by some Church Fathers and popes. For example,

St. Ambrose, *Exposition of the Holy Gospel according to Saint Luke*, 4th century: “[Book 2] ...17. How prompt Mary is to believe, even though the circumstances are quite extraordinary! For what two concepts could be more disparate than the Holy Spirit and a human body? Can anything be more unheard of than a virgin pregnant contrary to Law, to custom, to the maidenly modesty that is a virgin’s greatest concern?... 56. ...For intercourse with a man did not open the secret passages of the virginal womb, but the Holy Spirit poured forth spotless seed in the inviolable womb. For by reason of the new manner of his immaculate birth the holy Lord Jesus alone of all those born of a woman experienced no infection of earthly corruption, but repelled it from himself by his heavenly majesty.”⁸⁰

St. Hilary of Poitiers, *On the Trinity*, Book 2: “26... Conscious of her virginity, she is distressed at this hard thing; the angel explains to her the mighty working of God, saying, The Holy Spirit shall come from above into thee, and the power of the Most High shall overshadow thee. The Holy Spirit, descending from above, hallowed the Virgin’s womb, and breathing therein (for The Spirit bloweth where it listeth), mingled himself with the fleshly nature of man, and annexed by force and might that foreign domain. And, lest through weakness of the human structure failure should ensue, the power of the Most High overshadowed the Virgin, strengthening her feebleness in semblance of a cloud cast round her, that the shadow, which was the might of God, might fortify her bodily frame to receive the procreative power of the Spirit. Such is the glory of the conception.

“15. ...For the Virgin conceived, what she conceived from the Holy Spirit alone, and though for his birth in the flesh she supplied from herself that element which women always contribute to the seed planted in them, still Jesus Christ was not formed by an ordinary human conception. In his birth, the cause of which was transmitted solely by the Holy Spirit, His mother performed the same part as in all human conceptions; but by virtue of his origin, he never ceased to be God.

“17. The blessed Apostle also perfectly describes this mystery of the ineffable birth of Christ’s body in the words: The first man was from the soil of the ground, the second man from heaven. Calling him ‘Man’ he expresses his birth from the Virgin, who in the exercise of her office as mother, performed the duties of her sex in the conception and birth of man. And when he says, The second man from heaven, he testifies his origin from the Holy Spirit, who came upon the Virgin. As he is then man, and from heaven, this man was born of the Virgin, and conceived of the Holy Spirit. So speaks the Apostle.”

⁸⁰ ccl 14:55.

Pope St. Leo the Great, Sermon 22, On the Feast of the Nativity II, 5th century: “And to this end, without male [human] seed Christ was conceived of a Virgin, who was fecundated not by intercourse but by the Holy Spirit.”

Pope Leo the Great, *Sermon 28*, 5th century: “2. ...In the one Son of God and of a human being, the divinity had no mother, the humanity no father. Virginité, made fertile through the Holy Spirit, brought forth without any trace of corruption, at one and the same time, both a descendant of its own race and the Maker of its stock...

Pope St. Leo the Great, Sermon 21, On the Feast of the Nativity, 5th century: “1. A royal Virgin of the stem of David is chosen to be impregnated with the sacred seed and to conceive the Divinely-human offspring.”

This upholds my opinion that God the Holy Spirit impregnated Mary in a spiritual way and thus fertilized her immaculate egg with the Y male chromosome that would have come from a human father.

The Y chromosome is not the divine essence but is the divine power

But in what manner, it may be asked, did this happen? God the Holy Spirit is all divine essence and thus does not have a Y chromosome. So where did the Y chromosome come from? God the Son is the creator of all physical life.⁸¹ Hence God the Son created the Y chromosome, and God the Holy Spirit implanted it into Mary’s immaculate egg. Hence this Y chromosome was not the divine essence, but it did contain divine powers—the divine powers of all-knowing and all-wise (dogmas), and, the divine power of all-powerful (allowable opinion).

If a mere human can be given divine powers from God, such as knowing future events and hidden things and of moving mountains and doing other miracles, how much more can the human nature of Jesus Christ have divine powers; and more so, because the divine powers are intrinsic to his human nature by the Y chromosome (according to this opinion), and also by infusion of divine power in his human nature from his divine nature (which is dogma).

And these divine powers, as well as the fullness of all graces, were also infused into Jesus’ human soul by the Holy Spirit the instant his soul was created in his body:

St. Ambrose, *On the Holy Spirit*, 381: “41. So, then, we cannot doubt that the Spirit is Creator, whom we know as the author of the Lord’s Incarnation. For who can doubt when you find in the commencement of the Gospel that the generation of Jesus Christ was on this wise: ‘When Mary was espoused to Joseph, before they came together she was found with child of the Holy Spirit.’

42. ...For that which is of anyone is either of his substance or of his power. Of his substance, as the Son, Who says: ‘I came forth of the mouth of the Most High;’ as the Spirit, ‘Who proceedeth from the Father;’ of whom the Son says: ‘He shall glorify me, for he shall receive of mine.’ But of the power, as in the passage: ‘One God the Father, of whom are all things.’

43. How, then, was Mary with child of the Holy Spirit? If as of her substance, was the Spirit, then, changed into flesh and bones? Certainly not! But if the Virgin conceived as of his operation and power, who can deny that the Holy Spirit is Creator?”⁸²

⁸¹ See in this book “Jesus Created Physical Life, and the Holy Spirit Creates Spiritual Life,” p. 21.

⁸² b, 2, c. 5.

Why the Holy Spirit is not the father of Jesus' human nature

The Holy Spirit is not the father of Jesus' human nature because the Y chromosome that he provided did not come from him but by him. And neither is God the Son the father of his human nature because the Y chromosome did not come from him but was created by him.

In the similar way, God is not the biological father of Adam. God the Son created Adam and his X and Y chromosome. Adam's chromosomes did not come from God's substance but were created by God, and thus God is not Adam's biological father. In fact, Adam has no biological father or mother.

However, the Y chromosome that God the Son created for his own human body is infinitely greater than Adam's because it contains divine powers in order to make his human body fit to be united to his divine nature in one divine person.

The Holy Spirit, then, is the spouse of Mary in the sense that Mary conceived by the Holy Spirit (dogma), and because the Holy Spirit implanted the Y chromosome in Mary's egg (allowable opinion). But the Holy Spirit is not the biological (natural) father of Jesus' human nature:

St. Augustine, *The Enchiridion* (On Faith, Hope, and Love), 421: "38. Nevertheless, are we on this account to say that the Holy Spirit is the father of the man Christ... Who will dare to say so? ... Now in what sense do we say that Christ was born of the Holy Spirit, if the Holy Spirit did not beget Him? ... For the puzzle is, in what sense is it said, 'born of the Holy Spirit,' when he is in no sense the Son of the Holy Spirit? ... Here, then, when we make confession that Christ was born of the Holy Spirit and of the Virgin Mary, it is difficult to explain how it is that he is not the Son of the Holy Spirit and is the Son of the Virgin Mary, when he was born both of him and of her. It is clear beyond a doubt that he was not born of the Holy Spirit as his father, in the same sense that he was born of the Virgin as his mother.

"39. We need not therefore take for granted, that whatever is born of a thing is forthwith to be declared the son of that thing... It is certain that those who are born of water and of the Holy Spirit cannot with propriety be called sons of the water though they are called sons of God the Father, and of the Church their mother. In the same way, then, he who was born of the Holy Spirit is the Son of God the Father, not of the Holy Spirit... [Hence] not everything which is born of another can be called the son of that of which it is born, just as it does not follow that all who are called a man's sons were born of him, for some sons are adopted. And some men are called sons of Gehenna, not as being born of Gehenna, but as prepared for it, as the sons of the kingdom are prepared for the kingdom."

Apostate Lapse, Commentary on Luke 1:34: "Moreover, the Holy Spirit was the framer of the humanity of Christ because he fashioned and animated it, but he cannot be called its Father because he did not contribute or communicate anything to it of his own substance [of his divine essence]."

Beware of the so-called science that says Jesus Christ's human nature only has an X chromosome

According to some, science proves that Jesus' human nature only has an X chromosome. If true, then the allowable opinion that Jesus' human nature has a Y chromosome would be false. Hence God the Son would not have created the Y chromosome, and the Holy Spirit would not have impregnated Mary's egg with it.

According to this science, the blood from some so-called Eucharistic miracles and from the Shroud of Turin indicates only an X chromosome. Four of the so-called Eucharistic miracles cited are as follows:

- Lanciano, Italy (8th century)
- Buenos Aires, Argentina (1992-1996)
- Tixila, Mexico (2006)
- Sokolka, Poland (2008)
- Legnica, Poland (2013)

The last four are demonic miracles. As such, the evidence is worthless. God would never give such a miracle to nominal Catholics, such as nominal Catholics who belong to apostate Vatican II Church. The first, the miracle of Lanciano (which is probably true) did not have a chromosomal analysis. And there are major problems with this science:

Google AI: “DNA testing on Eucharistic miracles, such as those in Buenos Aires, Tixtla, and Sokolka, claims to find human heart tissue and AB blood, with some tests showing only X chromosomes (no Y), suggesting no earthly father, aligning with belief in Christ's divine conception, though some forensic scientists raise concerns about sample contamination, incomplete results, and lack of full peer-reviewed data for definitive conclusions. While tests confirm human DNA, it’s often fragmented or difficult to amplify, leading to interpretations of divine origin, while critics point to potential natural explanations and handling issues, highlighting that definitive proof remains elusive and faith is central, according to EWTN Vatican... Eucharistic Miracles: Claims exist for blood from Eucharistic miracles, suggesting a genetic anomaly (lack of Y) points to the Virgin Birth, but these remain faith-based interpretations, not definitive scientific proof.”

It is also said that DNA from Jesus was found on the Shroud of Turin and contained only the X chromosome:

Google AI: “Shroud of Turin: Some claim DNA analysis on the Shroud shows traces of blood with only maternal DNA (X chromosome) and no Y chromosome, suggesting a purely divine origin for his maleness, but these studies are scientifically disputed due to contamination.”

For in-depth information, see the following:

- [*Exaggerations and Eucharistic Miracles*](#), by Stacy Trasancos, Ph.D, 2024.
- [*Scientific Analysis of Eucharist Miracles: Importance of a Standardization in Evaluation*](#), by Kelly Kearse and Frank Ligai.
- [*The relics of Jesus and Eucharistic miracles: scientific analysis of shared AB blood type*](#), by Kelly P. Kearse.

Here is an excerpt from the first source:

Exaggerations and Eucharistic Miracles, by Stacy Trasancos, Ph.D, 2024: “Two new forensic science papers raise concerns about Eucharistic miracle investigations. The main author, Dr. Kelly Kearse, is a faithful [nominal] Catholic, Eucharistic minister for over 20 years, and science teacher at Knoxville Catholic High School in Tennessee. Kearse is also an immunologist who trained at Johns Hopkins, worked as a principal investigator at the NIH’s cancer and immunology branch, and served as editor for a *Methods in Molecular Biology* textbook.

“Before summarizing his concerns, I want to make it clear that his purpose is *not* to disprove miracles and *not* to question the Real Presence of Christ in the Eucharist. Quite the opposite! The present concerns address exaggerations and how to correct them. Kearse points out important natural explanations that were never addressed. Until those are ruled out as causes, it is premature to claim a miracle.

Kearse also provides analytical protocols that would decisively show whether the blood and cardiac tissue samples all originate from a single source, a key point in the validation of Eucharistic miracles that has never been addressed...

“The results may show that all the samples are from the same human body, which we could reasonably assume to be that of Jesus Christ! Or they may show that none of these cases are miraculous after all. As disappointing as that would be, Catholics are truth-seekers who believe in the testimony of Christ. It would be tragic indeed, worse than big-haired charlatans faking miracle cures on television, for Catholics to try to convince the world of the Real Presence of Christ in the Eucharist with unsubstantiated scientific claims about bleeding hosts and divine DNA. Thanks to Kearse, there is a way to obtain better information. Starting those tests yesterday would not be soon enough.”

The union of Jesus’ divine nature with his human nature

At the very instant that Mary conceived by the Holy Spirit, Jesus’ human body was formed and divinized. And at that very instant, God the Son entered into Mary’s womb and united himself (his divine nature) to his human body. Hence, Jesus’ human body from Mary was always united to the divine nature of God the Son.

Forty days after Jesus’ human body existed, Jesus created his human soul within his human body:⁸³

St. Hilary of Poitiers, *On the Trinity*, Book 10. “15... He [Jesus Christ] had a body animated with a soul like our own.... Through his own act he took to himself flesh from the Virgin, and likewise by his own act joined a soul to the body thus conceived... God the Word being able of himself to take flesh from the Virgin and to give that flesh a soul... 22. He by his own act assumed a body from the Virgin, so he assumed from himself a soul; though even in ordinary human birth the soul is never derived from the parents.”

At the very instant that Jesus created his human soul within his human body, God the Holy Spirit entered into and divinized Jesus’ human soul and also filled his soul with the fullness of all graces. And at the very instant, God the Son’s divine nature united to his human soul. So there was not one instant when Jesus’ human soul was not united to his divine nature.

A similar thing occurred when Jesus died on the holy cross in which his human body was separated from his human soul for three days. But his divine nature remained united to both. His divine nature was united to his human soul in the underworld, and his divine nature was united to his dead human body in the tomb.

Jesus did not contract original sin

Also original sin and thus the concupiscence that comes with it was not injected into Jesus’ human soul because Jesus’ human body was immaculate and thus did not have the venom of original sin.⁸⁴

⁸³ See my article [Miracle of the Immaculate Conception: Jesus’ human soul was created forty days after the conception of his human body](#). And see in this book “Jesus Created Physical Life, and the Holy Spirit Creates Spiritual Life,” p. 21.

⁸⁴ For a comprehensive explanation of original sin and its transmission by the venom of original sin, see my article [Miracle of the Immaculate Conception](#).

Jesus' Human Nature Is All-knowing (Dogma)

It is an ordinary magisterium dogma, and, by implication, a solemn magisterium dogma

Both the dogma and allowable opinions as to how Jesus' human nature was divinized upholds the dogma that Jesus' human nature is all-knowing, because both teach the dogma that Jesus' human nature was divinized and thus has divine powers:

It is an ordinary magisterium dogma that Jesus' human nature is all-knowing (omniscient), as thus was taught by the unanimous consensus of the Church Fathers. Beware of the heretics who take some teachings of St. Athanasius, St. Cyril of Alexandria, and other Church Fathers out of context to defend the heresy that Jesus' human nature was not all knowing.

The ordinary magisterium dogma that Jesus' human nature is all-knowing was made a solemn magisterium dogma, by implication, in the 7th century when the Third Council of Constantinople infallible defined that Jesus' human nature was divinized (deified).⁸⁵

In 426, Leporius abjured his heresy that Jesus' human nature is not all-knowing

One proof that it is an ordinary magisterium dogma is as follows. In the 5th century, Leporius believed Jesus' human nature was ignorant and thus was not all-knowing, and he was charged with heresy and denounced as a heretic. But by the efforts of St. Augustine, Leporius repented and abjured his heresy that Jesus' human nature was not all-knowing and from other of his heresies:

The Faith of the Early Fathers, by apostate William Jurgens, 1979: "Leporius was a monk in Gaul, probably of the Diocese of Treves, when, because of his heretical doctrines, he was obliged to leave his monastery to become a homeless wanderer. His journeyings brought him to Africa where he met Augustine; and the great doctor of Hippo cured his heretical tendencies."⁸⁶

Dissertations on Subjects Connected with the Incarnation, by Charles Gore, D.D., 1907: "Moreover St. Augustine seems to have regarded any belief in our Lord's actual human ignorance as heretical. When a monk from Gaul appeared in Africa, named Leporius, accused of Pelagian and quasi-Nestorian views, Augustine induced him to abandon his error; accordingly he is made to recant among other things his previous assertion of a real ignorance in Christ as man, and made to recant it as positively heretical... St. Augustine, with other African bishops, signed this retraction as an evidence of its genuineness, and sent Leporius back to Gaul with a warm letter of recommendation. See Aug. Ep. 219."⁸⁷

Leporius, *Document of Amendment*, 426: "Now, so that I may leave no room for suspicion in anyone's mind, I once said, indeed, I responded to objections, that our Lord Jesus Christ, according to his humanity, was ignorant. But now I not only dare not say such a thing, but I even anathematize the earlier opinion I expressed on this matter, because it is not permissible to say that the Lord of the prophets was ignorant even according to his humanity."⁸⁸

PL 31, col. 1229: *Patrologiae Cursus Completus*: Series Latina, Fr. J. P. Migne, Paris, 1855:

⁸⁵ See in this book "Jesus' Human Nature Was Divinized", p. 111.

⁸⁶ v. 3, pp. 196-197, 2048-2048.

⁸⁷ II, Sec.4, pp. 132, 138.

⁸⁸ PL 31, col. 1229.

miūm. Ut autem et hinc nihil cuiquam in suspicione derelinquam, tunc dixi, immo ad objecta respondi, Dominum nostrum Jesum Christum secundum hominem ignorare, Sed nunc non solum dicere non præsumo, verum etiam priorem anathematizato prolata in hac parte sententiam : quia dei non licet, etiam secundum hominem ignorasse Dominum prophetarum. Causarum vero cæteras quæstiones, aut in-

St. Augustine with other African bishops signed this abjuration as an evidence of its genuineness, and sent Leporius back to Gaul with the following letter of recommendation:

St. Augustine, *Letter 219*, 426 or 427: “Aurelius, Augustine, Florentius, and Secundus, bishops, give greeting in the Lord to their beloved lords and honorable brothers and fellow priests Proculus and Cillenius: ...Our son, Leporius, who had been deservedly and properly disciplined by your Holiness for his presumptuous error, came to us after he had been expelled by you, and, finding him wholesomely troubled, we have taken him in with the intention of setting him right and healing him... With the Lord’s help, as best we could, we have instructed the brother in the spirit of meekness... But perhaps we should never have been able to complete his conversion if you had not previously condemned the fallacious ideas he held... With a fatherly and brotherly heart receive him from us, corrected with merciful meekness, as we received him from you, chastised with merciful severity. And although your course of action is different from ours, one charity has made both courses necessary to the salvation of our brother...”

This is one proof, then, that it is dogma that Jesus’ human nature is all-knowing. From the information I have, this was not a solemn magisterium dogma at this time, hence it had to be only an ordinary magisterium dogma and thus was taught by the unanimous consensus of the Church Fathers, as you will see.

And thus in the 6th century, it was heresy to believe Jesus’ human nature is not all-knowing

Even though Tixeront was an apostate, he correctly says that in the 6th century it was heresy to believe Jesus’ human nature was not all-knowing. It was known as the Agnoetae heresy. But, take note, he erroneously believes some Church Fathers before that believed Jesus’ human nature was not all-knowing. He takes their teaching out of context:

Apostate Tixeront, *History of Dogmas*, 1913: “It is to Severian Monophysitism that the peculiar theory [heresy] of the Agnoetae owes its origin. Liberatus relates that, when the patriarch of Alexandria, Timothy II (520-536), had embraced the opinion of Severus of Antioch on the subject of Christ’s corruptibility, one of his deacons, Themistius, concluded that, if Jesus experienced the needs and weaknesses of human nature, he must have been ignorant of a number of things. Timothy rejected that conclusion; Themistius seceded and founded—about the year 540, according to the author of the *De sectis*—the party of the Agnoetae. Their doctrine [heresy] was exceedingly simple: Jesus Christ, as man, shared in our ignorance. In support of this assertion they appealed to some texts of Scripture (Mark, XIII, 32; John, XI, 34), and to the fact that Jesus, in his humanity, was consubstantial with us and like unto us in all things save sin.

“Although this opinion, as is remarked by the author of the *De sectis*, had in its general tenor been held by several of the Fathers [RJMI: not true], it was considered erroneous at that particular time and condemned both by Monophysites and orthodox. Theodosius of Alexandria (532-538) wrote against it, and Photius [of Constantinople] has left the analysis of a work which Eulogius, an orthodox patriarch of Alexandria (580-607), composed against the Agnoetae. Eulogius observes that the biblical texts alleged by them to prove the Savior’s ignorance must be understood of an economical or anaphorical ignorance, Jesus using those words, not in his own name, but as the representative of mankind, whose leader he is. Besides, he goes on to say, we may answer that ignorance befitted Christ, considered as a man, and independently of the union, for one of the properties of human nature is not to know. As to the Fathers who seem to admit some ignorance in Jesus Christ, they did not proclaim their view dogmatically, but merely suggested it as an argument in disputing against the Arians; unless they meant an anaphorical ignorance, which it is more pious to believe [RJMI: Yes, this is true when their works are examined.]”⁸⁹

If it were heresy in the 6th century to believe Jesus’ human nature was not all-knowing, as Tixeront admits, then it had to be condemned by the unanimous consensus of the Church Fathers because, from the information I have, it was not a solemn magisterium dogma, by implication, until the 7th century. As such, all the true Church Fathers who seemed to teach this heresy did not when all their works on this topic are examined, as I will prove.

Dissertations on Subjects Connected with the Incarnation, by Charles Gore, D.D., 1907: “And like these easterns, so the western, Pope Gregory, in his correspondence with Eulogius regards the question at issue to be our Lord’s ignorance as man. This he, with Eulogius, is emphatic in denying. They both admit that humanity as such, and therefore Christ’s humanity by itself, would be ignorant. But they say that in fact, as united to the Godhead in one person, its ignorance was removed. If he was ignorant ‘ex humanitate,’ He was not so ‘in humanitate.’ If he professes ignorance as man he is speaking as Head for the members and economically. It would appear that this particular matter was never specifically considered by any oriental council [by a solemn definition]. But the Agnoetae certainly formed a sect of their own and were reckoned as heretics, with the special characteristic of affirming the limitation of knowledge in Christ.”⁹⁰

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “In the defence against Agnoetism, ...the Fathers generally acquitted Christ’s human soul of ignorance and error, and condemned as heresy the doctrine of the Agnoetes. The Patriarch Eulogius of Alexandria, the chief opponent of the Agnoetes, teaches: ‘Christ’s humanity which was taken up in the hypostasis of the inaccessible and substantial wisdom of Christ cannot be ignorant of anything of the past or of the future’ (Photius, Bibl. Cod. 230 n. 10). Pope Gregory the Great approved the teaching of Eulogius, basing it upon the Hypostatic Union, from which Christ derives a communication of the knowledge from His Divine to His human nature. Only if one accepts Nestorianism can ignorance on the part of Christ be maintained: ‘He who is not a Nestorian cannot possibly be an Agnoete.’ He expressly calls the Agnoetes heretics (Ex. X 39 ; D 248). Cf. The Libellus emendationis (N 10) of the Gallic Monk Leporius.”⁹¹

⁸⁹ Translated from the Fifth French edition by H.L.B. *Nihil Obstat*: Sti. Ludovici, die 17, Nov. 1913, F.G. Holweck, *Censor Librorum*. *Imprimatur*: die 19, Nov. 1913, + Joannes J. Glenon, Archiepiscopus St. Ludovici. Herder Book Co., 1923. Vol. 3, c. 5, pp. 121-123.

⁹⁰ The Consciousness of Our Lord in His Mortal Life, II, sec. 7, (I), p. 157.

⁹¹ Edited in English by James Canon Bastible, D.D., Translated from the German by Patrick Lynch, Ph.D. *Nihil Obstat*: Jeremiah J. O’Sullivan, D.D., Censor Deputatus. *Imprimatur*: +Cornelius, Ep. Corgagiensis et Ap. Adm. Rossensis, 7 October 1954. Published by Herder Book Company, Second Edition, March 1957. B. 3, sec. 2, c. 1, no. 23, p. 166.

Apostate Denis Petavius

Apostate Denis Petavius, *On the Incarnation*, 17th century: “Of these two opinions, the latter [Jesus’ human nature is all-knowing], which is now received both by custom and by the agreement of divines, is deservedly preferred to the former [Jesus’ human nature is not all-knowing]. For it is more agreeable to Christ’s dignity, and more befitting his character and office of Mediator and Head, that is, Fountain of all grace and wisdom, and moreover of Judge, who is concerned in knowing the time fixed for exercising that function. In consequence, the former opinion, though formerly it received the countenance of some men of high eminence [RJMI: not true], was afterwards marked as a heresy.”⁹²

The Litany of the Sacred Heart of Jesus

Litany of the Sacred Heart of Jesus: “Heart of Jesus, in whom are all the treasures of wisdom and knowledge, have mercy on us.”

Advanced in wisdom and knowledge and know-not-the-hour in context

Many bible verses can be taken out of context, especially when others verses that appear to contradict them are not considered. For example, if taken out of context, the following verse can defend the heresy that men are saved by faith alone, simply by calling upon the name of Jesus:

“For whosoever shall call upon the name of the Lord, shall be saved.” (Rom. 10:13)

And, if taken out of context, this verse can defend the heresy that Jesus is not God⁹³:

Jesus said, “The Father is greater than I.” (Jn. 14:28)

And, if taken out of context, this following verse can defend the heresy that Jesus was not good and thus had sin:

Jesus said, “Why dost thou call me good? None is good but God alone” (Lk. 18:19)

That is why God gave the Catholic Church the ability to teach infallibly regarding the true meaning of the Bible and extra-biblical teachings that deal with the Catholic faith.

Some bible verses the heretics take out of context to defend their heresy that Jesus’ human nature was not all-knowing are as follows:

“Heaven and earth shall pass away, but my word shall not pass away. But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.” (Mk. 13:31-32)

“But of that day and hour no one knoweth, no not the angels of heaven, but the Father alone.” (Mt. 24:36)

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

But this Bible verse says that the child Jesus was full of wisdom and grace:

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

And many other bible verses say that Jesus knows all things:

⁹² xi. 1. §. 15.

⁹³ See in this book “The Ways Jesus Is Less than the Father and Was Less Than the Angels,” p. [188](#).

“His disciples say to him [Jesus]: ... Now we know that thou knowest all things.” (Jn. 16: 29-30)

“Jesus, therefore, knowing all things that should come upon him, went forth and said to them: Whom seek ye?” (Jn. 18:4)

“Jesus knew from the beginning who they were that did not believe, and who he was that would betray him.” (Jn. 6:65)

“Which Jesus presently, knowing in his spirit that they so thought within themselves, saith to them: Why think you these things in your hearts?” (Mk. 2:8)

“But Jesus did not trust himself unto them, for that he knew all men. And because he needed not that any should give testimony of man: for he knew what was in man.” (Jn. 2:24-25)

“Nathanael saith to him: Whence knowest thou me? Jesus answered and said to him: Before that Philip called thee, when thou wast under the fig tree, I saw thee... Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see.” (Jn. 1:50)

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “4. Freedom of Christ’s Human Knowledge from Ignorance and Error: Christ’s freedom from ignorance was denied by the Arians, the Nestorians, and especially by the Agnoetes, a monophysitic sect of the 6th century. The last-mentioned, appealing to Mk. 13, 32; Mt. 24, 36: ‘But of that day and hour no one knoweth; no, not the angels in Heaven, but the Father alone,’ attributed to Christ ignorance, notably in regard to the day and the hour of the General Judgment. The leading exponent of this error [heresy] was the Deacon Themistios of Alexandria.

“Christ calls Himself the Word become Man, the Light of the World (John 8,12), which is come into the world, in order to bring the true knowledge to mankind (John 12, 46); He calls Himself the Truth (John 14,6), and gives as the purpose of His coming into the world the giving of testimony to the truth (John 18, 37); He permits Himself to be called Teacher (John 13, 13) He is, as Holy Writ witnesses, full of grace and truth (John 1, 14), full wisdom (Luke 2, 40); in Him are all treasures of wisdom and knowledge hidden (Col. 2, 3). He knows about happenings which occur far away (John 1, 48 4, 50; 11, 14), and sees through the heart of man (John 1, 47; 2, 24 et seq. 4.16 et seq.; 6, 71). With this is irreconcilable the notion that Christ’s human knowledge is defective or erroneous.”⁹⁴

Here are some bible commentaries on Mt. 24:36 and Mk. 13:32:

Apostate George Haydock, Commentary on Mt. 24:36: “**No man knoweth . . . but the Father alone.** The words in S. Mark, (Mk. 13:32) are still harder: neither the angels, nor the Son, but the Father. The Arians objected this place, to shew that Christ being ignorant of the day of judgment, could not be truly God. By the same words, no one knoweth, but the Father alone, (as they expound them) the Holy Spirit must be excluded from being the true God. In answer to this difficulty, when it is said, but the Father alone, it is certain that the eternal Son and the Holy Spirit could never be ignorant of the day of judgment: because, as they are one and the same God, so they must have one and the same nature, the same substance, wisdom, knowledge, and all absolute perfections. 2. It is also certain that Jesus Christ knew the day of judgment, and all things to come, by a knowledge which he could not but have, because of the union by which his human nature was united to the divine person and nature. See (Col. 2:3). And so to attribute any ignorance to Christ, was the error of those heretics called Agnoitai. 3. But though Christ, as a man, knew the day of judgment, yet this knowledge was not due to him as he was man, or because he was man, but he only knew the day of judgment, because he was God as well as

⁹⁴ Book 3, pt. 1, sec. 2, c. 1, no. 23, p. 165.

man. 4. It is the common answer of the Fathers, that Christ here speaks to his disciples, only as he was the ambassador of his Father; and so he is only to know what he is to make known to men. He is said not to know, says S. Aug., what he will not make others know, or what he will not reveal to them. By this Jesus Christ wished to suppress the curiosity of his disciples... The Son is ignorant of it, not according to his divinity, nor even according to his humanity hypostatically united to his divinity, but according to his humanity, considered as separate from his divinity.”

Apostate George Haydock, Commentary on Mk. 13:32: “But how can the Son be ignorant of that last day? Were this the case, we must thence conclude that his nature was imperfect: since he was under the necessity of a second coming, and yet was ignorant when that time should be. But we must remember, that the meaning of this sentence is not, that Christ was really ignorant of this circumstance, but only that it was not then a convenient time to disclose the secret. St. Augustine—Not as if Christ were ignorant himself, as certain Eutychian heretics, called Agnoitæ, held; but because he knew it not as our teacher, to teach it to others, as being not expedient. S. Ambrose de fide, l. v. c. viii.”

Douay-Rheims Commentary on Mk. 13:32: “Not as though he himself knew not, as the Heretics Agnoite held: but because he knew it not for to teach it to others, as being not expedient. (Ambr. de fide li. 5 c. 3).”

Apostate Cornelius Lapide, Commentary on Mt. 24:36: “*My Father only*: ... You will say, Mark adds (xiii. 32), *neither the Son*, for so it is in the Greek, Latin, Syriac, Arabic, Persian, Egyptian, Ethiopic. Various answers are given. The best is that which is common among the Fathers, It is that the Son, both as God and as man, by infused knowledge, knows the Day of Judgment and of the end of the world, for it pertains for Him to know this, inasmuch as He has been appointed the Judge of the world. But Christ denies that He knoweth this as man, and as He is God’s messenger to us, because He did not know it so that He could reveal it to us, or because He had not been commissioned by the Father to reveal it to us. As an ambassador who was questioned concerning the secrets of his prince would reply that he did not know them, although he did know them, because he did not know them as an ambassador. For an ambassador declares only those things which he has a commission to declare.

“Christ’s meaning then is, ‘God only knows what year and day and hour the end of the world and the Judgment shall be. And although God has caused me, Christ, as I am man, to know the same, as I am that one man who is united to the Word; yet as I am the Father’s ambassador to men, He hath not willed Me to make known that day, but to keep it secret, and to stir them up continually to prepare themselves for it.’ There is a like mode of expression in S. John xv. 15.”

Here are some Bible commentaries on Lk. 2:52:

Haydock Commentary on Lk. 2:52: “Not that he was wiser at any future period of his life, than he was at the moment of his conception, but this is said, because he chose to manifest increasing signs of wisdom as he increased in years. —In the same manner also he increased in grace, by displaying, as he advanced in age, the gifts of grace with which he was endowed; and by this excited men to the praise of God, from the consideration of favours God had bestowed upon him; and thus he conduced to the honour of God, and the salvation of men. S. Greg. The sun, always equally brilliant in itself, is said to increase in splendour, till it has reached its meridian brilliancy.”

Apostate Cornelius Lapide, Commentary on Lk. 2:52: “It is to be noted that there were in the soul of Christ three kinds of knowledge—(1) *beatific*, by which He saw God, and all things in God, and so was rendered blessed; (2) knowledge *infused* by God; (3) *experimental* knowledge guided by daily use. The two former were

implanted in Christ in so perfect a degree from the first moment of his conception that he could not increase them. I assert the same with respect to his habitual grace and glory. So says St. Augustine (*De peccat. mor. et rem.*, 1. iii. c. xxix.), Jerome (on the words of Jer. xxxi. 22, 'A woman shall compass a man'), S. Athanasius, Cyril, Gregory Nazianzen, Bede, and others, Thomas and the schoolmen everywhere—for this is required by the hypostatic union. Christ, therefore, is said to have progressed in wisdom and grace as he progressed in years, in the estimation of men and in outward seeming. For sometimes Scripture speaks according to what is seen outwardly, and the judgment formed by men. So Origen, Theophylact, Nazianzen, S. Athanasius, and Cyril.”

RJMI, Commentary on Lk. 2:52: “What, then, does this verse mean when it says that Jesus advanced in wisdom and grace? St. Athanasius says that Jesus “advanced in that the Godhead was manifested in him more fully as time went on.” (*Four Discourses against the Arians*, Discourse 3, Chapter 28, Sec. 41.) Hence it means that from man’s perspective Jesus *appeared* to advance in wisdom and grace in the eyes of God and men as he grew older. At first, Jesus hid his divine nature from men and thus wanted to appear only as a man among men and to be treated and thought of as such. See commentary of Jn. 14:28. Hence, as Jesus’ humanity increased in years, he chose to manifest increasing signs of wisdom and grace, of which he was always endowed from the moment of the existence of his human soul. For he went on producing greater acts of wisdom and virtue day by day that he might teach us to do the same. By this he excited men to the praise of God from the consideration of favors God had bestowed upon him and thus he conduced to the honor of God and the salvation of men. Jesus’ gradual manifestation of wisdom and grace to men can be compared to the sun, always equally brilliant in itself, but is said to increase in splendor till it has reached its meridian brilliancy. Hence just as the sun manifests its brightness in degrees upon the earth when it is rising but is always equally bright, so also Jesus Christ manifested his wisdom and grace in degrees to men as he grew older but always possessed the fulness of wisdom and grace in his human nature from the instant of the existence of his human soul. In the same way, Jesus’ outward appearance to men was that he was only a man while he hid his divinity. However, he gave Peter, James, and John a glimpse of his divinity during the Transfiguration: “And after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: And he was transfigured before them. And his face did shine as the sun: and his garments became white as snow... And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.” (Mt. 17:1-2, 9)”

Clearly, then, Jesus’ human nature knows all things. With that in mind, the verses that say or imply that he did not know all things must be taken in context.

Jesus, at times, pretended to be ignorant of some things (even though he was not) for the following reasons:

1. Jesus condescended to his humanity and hid his divinity. Hence in several verses Jesus pretends to be only a man and not also God and thus pretends to be ignorant, to not know some things.⁹⁵
2. Another reason is what today is called a display question:
AI: “A display question (or known-information question) is a question where the speaker already knows the answer, used primarily in teaching to check one’s knowledge of facts, rather than to gain new information”

For example, God pretended to be ignorant when he asked Cain where Abel was:

⁹⁵ See in this book “The Messiah brings the everlasting earthly paradise,” p. 53.

“And the Lord said to Cain: Where is thy brother Abel?” (Gen. 4:9)

Another example is when Jesus pretended to be ignorant as to where Lazarus’ body was laid:

“And [Jesus] said: Where have you laid him? They say to him: Lord, come and see.” (Jn. 11:34)

The Church Fathers and others teach these reasons and other reasons. Some refer to Jesus’ pretended ignorance as an economic or anaphorical ignorance:

Apostate Tixeront, *History of Dogmas*, 1913: “Eulogius observes that the biblical texts alleged by them to prove the Savior’s ignorance must be understood of an economical or anaphorical ignorance, Jesus using those words, not in his own name, but as the representative of mankind, whose leader he is.”⁹⁶

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “In explanation of the scriptural passage Mk. 13, 32, ...the Fathers submit the following two interpretations:

“a) The ignorance of the day of the General Judgment (Acts 1,7): ‘It is not for you to know the times or the moments, which the Father hath put in His own power,’ is a so-called economic ignorance that is founded on God’s decree, or a scientia noncommunicanda, that is, Christ should not, in accordance with the will of the Father, reveal the moment of the General Judgment to mankind: ‘It was no part of His teaching duty to make it (the day of the General Judgment) known to us ‘ (St. Augustine, Enarr. in Ps. 36, Sermo 1,1).

“b) In consequence of His innermost connection with the Logos, Christ as man knew the day of the General Judgment indeed, but He did not have this knowledge from his human nature (Pope Gregory the Great); D 248.”⁹⁷

Therefore, the Church Fathers and others teach that Jesus’ human nature is all knowing even though at times he pretended to be ignorant, as you will see in the below quotes. I only give brief quotes, but they go into extensive detail refuting the Agnoetae heretics who believe Jesus’ human nature is not all knowing by taking bible verses out of context.

Jesus’ human nature grew in experiential knowledge of the human senses

While God knows what obedience is, and commanded his creatures to obey him, God never had to obey anyone, as he is the Supreme Being; that is, not until God the Son took on a human nature in the womb of the Blessed Virgin Mary, at which point he began to obey his parents and religious and secular rulers:

“And he [Jesus] went down with them [Joseph and Mary] and came to Nazareth and was subject to them.” (Lk. 2:51)

In his human nature, then, the divine person of God the Son learned obedience:

“And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:” (Heb. 5:8)

Hence while God knew what obedience is, he did not have the knowledge of what it feels like to obey until he took on a human nature in the divine person of God the Son. The same applies to Jesus’ hunger, thirst, suffering, pain, and death. All these things God surely knows, but he never experienced them until he took on a human nature, he never had knowledge of how these things feel until he took on a human nature. For example, someone can know all the rules about

⁹⁶ vol. 3, c. 5, pp. 121-123.

⁹⁷ Book 2, pt. 1, sec. 2, c. 1, no. 23, p. 166.

football; but if he never played it, he will never have the knowledge of what it feels like to play football, he will never learn how to play the game:

Google AI: “Experiential knowledge is understanding gained directly from personal, lived experiences, rather than just from books or theory, involving active participation, subjective interpretation, and practical application, like learning to sail by actually sailing.”

Therefore, when it is said that “Jesus advanced in wisdom and age and grace with God” (Lk. 2:52), it means in the experiential (which some call experimental or acquired) knowledge he gained and progressed in regarding his human senses regarding obedience, suffering, hunger, thirst, pain, death, etc:

Nominal *Catholic Encyclopedia*, Knowledge of Christ: “Christ’s acquired knowledge: Jesus Christ had, no doubt, also an experimental knowledge acquired by the natural use of his faculties, through his senses, just as happens in the case of common human knowledge. To say that his human faculties were wholly inactive would resemble a profession of either Monothelitism or of Docetism. This knowledge naturally grew in Jesus in the process of time, according to the words of Luke 2:52: ‘And Jesus advanced in wisdom, and age, and grace with God and men’. Understood in this way, the Evangelist speaks not merely of a successively greater manifestation of Christ’s Divine and infused knowledge, nor merely of an increase in his knowledge as far as outward effects were concerned, but of a real advance in his acquired knowledge [of the experiences and feelings of the human senses]. Not that this kind of knowledge implies an enlarged object of his science; but it signified that he gradually came to know, after a merely human way, some of the things which he had known from the beginning by his Divine and infused knowledge.”

Hence, the human nature of God the Son, by infused or inherent⁹⁸ knowledge, always knew what obedience, hunger, thirst, pain, suffering, and death are but did not experience them, feel them, until he grew as a human.

And because his human nature is united to his divine nature in the unity of one divine person, his divine person (not his divine nature) also experienced these things in his human nature.

Testimonies on Jesus’ human nature is all knowing

St. Irenaeus (d. 202)

St. Irenaeus, *Against Heresies*, 2nd century: “6. But, beyond reason inflated (with your own wisdom), ye presumptuously maintain that ye are acquainted with the unspeakable mysteries of God; while even the Lord, the very Son of God, allowed that the Father alone knows the very day and hour of judgment, when he plainly declares, ‘But of that day and that hour knoweth no man, neither the Son, but the Father only.’ If, then, the Son was not ashamed to ascribe the knowledge of that day to the Father only, but declared what was true regarding the matter, neither let us be ashamed to reserve for God those greater questions which may occur to us.”⁹⁹

He is not teaching that the Son was ignorant of the day but only that the Son ascribed ignorance to himself in order to hide his divinity and give glory to the Father:

⁹⁸ If the Holy Spirit implanted the Y chromosome in Mary’s egg, then this would have also been an origin of Jesus’ omniscience, his divine power of all-knowing.

⁹⁹ b. 2, c. 28.

Apostate John Henry Newman, *Treaties of St. Athanasius*, vol. 2, 19th century: “S. Irenæus seems to adopt the same when he says, ‘The Son was not ashamed to refer the knowledge of that day to the Father;’ Hær. ii. 28, n. 6, as Naz. supr. uses the words [*epi ten aitian anapherestho*]. And so Photius distinctly, [*eis archen anapheretai*]. ‘Not the Son, but the Father, that is, whence knowledge comes to the Son as from a fountain.’ Epp. p. 342, ed. 1651.”

St. Hilary of Poitiers (d. c. 368)

St. Hilary of Poitiers, *Commentary on Mark 13:32*, 368: “He professes ignorance indeed, but is not under the defect of ignorance. It is not because of the infirmity of ignorance that he does not know, but because it is not yet the time to speak, or in the divine plan to act... This knowledge is not, therefore, a change from ignorance, but the coming of a fullness of time. He waits still to know, but we cannot suppose that he does not know. Therefore his not knowing what he knows, and his knowing what he does not know, is nothing else than a divine economy in word and deed.”

St. Hilary of Poitiers, *On the Holy Trinity*, Book 9, 4th century: “58. Seeking to disparage his nature, the heretics lay hold of such sayings as, The Father is greater than I, or, But of that day and hour knoweth no one, not even the angels in heaven, neither the Son, but the Father only...”

“59. But, before we investigate the meaning and occasion of these words, let us first appear to the judgment of common sense. ... Jesus Christ knows the thoughts of the mind, as it is now, stirred by present motives, and as it will be to-morrow, aroused by the impulse of future desires. Hear the witness of the Evangelist, ‘For Jesus knew from the beginning who they were that believed not, and who it was that should betray him.’ By its virtue his nature could perceive the unborn future, and foresee the awakening of passions yet dormant in the mind...”

“60. ... Then, too, how we redouble occasions of blasphemy, if we impute not only infirmity to Christ, but also defect to God the Father, saying that he defrauded of foreknowledge of this day the Only-begotten God, the Son of his love, and in malice denied him certainty concerning the future consummation: suffered him to know the day and hour of his passion, but withheld from him the day of his power, and the hour of his glory among his saints...”

“62. Moreover Paul, the teacher of the Gentiles, forestalls the impious falsehood, that the Only-begotten God was partially nescient. Listen to his words, Being instructed in love, unto all riches of the fulness of understanding, unto knowledge of the mystery of God, even Christ, in Whom are all the treasures of wisdom and knowledge hidden. God, even Christ, is the mystery, and all the treasures of wisdom and knowledge are hidden in him. But a portion is one thing, the whole another: a part is not the same as all, nor can all be called a part. If the Son does not know the day, all the treasures of knowledge are not in him; but he has all the treasures of knowledge in him, therefore he is not ignorant of the day... His profession of ignorance (then) does not imply that he does not know... In him are hidden all the treasures of knowledge, and so his ignorance is an economy rather than ignorance. Thus we can assign a reason for his ignorance, without the assumption that he did not know...”

“66. The Lord Jesus Christ, then, ‘Who searcheth the heart and the reins,’ has no weakness in his nature that he should not know... Yet if any there be who impute to him ignorance, let them tremble, lest he ‘Who knows their thoughts’ should say to them, ‘Wherefore think ye evil in your hearts?’ The All-knowing, though not ignorant of thoughts and deeds, sometimes enquires as if he were, as for instance when he asks the woman who it was that touched the hem of his garment, or the Apostles, why they quarreled among themselves, or the mourners, where the sepulchre of Lazarus was: but his ignorance was not ignorance, except in words. It

is against reason that he should know from afar the death and burial of Lazarus, but not the place of his sepulchre; that he should read the thoughts of the mind, and not recognise the faith of the woman; that he should not need to ask concerning anything, yet be ignorant of the dissension of the Apostles. But he, Who knows all things, sometimes by a practice of economy professes ignorance, even though he is not ignorant...

“67. We can now understand why he said that he knew not the day. If we believe him to have been really ignorant, we contradict the Apostle, who says, ‘In Whom are all the treasures of wisdom and knowledge hidden.’ There is knowledge which is hidden in him, and because it has to be hidden, it must sometimes for this purpose be professed as ignorance, for once declared, it will no longer be secret. In order, therefore, that the knowledge may remain hidden, he declares that he does not know. But if he does not know, in order that the knowledge may remain hidden, this ignorance is not due to his nature, which is omniscient, for he is ignorant solely in order that it may be hidden. Nor is it hard to see why the knowledge of the day is hidden. He exhorts us to watch continually with un-relaxing faith, and withholds from us the security of certain knowledge, that our minds may be kept on the stretch by the uncertainty of suspense, and while they hasten towards and continually look for the day of his coming, may always watch in hope; and that, though we know the time must come, its very uncertainty may make us careful and vigilant. Thus the Lord says, ‘Therefore be ye also ready, for ye know not what hour the Son of Man shall come;’ and again, ‘Blessed is that servant whom his lord, when he cometh, shall find so doing.’ The ignorance is, therefore, a means not to delude, but to encourage in perseverance.”

St. Ephraim of Syria (d. 373)

Dissertations on Subjects Connected with the Incarnation, by Charles Gore, D.D., 1907: “Ephraim Syrus writes boldly in his commentary upon Tatian's Diatessaron—‘Christ, though he knew the moment of his advent, yet that they might not ask him any more about it, said ‘I know it not.’^{100,101}

St. Ephraim of Syria, *Commentary on the Tatian's Diatessaron Gospel*, Commentary on Mt. 24:26, 4th century: “No one knows that day, neither the angels nor the Son, as it is said: Depart from me, you cursed of my Father, into everlasting fire, for I know you not. Just as therefore he knows the wicked, but because of their works he says: I know you not: so even he had known the moment of his coming, etc.”¹⁰²

St. Athanasius (d. 373)

While in some places St. Athanasius says Jesus' human nature was ignorant, in other places he proves that Jesus' human nature is not ignorant. He proves that when Jesus, in his human nature, appears to be ignorant when asking or saying some things, he is not actually ignorant. In context, then, when St. Athanasius says Jesus' human nature is ignorant, he means that his human nature taken by itself and thus without being united to the Word (to his divine nature) would be ignorant. But because his human nature is united to the Word (to his divine nature), his human nature knows all things. The source, then, of Jesus' human nature's all-knowing is his divine nature.

¹⁰⁰ Evang. Concordant. Expos. (Aucher and Moesinger, Venice, 1876) p. 16.

¹⁰¹ II, sec. 4, p. 130.

¹⁰² Contained in *Fragments of the Commentary of Ephraim Syrus upon the Diatessaron*, by J. Rendel Harris, M.A., D.Litt. (Dubl.). Published by C. J. Clay and Sons, Cambridge University Press Warehouse, London, 1895. Page 83 (Moesinger, p. 216).

In the following quote, St. Athanasius says Jesus, in his human nature, pretended to be ignorant of things that he was not ignorant of, and he gives reasons:

St. Athanasius, *Discourses against the Arians*, Discourse 3, 4th century: “37. And while such is the sense of expressions like these, those which speak humanly concerning the Saviour admit of a religious meaning also. For with this end have we examined them beforehand, that, if we should hear him asking where Lazarus is laid, or when he asks on coming into the parts of Cesarea, ‘Whom do men say that I am?’ or, ‘How many loaves have ye?’ and, ‘What will ye that I shall do unto you?’, we may know from what has been already said, the right sense of the passages, and may not stumble as Christ’s enemies the Arians. First then we must put this question to the irreligious, why they consider him ignorant? For one who asks, does not for certain ask from ignorance; but it is possible for one who knows, still to ask concerning what he knows. Thus John was aware that Christ, when asking, ‘How many loaves have ye?’ was not ignorant, for he says, ‘And this he said to prove him, for he himself knew what he would do.’ (Jn. 6:6) But if he knew what he was doing, therefore not in ignorance but with knowledge did he ask. From this instance we may understand similar ones; that, when the Lord asks, he does not ask in ignorance, where Lazarus lies, nor again, whom men do say that he is; but knowing the thing which he was asking, aware what he was about to do. And thus with ease is their clever point exploded; but if they still persist on account of his asking, then they must be told that in the Godhead indeed ignorance is not, but to the flesh ignorance is proper, as has been said.”

Jesus was asking these questions in his human nature, and thus was not ignorant of them in his human nature, as St. Athanasius teaches. Hence when St. Athanasius says, Jesus was not ignorant in the Godhead, but “to flesh ignorance is proper,” he means Jesus’ flesh alone without the Godhead would be ignorant. But because Jesus’ flesh is part of the Godhead, of the divine person of God the Son, then his flesh is not ignorant.

Hence, Jesus appeared to be ignorant in his human nature, as this is proper to human nature taken by itself. But his human nature was not really ignorant because it is united to his divine nature. This is certainly what St. Athanasius means because he says that Jesus asked these questions in his human nature but actually knew the answers. If Jesus was truly ignorant in his human nature, he would not have known the answers to these questions, nor would he know that Lazarus was dead when Jesus was afar off, nor what was in the hearts of his disciples:

Ibid: “37. ...And that this is really so, observe how the Lord who inquired where Lazarus lay, himself said, when he was not on the spot but a great way off, ‘Lazarus is dead,’ and where he was dead; and how that he who is considered by them as ignorant, is he himself who foreknew the reasonings of the disciples, and was aware of what was in the heart of each, and of ‘what was in man.’”

In the following quote, St. Athanasius teaches that when Jesus, in his human nature, said, no one knows the hour not even the Son (as recorded in Lk. 2:52), he says Jesus actually knew the hour and gives reasons why he did not tell his disciples. Hence Jesus actually knew the hour in his human nature. Surely, Jesus would not have said in his divine nature—“I know not the hour.” Hence Jesus said this in his human nature, and St. Athanasius says he actually knew the hour but hid it from the disciples. So when St. Athanasius seems to say Jesus’ human nature is ignorant, he means taken by itself, as if it were not united to his divine nature (to his Godhead, to his divine person). He says that because ignorance is proper to human nature, Jesus ascribed ignorance to his human nature and was not ashamed to appear ignorant. St. Athanasius, then, is teaching that Jesus condescended to his humanity and hid his divinity¹⁰³:

¹⁰³ See in this book “The Messiah brings the everlasting earthly paradise,” p. 53.

Ibid: “43. Now why it was that, though he knew, he did not tell his disciples plainly at that time, no one may be curious where he has been silent; for ‘Who hath known the mind of the Lord, or who hath been his counsellor?’ but why, though he knew, he said, ‘no, not the Son knows,’ this I think none of the faithful is ignorant, viz. that he made this as those other declarations as man by reason of the flesh. For this as before is not the Word’s deficiency, but of that human nature whose property it is to be ignorant... On this account it is reasonable to ascribe to his manhood everything which, after he became man, he speaks humanly [RJMI: hides his divinity and condescends to his humanity]... Certainly when he says in the Gospel concerning himself in his human character, ‘Father, the hour is come, glorify thy Son,’ it is plain that he knows also the hour of the end of all things as the Word, though as man [RJMI: as if he were only man and not God] he is ignorant of it, for ignorance is proper to man, and especially ignorance of these things. Moreover this is proper to the Saviour's love of man; for since he was made man, he is not ashamed because of the flesh which is ignorant, to say ‘I know not,’ that he may shew that knowing as God, he is but ignorant according to the flesh. And therefore he said not, ‘no, not the Son of God knows,’ lest the Godhead should seem ignorant, but simply, ‘no, not the Son,’ that the ignorance might be the Son’s as born from among men.”

Hence when Jesus, speaking in his human nature, says “the Son does not know,” St. Athanasius says he really does know, but he is ascribing ignorance to his human nature because he is hiding his divinity and condescending to his humanity. And thus Jesus was not ashamed to appear ignorant. And also Jesus knows the hour in his “human character” (in his human nature) because of the Word (because of his divine nature) and thus not by his human nature alone. His human nature alone would be ignorant and was made all knowing by his divine nature.

We know that is what St. Athanasius means when he teaches that Jesus’ human nature did not really advance in wisdom but only appeared to advance in wisdom to others as he aged. When all his teachings in this topic are considered, this is what he means. He teaches Jesus’ human nature (his human soul) was full of wisdom, all knowing, from the instant of its existence:

St. Athanasius, *Discourses against the Arians*, Discourse 3, 4th century: “42. ...He advanced in wisdom also as man... in that the Godhead was manifested in him more fully as time went on... 51. Now Luke says, ‘And Jesus advanced in wisdom and stature, and in grace with God and man.’ This then is the passage, and since they stumble in it, we are compelled to ask them, like the Pharisees and the Sadducees, of the person concerning whom Luke speaks. And the case stands thus. Is Jesus Christ man, as all other men, or is he God bearing flesh? If then he is an ordinary man as the rest, then let him, as a man, advance; this however is the sentiment of the Samosatene [heretics], which virtually indeed you entertain also.”

Hence St. Athanasius says that if Jesus were only man, then his human nature would advance in wisdom. But because he is man and God, he does not advance in wisdom and thus is all-knowing. And St. Athanasius says it is the heresy of the Samosatene to say Jesus, in his human nature, advanced in wisdom.¹⁰⁴ Here St. Athanasius teaches that the omniscience (the knowing of all things) in Jesus’ human nature came from his divine nature and was gradually revealed to men as he grew in stature:

Ibid: “52. ...It was not then the Word, considered as the Word, who advanced; who is perfect from the perfect Father, who needs nothing, nay brings forward others to an advance; but humanly is he here also said to advance, since advance belongs to man. Hence the Evangelist, speaking with cautious exactness, has mentioned stature in the advance; but being Word and God he is not measured by stature, which

¹⁰⁴ Samosatene refers to followers of the 3rd-century bishop Paul of Samosata, who taught that Jesus was a human filled with divine spirit rather than divine by nature.

belongs to bodies. Of the body then is the advance; for, it advancing, in it advanced also the manifestation of the Godhead to those who saw it. And, as the Godhead was more and more revealed, by so much more did his grace as man [appear to] increase before all men. For as a child he was carried to the Temple; and when he became a boy, he remained there, and questioned the priests about the Law. And by degrees his body increasing, and the Word manifesting himself in it, he is confessed henceforth by Peter first, then also by all, ‘Truly this is the Son of God’... 53. ...For thus, the body increasing in stature, there developed in it the manifestation of the Godhead also, and to all was it displayed that the body was God’s Temple, and that God was in the body... Neither then was the advance the Word’s, nor was the flesh Wisdom, but the flesh became the body of Wisdom.”

Here are some commentaries on St. Athanasius’ teachings that give the true meaning of his commentary on Lk. 2:52:

Apostate Cornelius Lapide, Commentary on Lk. 2:52: “It is to be noted that there were in the soul of Christ three kinds of knowledge—(1) *beatific*, by which he saw God, and all things in God, and so was rendered blessed; (2) knowledge *infused* by God; (3) *experimental* knowledge guided by daily use. The two former were implanted in Christ in so perfect a degree from the first moment of his conception that he could not increase them. I assert the same with respect to his habitual grace and glory. **So say** S. Augustine (*De peccat. mor. et rem.*, l. iii. c. xxix.), Jerome (on the words of Jer. xxxi. 22, ‘A woman shall compass a man’), **S. Athanasius**, Cyril, Gregory Nazianzen, Bede, and others, Thomas and the schoolmen everywhere—for this is required by the hypostatic union. Christ, therefore, is said to have progressed in wisdom and grace as he progressed in years—1. In the estimation of men, and in outward seeming. For sometimes Scripture speaks according to what is seen outwardly, and the judgment formed by men. So Origen, Theophylact, Nazianzen, **S. Athanasius**, and Cyril.”

Apostate John Henry Newman, *Treaties of St. Athanasius*, vol. 2, 19th century: “Ignorance Assumed Economically by Our Lord: ...It is remarkable, considering the tone of his statements, Orat. iii. § 42-53, that there and in what follows upon them, Athanasius should resolve our Lord’s advance in wisdom merely into its gradual manifestation through the flesh; and it increases the proof that his statements are not to be taken in the letter. [RJMI: his statements that seem to teach Jesus’ human nature was really ignorant and thus advanced in wisdom.]”

Here are some commentaries defending St. Athanasius’ orthodox teaching that Jesus’ human nature is all-knowing. They present the correct context of his teaching on this topic.

Apostate John Henry Newman, *Treaties of St. Athanasius*, vol. 2, 19th century: “Ignorance Assumed Economically by Our Lord: ...Thus Ath. [Athanasius] seems, Orat. ii. § 55 fin., to make his [sinful] infirmities [like ignorance caused by sin] altogether imputative, not real; ‘He is said to be infirm, not being infirm himself’ ...

“And this view of Athan.’s meaning is favoured by the turn of his expressions. He says, such a defect belongs to ‘*that human nature* whose property it is to be ignorant;’ Orat. iii. § 43; that ‘since he was made man, he is not *ashamed*, because of the flesh which is ignorant, *to say* ‘I know not;’ *ibid.*... He *asks* about Lazarus humanly, even when ‘he was *on his way* to raise him,’ which implied surely knowledge in his human nature. The reference to the parallel of S. Paul’s professed ignorance when he really knew, § 47, leads us to the same suspicion. And so, ‘for *our profit*, as I think, did he this.’ § 48-50...

“The expression, Orat. iii. § 48, &c. ‘for our sake,’ which repeatedly occurs, surely implies that there was something economical in our Lord’s profession of ignorance. He used it with a purpose, not as a mere plain fact or doctrine. And so S. Cyril, ‘He says that he is ignorant, *for our sake* and among us, as man,’ *Thes.* p. 221: ‘economically effecting, something profitable and good.’ *Ibid.*...

“The mode in which Athan. expresses himself, is as if he only ascribed apparent ignorance to our Lord’s soul, and not certainly in the broad sense in which heretics have done so... It is remarkable, considering the tone of his statements, Orat. iii. § 42-53, that there and in what follows upon them, Athan. should resolve our Lord’s advance in wisdom merely into its gradual manifestation through the flesh; and it increases the proof that his statements are not to be taken in the letter.”

Dissertations on Subjects Connected with the Incarnation, by Charles Gore, D.D., 1907: 125-126: “In c. 47 however he [St. Athanasius] assimilates our Lord’s profession of ignorance to St. Paul’s, when he says ‘whether in the body or out of the body, I know not’ (see 2 Cor. xii. 2), and he assumes that St. Paul really knew the conditions under which the revelation was given to him, though he concealed his knowledge. Thus in this passage he seems to make our Lord’s profession of ignorance only ‘economic’. On the other hand in c. 48 he reaffirms that in professing ignorance Christ did not lie,¹⁰⁵ ‘for he spoke humanly, as man I do not know. Agreeably to the hesitation exhibited by Athanasius in these passages, when he is commenting on our Lord’s questions, ‘where have ye laid him?’ ‘how many loaves have ye?, he both admits a possible ignorance as appertaining to our Lord’s manhood, and at the same time explains the questions as not in fact involving ignorance. See Orat. adv. Ar. iii. 37.”¹⁰⁶

Apostate Tixeront, *History of Dogmas*, 1913: “As to the Fathers who seem to admit some ignorance in Jesus Christ, they did not proclaim their view dogmatically, but merely suggested it as an argument in disputing against the Arians; unless they meant an anaphorical ignorance, which it is more pious to believe.”¹⁰⁷

St. Athanasius also teaches that Jesus’ human nature is all-powerful, but this power did not come from his human nature but was infused into it by his divine nature. (For the quote, see in this book “Jesus’ Human Nature Is All-Powerful (Allowable Opinion),” p. [144](#).)

St. Ambrose (d. 397)

St. Ambrose, *On the Christian Faith*. Book 5, 4th century:

“208. But we ask for what reason he was unwilling to state the time. If we ask it, we shall not find it is owing to ignorance, but to wisdom. For it was not to our advantage to know; in order that we being ignorant of the actual moments of judgment to come, might ever be as it were on guard, and set on the watch-tower of virtue, and so avoid the habits of sin; lest the day of the Lord should come upon us in the midst of our wickedness. For it is not to our advantage to know but rather to fear the future; for it is written: ‘Be not high-minded but fear.’

“209. For if he had distinctly stated the day, he would seem to have laid down a rule of life for that one age which was nearest to the judgment, and the just man in the earlier times would be more negligent, and the sinner more free from care. For the adulterer cannot cease from the desire of committing adultery unless he fears punishment day by day, nor can the robber forsake the hiding places in the woods

¹⁰⁵ It is my opinion that some of the Church Fathers who had stoic tendencies had a hard time explaining why God, which includes the Incarnate God the Son, spoke falsely at times by pretending not to know things, or by saying he did not know things when he did know them, or by saying he was going to do something when he knew he was not going to do it, etc. They had a hard time because they believed all falsehoods are lies and thus sinful. But that is not true. Here is an excerpt from my article [A Lie Is a Sinful Falsehood](#): “A lie is a sinful falsehood. Hence a falsehood that is not sinful is not a lie and can even be good and necessary. Therefore sinful falsehoods are lies, and non-sinful falsehoods are not lies. Falsehoods are told either to deceive or evade or because of an error regarding facts. Non-sinful deceptions and evasions can be used against enemies or friends. A non-sinful deception or evasion can be used against a friend to protect him from information he should not know. For example...”

¹⁰⁶ II, sec. 3, doctrine of Athanasius, pp. 125-126.

¹⁰⁷ vol. 3, c. 5, pp. 121-123.

where he dwells, unless he knows punishment is hanging over him day by day. For impurity generally spurs them on, but fear is irksome to the end...

“219. We have been taught therefore that the Son of God is not ignorant of the future. If they confess this, I too—that I may now answer why he declared that neither angels, nor the Son, but only the Father knows—call to mind his wonted love for his disciples also in this passage, and his grace, which by its very frequency ought to have been known to all. For the Lord, filled with deep love for his disciples, when they asked from him what he thought unprofitable for them to know, prefers to seem ignorant of what he knows, rather than to refuse an answer. He loves rather to provide what is useful for us, than to show his own power.

“220. ... There are some, however, relying on the words: ‘And Jesus increased in age and in wisdom and in favour with God and man,’ who boldly say, that according to his Godhead indeed he could not be ignorant of the future, but that in his assumption of our human state he said that he, as Son of Man, was in ignorance before his crucifixion. For when he speaks of the Son, he does not speak as it were of another; for he himself is our Lord, the Son of God and the Son of a Virgin. But by a word which embraces both, he guides our mind, so that he as Son of Man, according to his adoption of our ignorance and growth of knowledge, might be believed as yet not fully to have known all things. For it is not for us to know the future. Thus he seems to be ignorant in that state in which he makes progress.

“221. ... But still more am I inclined to think that the Son, who went about with men and lived the life of man and took upon him our flesh, assumed also our feelings; so that after our ignorance he might say he knew not, though there was not anything he did not know.”

Apostate Didymus the Blind of Alexandria (d. 398)

Dissertations on Subjects Connected with the Incarnation, by Charles Gore, D.D., 1907: “Didymus of Alexandria introduces into a beautiful passage about the divine condescension the idea of the merely ‘economic’ ignorance.”¹⁰⁸

Apostate Didymus the Blind of Alexandria, *Exposition on the Psalms*, Psalm 68, 4th century: “Ver. 6. ... He says that he does not know both the ‘day’ and the ‘hour’ of the judgment. When this is understood kindly, we must interpret the alleged lack of wisdom according to the same principle. For a teacher who possesses perfect knowledge accommodates himself to our capacity of understanding, and thus appears to speak only of those things of which we ourselves are capable. Accordingly, in a certain manner assimilated to us, Christ so humbled himself as to profess himself at one time lacking wisdom, at another ignorant. Therefore, when ‘Jesus, though he was rich’ in wisdom, ‘became poor for our sake,’ and, while his wisdom lay hidden, assumed a form of un-wisdom by which we might be made rich in every word and in all knowledge, it is necessary that we judge in the same way concerning what are called his deficiencies. But if anyone should contest this, let him recall how many and how great defects/imperfections are attributed to God in Scripture by way of accommodation: forgetfulness, change of counsel... and other things of this kind.”¹⁰⁹

¹⁰⁸ I, sec. 4, pp. 130-131.

¹⁰⁹ PG 39, col. 1453.

Heretic John Chrysostom (d. 407)

Heretic John Chrysostom, *Homilies on the Gospel of St. Matthew*, Homily 77, on Mt. 24:36, AD 370: “‘Of that day and that hour no one knows, neither the angels of heaven nor the Son, except the Father.’ By the saying ‘neither the angels’ he stopped their mouths, lest they seek to learn what even the angels did not know; and by the saying, ‘nor the Son’ he forbids them not only to learn but even to inquire. He refers this knowledge to the Father both to make the matter more awesome and to preclude their inquiring about it. If this is not the reason, and he really is ignorant of the day and the hour, when will he come to know it? At the same time we do? ... He says, ‘When you do not expect it, he will come,’ because he wants them to be anxiously waiting and constantly engaged in virtuous practice. What he means is something like this: ‘If the generality of men knew when they were to die, they would strive earnestly only at that hour... Therefore he saith, ‘Watch,’ showing that for the sake of this, he did not tell it.”

Apostate Jerome (d. 420)

Apostate Jerome, *Letter 36*, to Pope St. Damasus, 384: “You ask why a just man would have been ignorant of something and would have done something contrary to his own will. To this the final answer can only be that no **man**, save him only who deigned to assume flesh for our salvation, can have full knowledge and a complete grasp of the truth.”

Apostate Jerome, *Commentaries on the Gospel of Matthew*, *Commentary on Mt. 24:36*, AD 398: “*But of that day and hour, no one knows, neither the angels of heaven, save only the Father alone.* ... But the following should be added as well. If he is ignorant of the last day of time, he is ignorant also of the penultimate day, and of all the days in back of it. For it is impossible that one who is ignorant of the first would know which is the second. Therefore, since we have proven that the Son is not ignorant of the day of consummation, the reason needs to be given for why he is said not to know. The apostle writes of the Savior: *In whom are all the treasures of wisdom and knowledge hidden.* Therefore, all the treasures of wisdom and knowledge are in Christ, but they are hidden. Why hidden? After the Resurrection, when asked by the apostles about the day, he answered openly: *It is not yours to know the times and moments that the Father has set by his authority.* When he says *It is not yours to know,*’ he shows that he himself knows, but it is not expedient for the apostles to know. Thus, since they are always uncertain about the coming of the Judge, they will live every day in such a way as though they will be judged on that day.”¹¹⁰

St. Augustine (d. 430)

In the 5th century, Leporius believed Jesus’ human nature was ignorant and thus was not all-knowing, and he was charged with heresy and denounced as a heretic. But by the efforts of St. Augustine, Leporius repented and abjured his heresy that Jesus’ human nature was not all-knowing and from other of his heresies. (See in this book “In 426, Leporius abjured his heresy that Jesus’ human nature is not all-knowing,” p. [121](#).)

Here are some quotes from St. Augustine that uphold the dogma that Jesus’ human nature is all knowing:

¹¹⁰ b. 4, 24:36.

St. Augustine, *On the Merits and Forgiveness of Sins, and on the Baptism of Infants*, 412: “Ignorance in no wise can be supposed to have existed in that Infant, in whom the Word was made flesh to dwell among us; nor can I suppose that that infirmity of the mind belonged to Christ as a babe, which we see in babes.”¹¹¹

St. Augustine, *Miscellany of Questions in Response to Simplician*, AD 397, Question 75, on Lk. 2:52: “If, however, soundness of faith does not allow that the Lord’s Man [Jesus’ human nature] possessed first of all a partial vision, then a full vision (although he was said to have increased in wisdom), then he should be understood to be an heir in his body, i.e., the Church, of which we are coheirs, in the same way that we are said to be sons of this Mother, although we ourselves are its component parts.”

St. Augustine, *On the Holy Trinity*, 5th century, Commentary on Mk. 13:32: “Again, ‘Of that day and that hour knoweth no man, no, not the angels which are in heaven; neither the Son, but the Father.’ For he is ignorant of this, as making others ignorant; that is, in that he did not so know as at that time to show his disciples; as it was said to Abraham, ‘Now I know that thou fearest God,’ that is, now I have caused thee to know it; because he himself, being tried in that temptation, became known to himself. For he was certainly going to tell this same thing to his disciples at the fitting time; speaking of which yet future as if past, he says, ‘Henceforth I call you not servants, but friends; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you;’ which he had not yet done, but spoke as though he had already done it, because he certainly would do it. For he says to the disciples themselves, ‘I have yet many things to say unto you; but ye cannot bear them now.’ Among which is to be understood also, ‘Of the day and hour.’ For the apostle also says, ‘I determined not to know anything among you, save Jesus Christ, and him crucified;’ because he was speaking to those who were not able to receive higher things concerning the Godhead of Christ. To whom also a little while after he says, ‘I could not speak unto you as unto spiritual, but as unto carnal.’ He was ‘ignorant,’ therefore, among them of that which they were not able to know from him.”¹¹²

St. Augustine, *Exposition on the Psalms*, Psalm 6: “1. ...Now it has seemed to some to intimate the day of judgment, that is, the time of the coming of our Lord, when he will come to judge the living and dead... But since it has been said by the Lord, ‘It is not yours to know the times, which the Father hath put in his own power:’ and, ‘But of the day and that hour knoweth no man, no, neither angel, nor power, neither the Son, but the Father alone:’ and again, that which is written, ‘that the day of the Lord cometh as a thief,’ shows clearly enough that no man should arrogate to himself the knowledge of that time, by any computation of years... What comes then of the Son’s even not knowing this? Which of course is said with this meaning, that men do not learn this by the Son, not that he by himself doth not know it: according to that form of speech, ‘the Lord your God trieth you that he may know;’ that is, that he may make you know: and, ‘arise, O Lord;’ that is, make us arise. When therefore the Son is thus said not to know this day; not because he knoweth it not, but because he causeth those to know it not, for whom it is not expedient to know it, that is, he doth not show it to them.”

St. Augustine, *Miscellany of Questions in Response to Simplician*, AD 397, Question 60: “Concerning the Day and Hour No One Knows, Neither the Angels in Heaven Nor the Son Of Man—No One Except the Father: God is said to know even when he causes someone to know, as it has been written: ‘The Lord your God puts you to the test that he might know if you love him.’ Now this manner of speaking does not mean that God does not know; rather, [it was said] in order that men might

¹¹¹ b. 2, c. 48.

¹¹² b. 1, c. 12, no. 23.

know how far they have progressed in the love of God—a thing which is not fully recognized by them except by way of the testings which come about. As for the expression he puts to the test, it means that God permits testing. Therefore, when it is also said that God does not know, this means either that he does not approve, i.e., does not recognize [as conformable to] his discipline and teaching, as it has been said: ‘I do not know you,’ or that he causes men not to know for their own good, because it serves no useful purpose for them to know. Accordingly the text ‘the Father alone knows’ is correctly grasped if understood to say that he causes the Son to know, and the text ‘the Son does not know,’ if understood to say that the Son causes men not to know, i.e., does not disclose to them what would serve no useful purpose for them to know.”

St. Cyril of Alexandria (d. 444)

St. Cyril of Alexandria teaches the dogma that Jesus’ human nature was not ignorant and thus was all-knowing. He taught that even though Jesus, in his human nature, at times appeared to be ignorant and allotted ignorance to his human nature (as this was common with humanity), he was not actually ignorant. So, in these cases, Jesus condescended to his humanity and hid his divinity. At the end of the following quote, St. Cyril says that Jesus pretended to be ignorant as man because it was not for others to know the time:

St. Cyril of Alexandria, *Answers to Tiberius Select Letters*, Against those who say, that the Son was ignorant of the last day, c. 436: “Ignorance of future events properly belongs to the limitations of humanity and so, insofar as he is viewed as God, he knows all the Father knows; insofar, though, as the same Son is man, he does not repudiate the appearance of ignorance because it is an attribute of humanity. Just as he who is personally the Life and Power of all took bodily nourishment out of respect for the measure of his self-emptying and is recorded as having slept and been weary, so, though knowing all things, he is not ashamed to allot himself the ignorance which belongs to humanity; because his were all the attributes of humanity save sin alone. But seeing that the disciples wanted to learn things beyond them, he helped them by pretending not to know as man, and tells them that not even the angels in heaven know, in order that they might not be disappointed at not being entrusted with the mystery.”¹¹³

Hence Jesus, as man, pretended to be ignorant but was not really ignorant.

The following quotes are more proof St. Cyril held the dogma that Jesus’ human nature is not ignorant and thus is all-knowing. He teaches that Jesus, in regards to most men, hid his divinity and condescended to his humanity, and thus it would have been unnatural to others for him to reveal his human nature’s all-knowing attributes to men until he was ready to, little by little, reveal his divinity, that he was not only man but also God in one divine person:

St. Cyril of Alexandria, *Thesaurus (Treasury of the Holy and Consubstantial Trinity)*, 412: “A certain law of nature does not allow a man to have wisdom to a degree which would be out of correspondence with his bodily stature; but our understanding keeps pace and advances in a way with our bodily growth. Now the Word made flesh was man as has been written; and he was perfect, being the Wisdom and Power of God. And since it was necessary in a way that he should accommodate himself to the custom of our nature to avoid being thought a portent by those who saw him as man, while his body was gradually growing, therefore he concealed himself and kept daily appearing wiser to those who saw and heard him... But because he was ever wiser and more gracious to those who saw him, therefore

¹¹³ This answer is also contained in St. Cyril’s *Adversus Anthropomorphitas*, Book 1, Chap. 14; PL 76 cols 1101-1104.

he was said to advance, the advance being in fact relative to those who admired, rather than to himself."¹¹⁴

St. Cyril of Alexandria, *Quod Unus Sit Christus*: "For the wise evangelist, when introducing the Word made flesh, exhibits him as economically letting his own flesh have its way, so as to go through the laws of its own nature. It belongs to humanity to advance in stature and wisdom, and, I may add, in grace, the understanding in each case keeping pace in a way with the measures of the body. The understanding of those who are already grown children differing from that of infants, and so on. It was not impossible or unattainable for him who was God, the Word begotten of the Father, to raise the body united to him to its full height even from its very swaddling-clothes and to bring it to full development. And in the same way it would have been easy and practicable for him to exhibit a marvellous wisdom even in the infant. But this would have been akin to mere wonder-working, and unsuitable to the conditions of the economy. For the mystery was accomplished noiselessly. Therefore economically he suffered the measures of the humanity to prevail in his own case."¹¹⁵

St. Cyril also teaches that Jesus' human nature is all-powerful, but this power did not come from his human nature but was infused into it by his divine nature. (For the quotes, see in this book "Jesus' Human Nature Is All-Powerful (Allowable Opinion)," p. [144](#).)

St. Fulgentius of Ruspe (d. 533)

St. Fulgentius teaches that to deny that Jesus' human nature is all knowing is "thoroughly foreign to a healthy faith" and thus is heresy. He also holds the allowable opinion that Jesus' human nature is all-powerful:

y: "26. ...But when we speak of the soul of Christ, we are speaking about that rational spirit to whom not only God came by grace but whom the divinity itself took up in the unity of the person. For by that soul, Christ is one with the Word; by that soul, the only begotten God is one with the Word. And because the only begotten God is equal to the Father and he who does not know the whole Father cannot know the whole Son, let us be careful lest, since the soul of Christ is not believed to know the whole Father, knowledge of not only the Father but also of himself and of the Holy Spirit as well, be denied in some part to the one Christ himself. It is extremely hard and thoroughly foreign to a healthy faith to say that the soul of Christ, with which it is believed that he has by nature one person, does not have full knowledge of his own deity.

"27. ... Of course, the blessed Ambrose clearly and without a doubt shows that within the soul of Christ is the full knowledge of his complete divinity...

"29 ...But if God did not give the Spirit to the soul of Christ according to measure [but in fullness], it is necessary that he have no lessening of wisdom or knowledge. For that Spirit is the Spirit of wisdom and understanding, of counsel and might, of knowledge and piety...

"30. ...For who would say that the soul of Christ either perceives less of the truth or has less charity? ...So in his humanity, he has...all the majesty, all the immutability, all the power, all the wisdom, all the omnipotence... Hence...that in no respect was full knowledge of the Godhead wanting to that soul who is one with the Word, whom wisdom so assumed that it is itself that same wisdom...

"33. The whole fullness of truth is not possessed when something is not known of the truth itself. May it be far from us that we think about Christ in that way. For the whole fullness of grace is in that fullness of truth in such a way that that full deity

¹¹⁴ t. lxxvi, p. 428; Scholia 13, t. ;xxv, p. 1388.

¹¹⁵ PG 75, col. 1332.

fills [by infusion] his whole humanity; and the fullness of truth is in that fullness of grace in such a way that that full humanity, just as it has a full and unique incorruption and immortality of the flesh, so according to the soul, it has uniquely a full knowledge of the deity.”

Antipope Vigilius (d. 555)

Note that Vigilius is speaking of the son of man and thus Jesus’ human nature in this following passage.

Antipope Vigilius, *Constitutum I*, 553: “If anyone says that the one Jesus Christ who is both true Son of God and true Son of man did not know the future or the day of the Last Judgment and that he could know only as much as the divinity, dwelling in him as in another, revealed to him, anathema sit.”

Hence it is heresy to believe that Jesus’ human nature only knows what his divine nature chooses to reveal to him and thus Jesus’ human nature is not all knowing. Therefore, he teaches that it is dogma that Jesus’ human nature has infused knowledge of all things and thus the divine nature does not have to reveal things to him.

Pope St. Gregory the Great (d. 604)

Pope St. Gregory the Great teaches that anyone who believes Jesus’ human nature is not all-knowing is like an Agnoite heretic and Nestorian heretic:

Pope St. Gregory the Great, Book 10, *Letter 39*, to Eulogius, Patriarch of Alexandria, 600: “Whence also it may the more nicely be understood thus: that the Only-begotten, being incarnate and made for us a perfect man, knew indeed in the nature of his humanity the day and hour of the judgment, but still it was not from the nature of his humanity that he knew it. What then he knew in it [his human nature], he knew not from it, because God made man knew the day and hour of the judgment through the power of his Deity... The day, then, and the hour of the judgment, he knew as God and man, but for this reason, that God is man. It is moreover a thing quite manifest, that whoever is not a Nestorian cannot in any wise be an Agnoite. For with what meaning can one that confesses that the very Wisdom of God was incarnate say that there is anything that the Wisdom of God is ignorant of?”

Apostate Maximus the Confessor (d. 662)

Apostate Maximus the Confessor, *Questions and Doubts*, 7th century: “How ought we to think about the Son’s ignorance concerning the end. ...And so, if, in the case of the holy prophets, distant things that are not dependent upon us were discerned by grace, how much more was the Son of God not cognizant of all things and thereby his humanity, too, not by nature but by union with the Logos? For just as iron [the human nature] having been heated in the fire [the divine nature] has all the properties of fire—for it shines and burns—although, to be sure, it is not fire by nature but iron, so also the humanity of the Lord, inasmuch as it was united to the Logos, knew everything, and in it, clearly, everything worthy of God was revealed.

But insofar as the nature united with human things [without consideration of the divine nature], he is said not to know.”¹¹⁶

Venerable Bede (d. 735)

Venerable Bede, *Homily 47*, On Luke 1, 8th century: “ ‘He shall be great, and shall be called the Son of the Most High.’ Confess that he is likewise true God from true God, and that the Son is always co-eternal with the eternal Father. But as for what is said with reference to future time, ‘He shall be great, and shall be called the Son of the Most High,’ let no one suppose this to mean that the Lord Christ did not exist before the Virgin’s childbirth. Rather, let us understand it thus: that the power of the divine majesty which, as the Son of God, he possessed eternally, this same power the man born in time received, so that one and the same person, in two natures, might be our Mediator and Redeemer.”

Apostate John Damascene (d. 749)

Apostate John Damascene, *An Exact Exposition of the Orthodox Faith*, Book 3, 8th century: “Chap. 21: Concerning ignorance and servitude. He assumed, it is to be noted, the ignorant and servile nature. For it is man’s nature to be the servant of God, his Creator, and he does not possess knowledge of the future... But on account of the identity of subsistence and the inseparable union the soul of the Lord was enriched with the knowledge of the future as also with the other miraculous powers. ... His human nature does not in essence possess the knowledge of the future, but the soul of the Lord through its union with God the Word himself and its identity in subsistence was enriched, as I said, with the knowledge of the future as well as with the other miraculous powers... But we declare him to be Master and Lord of all creation, the one Christ, at once God and man, and all-knowing. For in him are all the treasures of wisdom and knowledge, the hidden treasures.

“Chap 22: He is said to advance in wisdom and stature and grace, because he grows in fact in stature, and through his growth in stature, brings out into exhibition the wisdom which already existed in him... But those who say that he grew in wisdom and grace, as (really) receiving increase in these, deny (in fact) that the flesh was united to the Word from the first moment of its existence, nor do they allow the union to be hypostatic; but giving heed to the foolish Nestorius, they imagine some strange relative union and mere indwelling, understanding neither what they say nor whereof they affirm... For if in truth the flesh was united with God the Word from its first origin, or rather if it existed in him and was identical in subsistence with him, how was it that it was not endowed completely with all wisdom and grace? not that it might itself participate in the grace, nor share by grace in what belonged to the Word, but rather by reason of the union in subsistence, since both what is human and what is divine belong to the one Christ, and that he who was himself at once God and man should pour forth like a fountain over the universe his grace and wisdom and plenitude of every blessing.”

St. Agobard (d. 840)

St. Agobard, *Book against Felix of Urgel*, c. 818: “V. I have therefore brought these matters forward for this reason: so that we may carefully weigh how subtly, how humbly, how truthfully, and how cautiously the truth of the faith must be

¹¹⁶ Q. I, 67; PG 90, 840A as Question 66.

sought. Accordingly, before we dispute about those things which the aforementioned Felix left behind in his writings, I see that it must first be stated how, by certain expressions of his own, while still living, he attempted to persuade others of things that must be disapproved. At times, as I said, he began to teach certain people that they should believe that our Lord Jesus Christ, according to the flesh, truly did not know the tomb of Lazarus, when He said to his sisters, ‘Where have you laid him?’ (John 11:34); and that he truly did not know the day of judgment; and that he truly also did not know what had been discussed by the two disciples walking along the road concerning the things that had taken place in Jerusalem; and that he likewise truly did not know whether he was loved more by Peter than by the other disciples, when he said, ‘Simon Peter, do you love me more than these?’ (John 21:16). When I came to know this, I approached him in the presence of those to whom he was persuading these things, and I asked him whether he truly held such views. When he attempted to affirm this, I rebuked him and denounced his perverse statements; and I showed, as best I could, to the others who rejected such an interpretation, in what sense those passages of Scripture ought to be understood; and to Felix himself I directed authoritative statements taken from the holy Fathers, which stand in opposition to his blasphemies, to be read. Who, after these things had been read, he promised that he would apply to himself every diligence toward correction.”¹¹⁷

Beware, then, of the Agnoetae heretics

Beware, then, of the Agnoetae heretics. They teach the heresy that Jesus’ human nature was not all knowing, and thus he was ignorant of some things. And some even teach that God the Son before the Incarnation also did not know all things and thus is ignorant:

Nominal *Catholic Encyclopedia*, Agnoetae: “The name given to those who denied the omniscience either of God or of Christ.

“The Theophronians, so named from their leader, Theophronius of Cappadocia (370), denied that God knew the past by memory or the future with certainty; and taught that even for a knowledge of the past he required study and reflection.

“The Arians, regarding the nature of Christ as inferior to that of his Father, claimed that he was ignorant of many things.

“The Apollinarists, denying that Christ had a human soul, or, at least, that he had an intellect, necessarily regarded him as devoid of knowledge.

“The Nestorians generally, and the Adoptionists who renewed their error, believed that the knowledge of Christ was limited; that he grew in learning as he grew in age.

“The Monophysites logically believed that Christ knew all things, since, according to them, He had but one nature and that divine. But some of them, known as the Severian Monophysites, set limits to the knowledge of Christ.

“Luther attributed extraordinary knowledge, if not omniscience, to Christ, but many of the reformers, like Bucer, Calvin, Zwingli, and otheis, denied His omniscience.

“Some [nominal] Catholics during the last century have also questioned the omniscience of the human intellect of Christ, e.g. Klee, Gunther, Bougaud, and the controversy has again aroused some interest owing to the speculations of Abbe Loisy.”

¹¹⁷ *PL* 104: col. 37.

Jesus' Human Nature Is All-Powerful (Allowable Opinion)

The dogma that Jesus' human nature is divinized and thus has divine powers upholds the allowable opinion that Jesus' human nature is all-powerful. The Church Fathers and others who hold this opinion say that if Jesus' human nature is all-knowing (which is dogma), then his human nature also has to be all-powerful:

Nominal *Catholic Encyclopedia*, Knowledge of Christ: "The early scholastics asked the question, why God's Omniscience could be communicated while his Omnipotence was incommunicable."

Referring to his human nature Jesus said,

"And Jesus coming spoke to them, saying: All power is given to me in heaven and in earth." (Mt. 28:18)

Surely, Jesus did not say this in his divine nature because he always had these powers in his divine nature. Hence Jesus says that his human nature was given all power. The Book of the Apocalypse says,

"The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction." (Apoc. 5:12)

The Lamb refers to Jesus' human nature, which received power and divinity (a divine nature), etc. This power, then, is the divine power that is all powerful because Jesus said in Mt. 28:18 that he was given *all power*. Therefore, Jesus' human nature received this power by virtue of its union with his divine nature.

Hence, Jesus also says that in his human nature, he has the power to lay down his life and take it up again:

"Therefore doth the Father love me: because I lay down my life, that I may take it again. No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father." (Jn. 10:17-18)

We know he is speaking about his human nature because his divine nature cannot die.

Also, by a miracle, Jesus added to his incorrupt human nature the non-sinful corruption of passibility so that his human body would not pass through solid objects and solid objects would pierce his flesh, such as when he was pierced with nails. Yet, when Jesus was born, this miracle ceased and thus his incorrupt human nature functioned normally in this regard and was impassible and thus passed through the virginal barrier of Mary without breaking it. And the same miracle that made his body passible (not able to pass through objects) ceased after his resurrection when his body passed through the closed door and thus his body assumed its normal incorrupt state:¹¹⁸

"Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you." (Jn. 20:19)

Here are some testimonies from Church Fathers and others that Jesus' human nature is all-powerful:

St. Cyril of Alexandria, *Second Book against Theodore Mopsuestia*, 5th century:

"10. For being God by Nature and truly Son of God the Father, he was made in likeness of men and made his own the flesh which is of the holy Virgin and it is the

¹¹⁸ See in this book "When the miracles ceased, Jesus' human nature returned to its normal incorrupt and glorified state," p. 152.

flesh of God and full of God-befitting might; wherefore it is also lifegiving and repels infirmities and works the undoing of death”

St. Cyril of Alexandria, *Dialogue to Hermes*, Dialogue VI, 5th century: “Thus, he is indeed glorified by the Father, not as if he were in need of glory since he is understood to be free from flesh and is believed to be God from God, but because he was man, which does not possess as fruit of his proper [human] nature the power of working God-befitting acts, he receives the power by the Union and Concurrence which is understood to be that of the Word with humanity.”⁶⁴

St. Cyril of Alexandria, *Scholia on the Incarnation of the Only-Begotten*, 5th

century: “9. Of the coal. The Prophet Isaiah says, ‘There was sent unto me one of the Seraphim and in his hand a live coal which he took with the tongs from off the altar and he said to me, Lo this touched thy lips and shall take away thine iniquities and purge thy sins.’ ...One may see in the coal, as in an image, the Word of God united to the human nature, yet not losing the being what he is, but rather transelementing what he had taken, or united, unto his own glory and operation. For as fire having to do with wood and entering into it, seizes hold of it and removes it not from being wood, but transmutes it rather into the appearance and force of fire, and in-works all its own property therein, and it is now reckoned one with it, so shall you conceive of Christ too. For God united ineffably with the manhood, hath kept it what we say that it is, and himself hath remained what he is; but once united is accounted one with it, making his own what is its, and himself too introducing into it the operation of his own nature.”

St. Athanasius, *Discourses against the Arians*, Discourse 3, 4th century: “31. ... For our sakes he became man, and ‘bodily,’ as the Apostle says, the Godhead dwelt in the flesh; as much as to say, ‘Being God, he had his own body, and using this as an instrument, he became man for our sakes. And on account of this, the properties of the flesh are said to be his, since he was in it, such as to hunger, to thirst, to suffer, to weary, and the like, of which the flesh is capable; while on the other hand the works proper to the Word Himself, such as to raise the dead, to restore sight to the blind, and to cure the woman with an issue of blood, he did through his own body. And the Word bore the infirmities of the flesh, as his own, for his was the flesh; and the flesh ministered to the works of the Godhead, because the Godhead was in it, for the body was God’s.”

St. Fulgentius, *Letter 14*, to Ferrandus, 6th century: “27. ... Of course, the blessed Ambrose clearly and without a doubt shows that within the soul of Christ is the full knowledge of his complete divinity... 29 ...But if God did not give the Spirit to the soul of Christ according to measure [but in fullness], it is necessary that he have no lessening of wisdom or knowledge. For that Spirit is the Spirit of wisdom and understanding, of counsel and might, of knowledge and piety... 30. ...For who would say that the soul of Christ either perceives less of the truth or has less charity? ...So in his humanity, he has the complete substance [divine powers] of his divinity, all the majesty, all the immutability, all the power, all the wisdom, all the omnipotence... Hence...that in no respect was full knowledge of the Godhead wanting to that soul who is one with the Word, whom wisdom so assumed that it is itself that same wisdom.”

Venerable Bede, *Homily 47*, On Luke 1, 8th century: “ ‘He shall be great, and shall be called the Son of the Most High.’ Confess that he is likewise true God from true God, and that the Son is always co-eternal with the eternal Father. But as for what is said with reference to future time, ‘He shall be great, and shall be called the Son of the Most High,’ let no one suppose this to mean that the Lord Christ did not exist before the Virgin’s childbirth. Rather, let us understand it thus: that the power of the divine majesty which, as the Son of God, he possessed eternally, this same power

the man born in time received, so that one and the same person, in two natures, might be our Mediator and Redeemer.”

Dissertations on Subjects Connected with the Incarnation, by Charles Gore, D.D., 1907: “He [Jesus] had come to reveal God and to make His claim felt not as a messenger but as the Son. For this purpose He spoke as what He was, the Son. But He came to reveal God and make His claim felt, under conditions and limitations of manhood, and His powerful works, no less than His humiliations, are in the Gospels attributed to His manhood.”

Apostate Ludwig Ott, *Fundamental of Catholic Dogma*, 1957: “III. The Perfection of Christ’s Human Power, 28. Christ’s Power, Christ’s Humanity, as instrument of the Logos, possesses the power of producing supernatural effects -

“Side by side with its own proper power [the power of his human nature that all other humans have], which it has either from nature or from grace, Christ’s Humanity, as instrument of the Word, possesses instrumental power of producing all supernatural works in the physical order (miracles) and in the moral order (forgiveness of sins, sanctification) which serve the purpose of Redemption. In all these operations Christ’s Godhead is the principal cause, His humanity is the instrumental cause but in a unique fashion as it is an instrument which is continuously hypostatically united with the Word.

“The Sacred Scriptures manifest the power of Christ’s humanity in His many miracles, for example, in His healing of a sick person, and the pouring out of His power on the sick. Luke 6:19: ‘And the multitude sought to touch Him; for a virtue went out of Him and healed all.’ Cf. Luke 8:46: ‘Some body hath touched me, for I know that virtue is gone out of me.’ Christ attributed to Himself, as the Son of Man, that is, as Man, the power of the forgiveness of sins. Mt. 9:6: ‘The Son of Man hath power on earth to forgive sins.’ He attributes to His flesh and blood in the Eucharist the supernatural communication of life. ‘He that eateth my flesh and drinketh my blood hath everlasting life.’ (Jn. 6:55). In His prayer as High Priest He confesses that the Father has given Him power over ‘all flesh,’ that is, over all mankind; ‘As thou hast given Him (the Son) power over all flesh, that He may give eternal life to all whom thou hast given Him’ (Jn. 17: 2).

“The Fathers regarded Christ’s humanity as an instrument of the Godhead; (Cf. St. Athanasius, Adv. Arianos or. 3, 31) and for this reason ascribed to the flesh of Christ the power of giving life. St. Cyril of Alexandria says of the Eucharistic flesh of Christ: ‘As the flesh of the Redeemer, through His union with substantial life, that is, with the Word stemming from God, is become life-giving, we, when we enjoy it, have life in us’ (Jn. 6:55) cf. D 123.”¹¹⁹

This does not deny the dogmas regarding the Incarnate Jesus’ two powers and two wills

This does not deny the dogma that the Incarnate Jesus’ two natures, his divine nature and human nature, each have their own operation and own will. Hence Jesus’ human nature has its own will and power distinct from his divine nature’s will and power.¹²⁰

Nor does it deny the dogma that Jesus’ divine nature performs miracles and his human nature performs human acts, even though some of his human acts are also all-powerful and his human nature is also all-knowing:

Pope St. Leo the Great, Dogmatic Epistle 28 (*Lectis Dilectionis Tuae*), to Flavian, Bishop of Constantinople, 449: “(4) ...For each nature does what is proper to it with the mutual participation of the other; the Word clearly effecting what belongs to the Word, and the flesh performing what belongs to the flesh. One of these gleams with

¹¹⁹ Book 3, pt. 1, sec. 2, c. 1, no. 28, p. 172.

¹²⁰ See in this book “Jesus’ Human Nature Has a Distinct Will and Power than His Divine Nature,” p. 107.

miracles; the other sinks under injuries. And just as the Word does not withdraw from the equality of the paternal glory, so his body does not abandon the nature of our race.” (D. 144)

This does not mean that Jesus’ human nature cannot also do miracles, according to the opinion that his human nature is all-powerful. When he does a miracle in his human nature, he also does it in his divine nature. And when he knows all things in his divine nature, he also knows all things in his human nature. But the divine powers in Jesus’ human nature that allowed it to do miracles and know all-things came from his divine nature and thus not from his human nature. Hence while these divine powers are *in* Jesus’ human nature, they did not come *from* his human nature but from his divine nature.¹²¹

However, Jesus’ divine nature does not perform human acts. So when Jesus’ human nature, hungered, thirsted, suffered, and died, his divine nature did not.

And because the Incarnate God the Son is a divine person with two natures, a divine nature and a human nature, his divine person did hunger, thirst, and die in his human nature but not in his divine nature. Hence God (the incarnate divine person of God the Son) did suffer and die on the holy cross in his human nature but not in his divine nature. Hence the dogma, “One of the Trinity suffered and died”:

Infallible *Council of Chalcedon*, Fourth Session, 451: “108. ... We profess that he who suffered is (one) of the Trinity.”

Infallible *Second Council of Constantinople*, 553: “If anyone does not confess his belief that our lord Jesus Christ, who was crucified in his human flesh, is truly God and the Lord of glory and one of the members of the holy Trinity: let him be anathema.”

¹²¹ It is a dogma that the divine powers are in Jesus’ human nature by infusion (by its union with his divine nature); and also by the Y chromosome, according to the opinion that Jesus’ human nature has a Y chromosome that was created by God the Son and implanted in Mary’s egg by God the Holy Spirit. (See in this book *The Holy Spirit implanted the Y chromosome in Mary’s immaculate egg*,” p. [116](#).) In both cases, the divine powers in Jesus’ human nature come from God the Son’s divine nature.

Jesus' Human Nature Never Had Any Intrinsic Corruptions (Allowable Opinion)

Summary of the allowable opinions and the heresies

The allowable opinions

- Allowable opinion: Jesus' human nature was always intrinsically incorrupt but suffered some non-sinful corruptions (such as pain, suffering, thirst, and death) by assuming them by way of miracles. The non-sinful corruptions, then, that were in Jesus' human nature did not come from his human nature but were in it by way of miracles.
- Allowable opinion: Before his resurrection, Jesus' human nature was intrinsically corrupted with some non-sinful corruptions. The non-sinful corruptions, then, that were in Jesus' human nature came from his human nature.

According to both allowable opinions,

- Both believe that before Jesus' resurrection, his human nature had some non-sinful corruptions, such as pain, suffering, thirst, and death.
- Both believe Jesus' human nature never had sin and thus never had the punishment due to sin and thus never had concupiscence. Hence, both believe Jesus' human nature never had any sinful corruptions.
- Both believe that after Jesus' resurrection, his human nature had no corruptions whatsoever.

According to the allowable opinions, the answers to the question, "How did Jesus' human nature get these non-sinful corruptions?" are as follows:

- Jesus assumed these non-sinful corruptions by miracles and thus his human nature was always intrinsically incorrupt.
- Jesus' human nature inherited these non-sinful corruptions from Mary's flesh, and thus Jesus' human nature had some intrinsic non-sinful corruptions.

The former opinion is the most probable, and the one I hold. The fact that Jesus' human nature was united to his divine nature and was divinized precludes any kind of corruption whatsoever. And according to the allowable opinion of the Immaculate Conception,¹²² Jesus' human nature could not have gotten sin or any other corruptions (sinful or non-sinful) because Mary's human nature did not have any intrinsic corruptions. The non-sinful corruptions Mary had (such as pain, suffering, thirst, and death) did not come from her nature but were added to her nature by miracles. Hence, Jesus could not have inherited non-sinful corruptions from Mary, and thus they had to be added to his human nature by miracles, just as non-sinful corruptions were added to Mary's human nature by miracles.

¹²² In 1854, Pius IX attempted to infallibly define the Immaculate Conception and thus make it a solemn magisterium dogma; but he was an apostate antipope, and hence his definition was null-and-void. (See my article [Refutation of "How Many Popes Does it Take to Deny the Immaculate Conception?"](#))

Meaning of the words “passibility” vs. “impassability”

When used in relation to non-sinful corruptions, the word “passibility” means being subject to non-sinful corruptions, such as pain, suffering, thirst, hunger, and death. And the word “impassability” means not being subject to these non-sinful corruptions.

Hence according to the first allowable opinion, Jesus’ human nature was always intrinsically impassible, but became passible by miracles. And according to the second allowable opinion, Jesus’ human nature was intrinsically passible before his resurrection.

The heresies

- The Aphantodocetism Heresy: Jesus’ human nature was not only intrinsically incorrupt (which is an allowable opinion), but it also did not really suffer any effects of corruption (which is heresy). His apparent non-sinful corruptions (such as pain, suffering, thirst, and death) were illusions, phantasms. He only pretended to suffer these things.
- Heresy: Jesus’ human nature had sin or the punishment due to sin or concupiscence and thus had sinful corruptions.

Jesus’ human nature was similar to Adam’s before Adam fell but infinitely greater

From the very instant of the Incarnation, Jesus’ human nature was similar to Adam’s before he sinned and thus was free from sin, and thus from the punishment due to sin, and thus from concupiscence, and hence was incorrupt:

Ambrosiaster, Commentary on Romans 8:3, 4th century: “The womb of a virgin was chosen for the divine birth so that the divine flesh might differ from ours in its holiness. It is like ours in origin, but not in sinfulness. For this reason Paul says that it is similar to our flesh, since it is of the same substance, but it did not have the same birth, because the body of the Lord was not subject to sin. The Lord’s flesh was...born in the same kind of body as Adam had before he sinned.”

Adam’s human nature would have remained incorrupt if he had not sinned. But Jesus’ human nature is infinitely greater than Adam’s was before Adam fell because Jesus’ human nature is united to his divine nature and divinized.¹²³ Hence, it is odious and heretical to believe that Jesus’ human nature had sin or was guilty of the punishment due to sin or had concupiscence.

The punishments that Jesus did suffer were not due to any sin of his (as he had no sin), but were due to our sins, as he took these punishments upon himself (such as hunger, thirst, suffering, pain, and death). So just as Jesus took our sins upon himself (while having no sin), he also took our punishments due to our sins upon himself. Hence, Jesus suffered the punishments due to our sins, not to his sins, as he had no sin:

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1975: “In Christ, by virtue of his freedom from original sin, bodily defects were not as in other men, consequences of original sin, but he voluntarily adopted them, in order, a) to make vicarious atonement for the sins of mankind, b) to demonstrate the reality of his human nature, and c) to afford mankind a model of patience in the bearing of suffering.”¹²⁴

¹²³ See in this book “Jesus’ Human Nature Was Divinized (Dogma),” p. 111.

¹²⁴ Book 3, pt. 1, sec. 2, c. 2.p. 173.

But it is heresy to believe that Jesus took sinful corruptions upon himself. However, Jesus' human nature did experience the effects of some non-sinful corruptions caused by the punishment due to our sins (such as suffering, pain, thirst, and death). The question is, "So how is this possible?" The answer is, "Even though Jesus' human nature is intrinsically incorrupt, he nevertheless suffered the effects of some non-sinful corruptions by way of miracles, or as some say, by permission, condescension, assumption, or by willing them." Hence Jesus had to give his human nature the permission to die, as death was not its due:

"Therefore doth the Father love me because I lay down my life that I may take it again. No man taketh it away from me. But I lay it down of myself, and I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." (Jn. 10:17-18)

Hence to die, Jesus had to use his power and do a miracle in order for it to be possible for him to die, as death was not due to him.

St. Fulgentius teaches that Jesus had to will to suffer, as suffering was not his due. Hence it took a miracle for Jesus to suffer:

St. Fulgentius, *Letter 14*, to Ferrandus, 6th century: "24. ...In his person, the whole Christ deigned to bring sadness upon himself. He brought about his own sufferings, he who had nothing which could suffer unless he willed it."

Even though Lapide, Tixeront, and Ott were apostates, they present the truth in this regard:

Apostate Cornelius Lapide (d. 1637), *Commentary on 1 Corinthians 15:47*: "4. The most natural sense in which Christ is called 'heavenly' is that he is glorious and incorruptible, like the inhabitants of heaven. This celestial glory Christ had substantially in his soul from the moment of his conception. He had it, too, in his body because it was his due and was natural to his body; but its manifestation was suspended and postponed on account of his Passion in order that he might assume it in his resurrection. Yet even before his death, Christ now and then assumed this glory, or the four gifts of the glorified body, viz., brightness in his transfiguration, agility when he walked on the sea, subtilty when he penetrated the womb of his mother, impassibility in the Eucharist. On the other hand, Adam is called 'earthly' because after he sinned his body became corruptible and was destined to die and return to the earth."

Apostate Rev. J. Tixeront, D.D., *History of Dogmas*, 1923: "Christ's humanity was corruptible de jure but not de facto. Since Christ's humanity...was innocent, born of a virgin and united to the Word, it must have been like that of Adam before the fall and such as ours shall be after the glorious resurrection, i.e., by nature impassible and immortal. Christ, then, suffered, not through a necessity of his nature, but by divine decree; not because the condition of his body demanded it, but because he so willed it; in fact, his sufferings were miracles."¹²⁵

Apostate Ludwig Ott, *Fundamentals of Catholic Dogma*, 1957: "Individual Fathers like St. Hilary of Poitiers (d. 367), and Hesychius of Jerusalem (d. after 451) believed that impassibility was Christ's normal condition, and that he produced the capacity for suffering only through a special effort of will or through a miracle... In Christ, by virtue of his freedom from original sin, bodily defects were not as in other men, consequences of original sin, but he voluntarily adopted them, in order a) to make vicarious atonement for the sins of mankind, b) to demonstrate the reality of his human nature, and c) to afford mankind a model of patience in the bearing of suffering"¹²⁶

¹²⁵ vol. 3, c. 4, sec. 2, pp. 109-110.

¹²⁶ Book 3, pt. 1, sec. 2, c. 2.p. 173.

Therefore, some non-sinful corruptions were added to Jesus' incorrupt human nature by way of miracles and thus did not come from his human nature. These corruptions, then, became part of Jesus' human nature and thus he suffered them in his human nature, but they did not come from his human nature but were added to it by miracles. As soon as the miracles ceased (such as after Jesus' resurrection), the non-sinful corruptions that were added to his human nature ceased and thus his human nature functioned normally, according to its intrinsic incorruptibility.

Jesus' human nature did not have sinful corruptions (dogma)

Even though Thomas Aquinas was an apostate, he taught the truth in this regard:

Apostate Thomas Aquinas, *Summa*, 13th century: “**I answer that**, As stated above, Christ assumed human defects in order to satisfy for the sin of human nature, and for this it was necessary for him to have the fulness of knowledge and grace in his soul. Hence Christ ought to have assumed those defects which flow from the common sin of the whole nature, yet are not incompatible with the perfection of knowledge and grace. And thus it was not fitting for him to assume all human defects or infirmities. For there are some defects that are incompatible with the perfection of knowledge and grace, as ignorance, a proneness towards evil, and a difficulty in well-doing.

“Some other defects do not flow from the whole of human nature in common on account of the sin of our first parent, but are caused in some men by certain particular causes, as leprosy, epilepsy, and the like; and these defects are sometimes brought about by the fault of the man, e.g. from inordinate eating; sometimes by a defect in the formative power. Now neither of these pertain to Christ, since his flesh was conceived by the Holy Spirit, who has infinite wisdom and power, and cannot err or fail; and he himself did nothing wrong in the order of his life. But there are some third defects, to be found amongst all men in common, by reason of the sin of our first parent, as death, hunger, thirst, and the like; and all these defects Christ assumed, which Damascene (De Fide Orth. i, 11; iii, 20).”¹²⁷

A miracle occurs when nature behaves in a way that is above or below it

A miracle occurs when nature behaves in a way that is above or below it. For example,

- Above-Nature Miracle (Supernatural Miracle): It would take a miracle above mere man's human nature to make him fly. Hence a mere human can fly by a miracle, but this is above his human nature. It is a supernatural miracle. Hence it is not his human nature that enables him to fly but the miracle. The part of his human nature that flies is super-human, and thus his flying does not come from his human nature but was added to it by a miracle and made it function above its capacity. As soon as the miracle ceases, the man no longer flies and thus his human nature resumes its normal state.
- Below-Nature Miracle (Subnatural Miracle): It would take a miracle below man's nature to make him take on the form or characteristics of an animal. To punish King Nabuchodonosor's pride, God turned him into the likeness of an animal. Hence, it was not his human nature that made him animal-like but the miracle that added this to his nature. The part of his human nature that is animal-like is sub-natural, and thus his looking like an animal does not come from his

¹²⁷ iii, q. 14, art. 4.

human nature but was added to it by a miracle that made it function below its capacity. As soon as the miracle ceased, he was no longer animal-like and thus his human nature resumed its normal state. (See Daniel 4:25-34)

In the same way, a part of Jesus' human nature (by subnatural miracles) functioned below its normal incorrupt state by suffering some non-sinful corruptions (such as suffering, pain, thirst, and death). These corruptions did not come from his intrinsically incorrupt human nature but were added to it by miracles. Hence they were in his human nature but not from his human nature.

When the miracles ceased, Jesus' human nature returned to its normal incorrupt and glorified state

As soon as the miracles that caused Jesus' human nature to have non-sinful corruptions ceased, Jesus' human nature in these instances returned to its normal incorrupt and glorified state.

St. Cyril of Alexandria, *Commentary of the Letter to the Hebrews*, 428: "For he permitted his own body to suffer death as part of the divine plan so that he might be Lord of the dead and the living.' Since it was the body of life, he raised it immediately, having won victory over corruption."¹²⁸

In the following quote, apostate Gregory of Nyssa teaches that when Jesus rose from the dead, his human nature resumed the glory that was imbedded in it. Hence the miracles that made his human nature corruptible ceased:

Apostate Gregory of Nyssa, *Against Eunomius*, 4th century: "[Book 3] 13. ...So, after the Passion, the true life which lay embedded in the flesh returned to itself, and the flesh that surrounded it was raised along with it, having been lifted up from corruption to incorruptibility by the immortality that belongs to God."

Hence after Jesus died and rose from the dead, the miracles that enabled him to suffer, feel pain, and die ceased, and thus his human nature returned to its normal incorrupt and glorified state—no more suffering, pain, or death. His suffering and pain ended when he died, and his death ended when he rose from the dead.

Jesus' body passed through solid objects not only after his resurrection but also before it

But even before his resurrection, some of Jesus' non-sinful corruptions that were added to his human nature by miracles temporarily ceased when the miracles temporarily ceased. This is one proof that Jesus' human nature was always intrinsically incorrupt.

For example, by a miracle, Jesus' human body could not pass through solid objects or walk on water, and thus he miraculously took on these limitations that other humans have. But at times, his human body passed through solid objects (such as when he passed through Mary's virginal barrier), and when he walked on water and thus the miracles that prevented him from doing these things ceased and thus, in this regard, his human nature returned to its normal incorrupt and glorified state.

After Jesus' resurrection, the miracles that caused his human nature to have non-sinful corruptions ceased, and thus his human nature returned to its normal incorrupt and glorified state. For example, after his resurrection Jesus' body passed through a door:

¹²⁸ b. 6.

“Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you.” (Jn. 20:19)

Jesus’ body also passed through a solid object before his resurrection when, as an infant, his body passed through Mary’s virginal barrier:

Apostate Cornelius Lapide, *Commentary on Jn. 20:19*: “*When the doors were shut*. ...The doors were shut to signify that Christ passed through the closed doors, as he did both at his conception and nativity, and passed through the stone when he rose from the grave, thus manifesting the almighty power of his Godhead, and the gifts conferred upon his glorified Body.”

This is more proof that Jesus’ human nature was not only intrinsically incorrupt and glorified after his resurrection but also before it.

Those who hold the opinion that Jesus’ human nature had intrinsic non-sinful corruptions believe that Jesus’ human nature was made incorrupt and glorified by miracles, and thus the normal condition of his human nature was corrupted by non-sinful corruptions and thus it took a miracle to make it incorrupt and glorified.

The change, then, to Jesus’ human nature that took place after his resurrection (which Pope St. Leo the Great and St. Cyril of Alexandria speak of in the following quotes) can be attributed either to a miracle or to the ceasing of a miracle. In both cases (according to both opinions), Jesus’ human nature had no corruptions whatsoever and thus was incorrupt and glorified after his resurrection:

Pope Leo the Great, *Sermon 71*, 5th century: “2. ...Our Savior’s Resurrection did not allow his soul to be kept for long in the nether regions or his flesh in the tomb. So quickly did his uncorrupted body become enlivened that death seemed more like sleep...”

4. ...Our Lord's Resurrection did not put an end to his flesh, but changed it. No, the substance was not destroyed by an increase in power. Its state changed, but the nature did not give out. His body—which could be crucified—became impassible. His body—which could be killed—became immortal. What could be wounded became incorruptible. Correctly was it said that the flesh of Christ became unknown in the state in which it had been known, for nothing remained in it that was capable of suffering, nothing infirm. Consequently, it both remains the same with respect to its essence and does not remain the same with respect to its glory.”

St. Cyril of Alexandria, *First Letter to Succensus*, 5th century: “10. Even after the resurrection the same body which had suffered continued to exist, although it no longer contained any human weakness. We maintain that it was no longer susceptible to hunger or weariness or anything like this, but was thereafter incorruptible.”

Opinions on how Jesus’ dead body did not see corruption

King St. David: “Because thou wilt not leave my soul in the underworld, nor wilt thou give thy holy one to see corruption” (Ps. 15:10)

St. Peter: “Because thou wilt not leave my soul in the underworld, nor suffer thy Holy One to see corruption. ...Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in the underworld, neither did his flesh see corruption.” (Acts 2:27-31)

St. Paul: “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 13:35-37)

There are three opinions as to how Jesus’ body in the tomb did not suffer corruption.

1. According to the opinion that Jesus’ human nature was always intrinsically incorrupt: After Jesus died, the miracle ceased that allowed his body to be corrupted and thus his body could not be corrupted in the tomb.
2. According to the opinion that Jesus’ human nature had intrinsic non-sinful corruptions: After Jesus died, a miracle prevented Jesus’ body from being corrupted.
3. Both opinions uphold this opinion: Some believe Jesus’ body was subject to corruption in the tomb, but he was not in the tomb long enough for it to become corrupted. When Jesus died, and thus was in a state of death, he still had non-sinful corruptions. Thus his body would have corrupted if it stayed in the tomb for too long.

Pope St. Leo the Great held this third opinion:

Pope Leo the Great, *Letter 15*, 5th century: “XVIII. ...The truth of which the prophet David also had predicted, speaking in the person of the Lord and Saviour, and saying: ‘Moreover my flesh also shall rest in hope; because thou wilt not leave my soul in the underworld, nor give thy Holy One to see corruption.’ From these words surely it is clear that the Lord’s flesh being buried both truly rested and did not undergo corruption because it was quickly revived by the return of the soul, and rose again.”

Against this opinion, it can be said that bodies begin to decay within one day after death. And therefore Jesus’ dead body had to be made incorruptible either by a miracle or by the ceasing of a miracle.

How Jesus’ human nature was always intrinsically incorrupt

Either by its union with his divine nature in the unity of one divine person

Those who hold the opinion that Jesus’ human nature was always intrinsically incorrupt and the opinion that Mary was not conceived immaculate and thus had the punishment due to sin and concupiscence¹²⁹ believe that her sinful and non-sinful corruptions were prevented from infecting Jesus’ human nature by the power of the Holy Spirit and by the union of his divine nature with his human nature, and thus by the divinization of his human nature.¹³⁰ Even though Thomas Aquinas was an apostate, he presents the correct position regarding these allowable opinions:

Apostate Thomas Aquinas, *Summa*, III, Question 14, 13th century:

Art 3: **“Reply to Objection 1.** The flesh of the Virgin was conceived in original sin, and therefore contracted these defects. But from the Virgin, Christ’s flesh assumed the nature without sin, and he might likewise have assumed the nature without its penalties. But he wished to bear its penalties in order to carry out the work of our redemption, as stated above. Therefore he had these defects, not that he contracted them, but that he assumed them.

¹²⁹ They all believed Mary was freed from original sin during the Incarnation but not from the punishment due to sin and concupiscence. (See my article Refutation of “[How Many Popes Does it Take to Deny the Immaculate Conception?](#)”)

¹³⁰ See in this book “Jesus’ human nature was divinized by its union with his divine nature (dogma),” p. [114](#).

Art 4: “**Reply to Objection 2.** ...He assumed our defects economically, in order to satisfy for our sin, and not that they belonged to him of himself. Hence it was not necessary for him to assume them all, but only such as sufficed to satisfy for the sin of the whole nature [of the fallen human race].”

The blood of Mary refutes this opinion

Even if Jesus’ human nature were prevented from contracting any defect from Mary during the Incarnation, as this opinion proposes, there is another problem. Mary’s blood would still have the concupiscence of the flesh and thus be corrupted with sinful and non-sinful corruptions. St. Paul says,

“For the creature was made subject to vanity, not willingly but by reason of him that made it subject, in the hope that the creature also itself shall be delivered from the servitude of corruption [after the second coming of Jesus] into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also who have the firstfruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption; to wit, the redemption of our body.” (Rom. 8:20-23)

RJMI Commentary on Rom. 8:23: “**The redemption of our body:** [RJMI: When Christ died on the cross, he redeemed men’s souls and bodies. Souls of men that cooperate with God’s grace benefit immediately from the redemption. However, the bodies of the elect do not benefit from the redemption until their bodies are resurrected in a glorified state during the General Judgment. (Regarding the concupiscence of the flesh, see commentary on Rom. 7:15-23; and see Long Commentaries: The Redemption.)]”

And St. Paul also says,

“For I know that there dwelleth not in me, that is to say, in my flesh, that which is good. For to will is present with me but to accomplish that which is good I find not.” (Rom. 7:18)

Hence, even good Catholics in a state of grace and thus free from original sin and mortal sin still have the punishment due to sin and the concupiscence of the flesh. And this applies to Mary also for those who do not believe in the Immaculate Conception but believe Mary was freed from original sin in the womb or sometime before the Incarnation. Therefore, Mary’s flesh and blood had these corruptions, the punishment due to sin and the concupiscence of the flesh. And because her blood flowed through the body of the infant Jesus in her womb, Jesus’ blood would have become infected with all these corruptions.

If one were to say that Jesus’ divine nature would purify these corruptions in Mary’ blood before they entered his body, then the problem would be as follows: What happens to the immaculate and uncorrupted blood in Jesus’ body when it returns to Mary’s corrupted body and thus mixes with her corrupted blood? Does her blood become pure, or does it remain corrupted, or is it half-pure and half-corrupted?

And it is odious to believe that the precious blood of Jesus which redeemed men and which Catholics receive in the Holy Eucharist had ever been mixed with corrupted blood.

Or by the Immaculate Conception, which proves Jesus’ human nature was never intrinsically corrupt

The Immaculate Conception solves all the problems and utterly defeats the opinion that Jesus’ human nature had any kind of intrinsic corruptions, sinful or non-sinful.

The Church Fathers and others who hold the opinion that Jesus' human nature was intrinsically corrupt with non-sinful corruptions believe that he got these corruptions from Mary's flesh during the Incarnation. For example,

St. Augustine, *Answer to Julian*, Book 5, 430: "72. ...The flesh of Christ, then, received mortality from the mortality of his mother's body, because it encountered in her a mortal body... He...assumed from her the weakness of mortality which was not present in the flesh of the first human being before the sin."

There is no other way to explain how Jesus' human nature was intrinsically corrupt other than he got these corruptions from Mary.

Hence, if Mary never had any sin, including original sin, and thus never had the punishment due to sin, and thus never had the concupiscence of the flesh, then Jesus' human nature could not have gotten any kind of corruptions from Mary's flesh. Therefore, the immaculate blood that flowed through Mary's body also flowed through the body of the infant Jesus in her womb. Consequently, the opinion of the Immaculate Conception¹³¹ completely defeats the opinion that Jesus' human nature had any kind of intrinsic corruptions.

The non-sinful corruptions (such as hunger, thirst, pain, and suffering) that Mary had were added to her human nature by miracles and thus were not intrinsic to her human nature. Hence, her human nature could not have given Jesus' human nature any kind of intrinsic corruptions, but instead she gave his human nature the same immaculate purity that she had.

But what makes Jesus' human nature infinitely more pure than Mary's is that his human nature is united to his divine nature in one divine person and thus his human nature was divinized by this union.

The new Adam needed a new Eve

More proof of the opinion of the Immaculate Conception is that the new Adam needed a new Eve in order to redeem men. Adam and Eve were created immaculate and would have remained that way if they had never sinned. But they did sin and thus became infected with the original sin, the punishment due to sin, and the concupiscence of the flesh. Consequently, the world needed a new Adam and new Eve who were not only born immaculate but also who would never sin. And that is Jesus and Mary. For if either of them were unclean in anyway, then how can the unclean make men clean: "What can be made clean by the unclean?" (Eccus. 34:4) Hence, if Mary's flesh was unclean, then Jesus' flesh would also be unclean. But if Mary's flesh was clean, then Jesus' flesh would also be clean. Jesus' flesh got its immaculate purity from the immaculate purity of Mary's flesh.

But Jesus' human nature got divine powers (such as omniscience), not from Mary, but from its union with his divine nature in the unity of one divine person.¹³²

Other Considerations

1) The dilemma for those who believe that Jesus' human nature got non-sinful corruptions from Mary but not sinful ones

St. Augustine and others who believed that Mary had original sin and it was remitted sometime before the Incarnation and believed that Jesus' human nature got some intrinsic non-

¹³¹ See my article [The Miracle of the Immaculate Conception](#).

¹³² See in this book "Jesus' Human Nature Is All-knowing (Dogma)," p. [121](#)

sinful corruptions from Mary did not believe he got sinful corruptions from Mary, such as original sin and thus the punishment due to sin, and thus concupiscence:

St. Augustine, *Answer to Julian*, Book 5, 430: “72. ...The flesh of Christ, then, received mortality from the mortality of his mother’s body, because it encountered in her a mortal body, but it did not contract the infection of original sin.”

The dilemma with these opinions is as follows: Even though Mary did not have original sin, she still had the punishment due to sin and thus concupiscence and the ability to transmit the original sin to Jesus’ human nature. How come Jesus’ human nature did not also receive original sin, the punishment due to sin, and concupiscence from Mary? If Jesus got non-sinful corruptions from Mary, why did he not also get her sinful corruptions? What prevented one and allowed the other? If the sinful corruptions were blocked from entering Jesus’ human nature, why were the non-sinful corruptions not also blocked, as both are a result of the original sin?

2) The allowable opinion that the venom of original sin comes from the male seed proves that Jesus’ human nature was always intrinsically incorrupt

It is an allowable and most probable opinion that the venom of original sin is in the male seed, which thus infects the infant with original sin, the punishment due to sin, and concupiscence.¹³³ Because Mary conceived the body of Jesus by the Holy Spirit and not by a human male seed, Jesus’ human nature could not have had any corruptions whatsoever, sinful or non-sinful, even if Mary had not been conceived Immaculate.¹³⁴

But there would still be the problem of Mary’s corrupted blood flowing through the body of Jesus if Mary were not conceived Immaculate. The Immaculate Conception, then, is the only thing that solves this problem, as Mary’s blood would be immaculate and thus without any corruptions whatsoever.¹³⁵

3) If death was not due to Jesus’ human nature, then neither were other non-sinful corruptions

All humans who are guilty of original sin are under the death penalty. It is intrinsic to their fallen human nature:

“In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken; for dust thou art and into dust thou shalt return.” (Gen. 3:19)

Therefore, men born with the original sin have no choice but to die, and thus they cannot will and make it happen that they do not die. Not so with Jesus! Jesus had to give his human nature the permission to die, as death was not its due:

“Therefore doth the Father love me: because I lay down my life that I may take it again. No man taketh it away from me. But I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father.” (Jn. 10:17-18)

Therefore, to die, Jesus had to will it to happen and thus use his power to do a miracle in order for it to be possible for his human nature to die, as death was not due to him. If death was not owed to Jesus’ human nature, then neither were his other non-sinful corruptions, such as pain, suffering, thirst, and hunger. After all, death is the ultimate non-sinful corruption; and thus if death was not due to him and thus not intrinsic to his human nature, so neither were his other non-

¹³³ See my article [Miracle of the Immaculate Conception](#).

¹³⁴ Ibid.

¹³⁵ See in this book “The blood of Mary refutes this opinion,” p. [155](#).

sinful corruptions due to him and intrinsic to his human nature. Instead, they were added to his human nature by miracles.

All the Church Fathers unanimously teach that death was not due or owed to Jesus. For example,

St. Augustine, *Propositions from the Epistles to the Romans*, Commentary of Romans 8:3, “48. ...And so our deliverer, the Lord Jesus Christ, took on mortal flesh and came in the likeness of the flesh of sin. For death is the reward due to the flesh of sin. Of course the Lord’s death was voluntary and not something which he owed.”

But St. Augustine contradicts himself. He also taught that Jesus received mortality from Mary:

St. Augustine, *Answer to Julian*, Book 5, 430: “72. ...The flesh of Christ, then, received mortality from the mortality of his mother’s body, because it encountered in her a mortal body.”

If Jesus’ human nature received the death penalty from his mother, then death was his due; it would have been owed to him. The non-sinful corruption of death would have been intrinsic to his human nature, and thus he would have had no choice but to die, as death was his due; if he did not want to die, he would have had to do a miracle to make it happen. But Jesus says he had to use his power to do a miracle to make him die, and thus the non-sinful corruption of death was not intrinsic to his human nature.

So St. Augustine and others contradict themselves when they teach that Jesus’ human nature got death from Mary, but, on the other hand, death was not due or owed to his human nature.

4) The divine person of God the Son died, and thus his human nature had to be intrinsically incorrupt

Whatever God the Son’s human nature does, it redounds to his divine person because his human nature is united to his divine nature in one divine person. Hence, when the human nature of God the Son was born of Mary, so was the divine person of God the Son born of Mary; and thus Mary is truly the Mother of God. And when the human nature of God the Son died on the holy cross, so did the divine person of God the Son die on the cross. And thus God died.¹³⁶

Therefore, if God the Son’s human nature were intrinsically corrupt, then this too would redound to his divine person; and thus the divine person of God the Son would have been intrinsically corrupt. And thus God (in the divine person of God the Son) would have had intrinsic non-sinful corruptions. This is not only odious to say but even to think. Hence this is more proof that Jesus’ human nature was always intrinsically incorrupt and thus the divine person of God the Son was always intrinsically incorrupt. Therefore, the non-sinful corruptions that the divine person of God the Son had, by way of his human nature, were not intrinsic to his divine person, but were added to his divine person by way of miracles.

5) Jesus had no sin to remit our sins, and thus had no intrinsic corruptions to remit our other corruptions

Beware of the following error by the apostate Joseph Pohle who holds the opinion that Jesus’ human nature had to have intrinsic non-sinful corruptions to redeem us:

¹³⁶ The Incarnate person of God the Son died in his human nature and thus in his divine person, but he did not die in his divine nature. (See in this book “God Was Born of Mary and Died in the Incarnate Divine Person of God the Son,” p. 95.)

Christology, A Dogmatic Treatise on the Incarnation, by the apostate Rev. Joseph Pohle, PhD, D.D., 1916: “The passibility [non-sinful corruptions] of Christ must, therefore, be held to be wholly natural and spontaneous. A supernatural or artificial passibility, based upon an unbroken chain of miracles, could not have accomplished the purposes of the Redemption.”¹³⁷

If Jesus’ human nature had to have intrinsic non-sinful corruptions to redeem us from our non-sinful corruptions, then sin and the punishment due to sin and concupiscence also had to be intrinsic to Jesus’ human nature in order for him to redeem us from these sinful corruptions. But it is heresy to believe Jesus’ human nature had these sinful corruptions. And, thus, based on this dogma, Jesus’ human nature did not have to have intrinsic non-sinful corruptions to redeem us from them.¹³⁸

Even though Thomas Aquinas was an apostate, he teaches the truth in this regard:

Apostate Thomas Aquinas, *Summa*, 13th century: “**I answer that...** It was fitting that the Son of God should assume, not an imperfect, but a perfect human nature, since the whole human race was to be brought back to perfection by its means.”¹³⁹

And the Protestant Harnack also presents this position:

History of Dogma, by Dr. Adolph von Harnack, 19th century: “For the Logos assumed our nature just in order that he might free it from corruption; if therefore the human nature of Christ had been still subject to corruption, then redemption would be rendered uncertain [RJMI: impossible]. Gieseler has shewn (ii) that this idea is identical with the idea of the classic fathers of the Church.”¹⁴⁰

6) *Jesus did not have to do constant miracles to maintain his non-sinful corruptions*

Jesus did not have to perform constant, ongoing miracles in order to maintain his non-sinful corruptions, as some say:

Christology, A Dogmatic Treatise on the Incarnation, by the apostate Rev. Joseph Pohle, PhD, D.D., 1916: “A supernatural or artificial passibility, based upon an unbroken chain of miracles, could not have accomplished the purposes of the Redemption.”¹⁴¹

It only takes one miracle to make something so until God makes the miracle cease. For example, when God does a miracle to make a man fly, he does one miracle to make that happen; and it remains in that man’s nature until God makes the miracle cease and thus the man can no longer fly. It took one miracle to change the human form of Nabuchodonosor into that of an animal; when the miracle ceased, he returned to his human form. (See Daniel 4:25-34) It took one miracle to change the natural form of the Archangel Raphael into the form of a human; when the miracle ceased, he no longer had the form of a human. (Tobias 5) Therefore, it took only one miracle to add a non-sinful corruption to Jesus’ human nature; and when it ceased, it returned to its intrinsic incorrupt nature.

¹³⁷ pt. 1, c. 2, sec. 3. The Possibility of Christ’s human nature, pp. 79-80.

¹³⁸ See in this book “The new Adam needed a new Eve,” p. 156.

¹³⁹ Iii, q. 9 art. 1,

¹⁴⁰ Lutheran Dr. Adolph von Harnack, 1886-89. Translated from the Third German Edition, by the apostate Neil Buchanan. Publisher: Little, Brown, and Company, Boston, 1907. Vol. 4 c. 3, sec. 3, p. 238, Footnote 1.

¹⁴¹ pt. 1, c. 2, sec. 3. The Possibility of Christ’s human nature, pp. 79-80.

7) The sanctification of Jesus' human nature in context

Some of the Church Fathers believed Mary had original sin and thus the punishment due to sin, but they believed she was cleansed of it sometime before the Incarnation. But they all believed the dogma that Jesus never had sin. Hence, if they say that Jesus' human nature was sanctified during the Incarnation, it does not mean his human nature had sin and then was sanctified or cleansed from it. It means that the Holy Spirit prevented Jesus' human nature from ever having sin. For example,

Ambrosiaster, 4th century, Commentary on Romans 8:3: "The Lord's flesh was sanctified by the Holy Spirit, in order that he might be born in the same kind of body as Adam had before he sinned."

The same, then, would apply to non-sinful corruptions. If a Church Father were to say that Jesus' human nature was sanctified during the Incarnation from non-sinful corruptions, it would mean that the Holy Spirit prevented Jesus' human nature from having non-sinful corruptions. And thus the non-sinful corruptions that were in Jesus' human nature were not intrinsic to his human nature but were added to it by miracles.

Evidence from Church Fathers and others on both allowable opinions

Abbreviations and introduction

This applies to Church Fathers and other sources regarding both allowable opinions based upon the information I have read from their works.

Abbr	Description
I:	Jesus' human nature never had any intrinsic non-sinful corruptions. This includes those who teach this explicitly or by implication and do not have any contradictory teachings that teach either explicitly or by implication that Jesus' human nature had intrinsic non-sinful corruptions.
C:	Jesus' human nature had intrinsic non-sinful corruptions. This includes those who teach this explicitly or by implication.
IC:	Contradictory teachings, such as St. Augustine's teachings on this topic.
N:	Jesus' human nature had non-sinful corruptions but they do not teach explicitly or by implication how Jesus got them. Hence, they cannot be used to definitively defend either allowable opinion.

(I) Ambrosiaster (4th century)

Ambrosiaster, 4th century, Commentary on Romans 8:3: "The womb of a virgin was chosen for the divine birth so that the divine flesh might differ from ours in its holiness. It is like ours in origin, but not in sinfulness. For this reason Paul says that it is similar to our flesh, since it is of the same substance, but it did not have the same birth, because the body of the Lord was not subject to sin. The Lord's flesh was sanctified by the Holy Spirit, in order that he might be born in the same kind of body as Adam had before he sinned."

The same “kind of body as Adam had before he sinned” means that Jesus’ human nature has no intrinsic corruptions, sinful or non-sinful. (See in this book “7) The sanctification of Jesus’ human nature in context,” p. [160](#).)

(1) St. Hilary of Poitiers (d. c. 368)

St. Hilary of Poitiers, *Trieste on the Psalms*, Psalm 53: “7. ...He [Jesus] was born man under all the conditions of man’s infirmity. This is why he was hungry and thirsty, slept and was weary, shunned the assemblies of the ungodly, was sad and wept, suffered and died. And it was in order to make it clear that he was subject to all these conditions, not by his nature, but by assumption, that when he had undergone them all he rose again.”

(1) Apostate Basil of Caesarea (d. 379)

He taught that Jesus’ human nature accepted non-sinful corruptions, and thus his human nature was intrinsically incorrupt, and therefore he needed to accept them, take them into his human nature by miracles:

Apostate Basil of Caesarea, *Letter to the Citizens of Sozopolis*, 4th century: “It is a characteristic of flesh to be divided and lessened and destroyed, and again of ensouled flesh to labor and suffer pain and be worn down by hunger and thirst. Some of these things are natural, necessary features in any living being; others are the result of a bad choice, and are results of the unmanageable character of our way of life, our lack of training in virtue. From this it seems that the Lord accepted natural passibilities as a way of confirming that he had truly, and not simply in appearance, become human; but the passibilities that result from evil, insofar as they customarily stain the purity of our life, he rejected as unworthy of the spotless Godhead. For this reason Scripture says he came to be ‘in the likeness of sinful flesh’ (Rom. 8.3); it does not say, ‘in the likeness of flesh,’ as these people think, but ‘in the likeness of sinful flesh,’ to show that he took on our flesh with the passibilities that befit it, but he did not commit sin.”

Apostate Basil of Caesarea, *Oration on Giving Thanks*, 4th century: “That the Lord accepted hunger, when his solid nourishment was digested, and let thirst affect him when the moisture in his body was consumed, and grew tired when his muscles and nerves were overstrained by travel, not because his Godhead was overmastered by his toil but because his body accepted the characteristic signs that followed on its nature, so he accepted the need to weep, permitting this natural manifestation to affect his flesh.”

(1) Apostate Gregory of Nyssa (d.c. 386)

Jesus’ human nature took upon itself non-sinful corruptions and thus did not have intrinsic non-sinful corruptions:

Apostate Gregory of Nyssa, *Against Eunomius*, 4th century: “[Book 10] 2. ...He took disease, death, curse, and sin, so took our slavery also, not in such a way as himself to have what he took, but so as to purge our nature of such evils, our defects being swallowed up and done away with in his stainless nature.”

In the following quote, he teaches that when Jesus rose from the dead, his human nature resumed the glory that was imbedded in it. Hence the miracles that made his human nature corruptible ceased:

Apostate Gregory of Nyssa, *Against Eunomius*, 4th century: “[Book 3] 13. ...So, after the Passion, the true life which lay embedded in the flesh returned to itself, and the flesh that surrounded it was raised along with it, having been lifted up from corruption to incorruptibility by the immortality that belongs to God.”

(I) *St. Athanasius (d. 373)*

St. Athanasius taught that Jesus’ human nature never had any intrinsic corruptions because his divine nature prevented it, and thus death was not his due.¹⁴² Therefore, he taught that Jesus’ human nature took or put on some non-sinful corruptions (such as death) by his will and thus by miracles:

St. Athanasius, *On the Incarnation of the Word*, 318: “19. Man, unmoved by nature, was to be taught to know God by that sacred manhood, whose deity all nature confessed, especially in his death... The body, then, as sharing the same nature with all, for it was a human body, though by an unparalleled miracle it was formed of a virgin only, yet being mortal, was to die also, conformably to its peers. But by virtue of the union of the Word with it, it was no longer subject to corruption according to its own nature, but by reason of the Word that was come to dwell in it, it was placed out of the reach of corruption...

21. ...The death of men under ordinary circumstances is the result of their natural weakness. They are essentially impermanent, so after a time they fall ill and when worn out they die. But the Lord is not like that. He is not weak, he is the Power of God and Word of God and very life itself. If he had died quietly in his bed like other men it would have looked as if he did so in accordance with his nature, and as though he was indeed no more than other men. But because he was himself Word and Life and Power his body was made strong...

44. ...For, once it [Jesus’ human nature] had put on corruption, it could not have risen again unless it had put on life.”

(I) *St. Ambrose (d. 397)*

St. Ambrose, *Commentary on Luke*, Luke 1:36, 4th century: “For intercourse with a man did not open the secret passages of the virginal womb, but the Holy Spirit poured forth spotless seed in the inviolable womb. For by reason of the new manner of his immaculate birth the holy Lord Jesus alone of all those born of a woman experienced no infection of earthly corruption, but repelled it from himself by his heavenly majesty.”¹⁴³

St. Augustine, *Against Julian*, 4th century: “10. ...See, here is Ambrose; see what he says about what you are attacking. He says, ‘He could not alone be righteous, since the whole human race went astray, if it were not that, because he was born of a virgin, he was not held by the law of the guilty race.’ Listen further; listen and stop the impudent tongue of your effrontery by shedding tears: ‘For intercourse with a man did not open the gates of the Virgin’s womb; rather, the Holy Spirit poured spotless seed into that inviolable womb. For among those born of a woman the holy Lord Jesus was absolutely the only one who did not experience the contagion of

¹⁴² See in this book “How Jesus’ human nature was always intrinsically incorrupt: Either by its union with his divine nature in the unity of one divine person,” p. 154.

¹⁴³ b. 2, par. 56; ccl 14:55.

earthly corruption because of the new manner of his immaculate birth; rather, he shrugged it off by his celestial majesty.”¹⁴⁴

(IC) St. Augustine (d. 430)

In most of his works, St. Augustine teaches or implies that Jesus’ human nature was always intrinsically incorrupt. And thus Jesus took non-sinful corruptions upon himself; and hence, by implication, Jesus added them to his human nature by miracles.

But in some of his works, he teaches that Jesus’ human nature was intrinsically corrupt with non-sinful corruption before his resurrection. Therefore, his teachings on this topic are contradictory.

Jesus’ human nature was always intrinsically incorrupt
but suffered non-sinful corruptions by miracles

St. Augustine, *Answer to Julian*, 430: “[Book 5] 52. ... Whoever makes the flesh of Christ equal to the flesh of other human beings who are born and claims that they are both of equal purity, is shown to be a detestable heretic... 57. ... He [Jesus] was born as human without defect unlike all other human beings...¹⁴⁵ [Book1] 10. ...The Lord Jesus alone of all those born of a woman experienced no infection of earthly corruption, but repelled it from himself by his heavenly majesty.”

In the following quotes, St. Augustine teaches that death was not due or owed to Jesus:

St. Augustine, *On the Merits and Forgiveness of Sins, and on the Baptism of Infants*, 412: “Inasmuch, however, as in him there was the likeness of sinful flesh, He willed to pass through the changes of the various stages of life, beginning even with infancy, so that it would seem as if even his flesh might have arrived at death by the gradual approach of old age, if he had not been killed while young. Nevertheless, the death is inflicted in sinful flesh as the due of disobedience, but in the likeness of sinful flesh it was undergone in voluntary obedience. For when he was on his way to it, and was soon to suffer it, he said, ‘Behold, the prince of this world cometh, and hath nothing in me. But that all may know that I am doing my Father’s will; arise, let us go hence.’ Having said these words, he went straightway, and encountered his undeserved death, having become obedient even unto death.”¹⁴⁶

St. Augustine, *Propositions from the Epistles to the Romans*, Commentary of Romans 8:3, “48. ...And so our deliverer, the Lord Jesus Christ, took on mortal flesh and came in the likeness of the flesh of sin. For death is the reward due to the flesh of sin. Of course the Lord’s death was voluntary and not something which he owed.”

If death was not his due or owed to Jesus, then neither was his other non-sinful corruptions, and thus none were intrinsic to Jesus’ human nature.¹⁴⁷ In the following quote, St. Augustine lists Jesus’ non-sinful corruption of death together with his other non-sinful corruptions:

St. Augustine, *Sermon 152*, c. 410: “8. ...But all other flesh of men is sinful; only his is not sinful flesh because his Mother conceived him through grace, and not through concupiscence. And yet it has the likeness of sinful flesh through its ability to suffer and die, because it suffered hunger, thirst, and suchlike.”

¹⁴⁴ b. 1, c. 3.

¹⁴⁵ b. 5, c. 15,

¹⁴⁶ b. 2, c. 48.

¹⁴⁷ See in this book “3) If death was not due to Jesus’ human nature, then neither were other non-sinful corruptions,” p. 157.

Hence none of Jesus' non-sinful corruptions were due to his human nature and thus were not intrinsic to his human nature. Therefore, St. Augustine teaches that Jesus' human nature assumed non-sinful corruptions and employed (applied) them in his human nature:

St. Augustine, *City of God*, 5th century: "Those movements, these affections proceeding from the love of the good and from holy charity, if they must be called vices, let us then allow that those which truly are vices be called virtues. But since these affections follow right reason, when they are rightly employed, who would dare to call them vices, when we grieve for one who errs that he may be corrected, when we desire the restoration of one who has fallen, when we fear lest someone perish, when they are exercised where it is proper, who would then dare to call them diseases or vicious passions? For this reason even the Lord himself, having deigned to live a human life in the form of a servant, yet having absolutely no sin, employed them where he judged they ought to be employed; for in him, in whom there was a true human body and a true human soul, there was no false human affection. Therefore, when these things are reported of him in the Gospel, that he was angered and grieved at the hardness of the Jews' hearts (Mark 3:5), that He said, 'I rejoice for your sakes, that you may believe' (John 11:15), that, about to raise Lazarus, he even shed tears (ibid., 35), that he desired to eat the Passover with his disciples (Luke 22:15), that, as his Passion drew near, his soul was sorrowful (Matthew 26:38), they are certainly not reported falsely, but he assumed these movements in his human soul for the sake of a definite dispensation, just as he became man when he willed."¹⁴⁸

Apostate Thomas Aquinas believed Jesus' human nature was always intrinsically incorrupt. Even though he mistranslated this above passage from St. Augustine, he got the right meaning:

Apostate Thomas Aquinas, *Summa*, 13th century: "**I answer that**, ...Hence Augustine says (De Civ. Dei xiv, 9): 'Our Lord having deigned to live in the form of a servant, took these upon himself whenever he judged they ought to be assumed; for there was no false human affection in him who had a true body and a true human soul.'"¹⁴⁹

Jesus' human nature had intrinsic non-sinful corruptions

In the following quote, St. Augustine teaches that Jesus received non-sinful corruptions from Mary, his mother. Hence, Jesus' non-sinful corruptions were intrinsic to his human nature, just as they were to Mary's. Because St. Augustine did not believe in the Immaculate Conception, he held this opinion:

St. Augustine, *Answer to Julian*, Book 5, 430: "72. ...The flesh of Christ, then, received mortality from the mortality of his mother's body, because it encountered in her a mortal body, but it did not contract the infection of original sin, because it did not encounter in her the concupiscence of sexual union. But if he had not assumed mortality, but only the substance of flesh from his mother, his flesh could have been not only not sinful flesh, but not even the likeness of sinful flesh...

"55. ...The senses of the flesh are not the concupiscence by which the flesh has desires in opposition to the spirit and without which the first human beings existed before the sin. That is the sort of human nature that Christ the man revealed to us, for just as Adam was created from the earth without such concupiscence, so Christ was created from a woman without such concupiscence. He, nonetheless, also assumed from her the weakness of mortality which was not present in the flesh of the first human being before the sin. Hence, Christ's flesh was what before the sin

¹⁴⁸ b. 14, c. 9; *PL* 41, Cols 414-415.

¹⁴⁹ III, q. 15, art. 4.

Adam's flesh was not: the likeness of sinful flesh. In order to offer us an example by his suffering, he endured no evils of his own, but bore those of others; on our behalf he endured suffering, but not evil desires.”

St. Augustine’s following statement disregards the possibility of miracles to make Jesus’ human nature have non-sinful corruptions:

St. Augustine, *Answer to Julian*, Book 5, 430: “72. ...But if he had not assumed mortality, but only the substance of flesh from his mother, his flesh could have been not only not sinful flesh, but not even the likeness of sinful flesh...”

Hence, in this quote, he believes the only way Jesus’ human nature can have non-sinful corruptions is by inheriting them from his mother’s flesh. Therefore, he disregards the possibility of Jesus’ non-sinful corruptions being added to his human nature by miracles.

If death was not due to Jesus’ human nature, as St. Augustine teaches in the above section, “Jesus’ human nature was always intrinsically incorrupt,” then Jesus could not have inherited it from his mother’s flesh. Hence the ability to die had to be added to his human nature by a miracle. And if death was not his due, then neither were his other non-sinful corruptions, which thus also were added to his human nature by miracles.¹⁵⁰

Can apply to both opinions

St. Augustine, *City of God*, 5th century: “But, so far from this being a difficulty, it ought rather to assist you to receive our religion, that a miraculous person was born miraculously. Or do you find a difficulty in the fact that after his body had been given up to death and had been changed into a higher kind of body by resurrection and was now no longer mortal but incorruptible, he carried it up to heavenly places?”¹⁵¹

The change to Jesus’ human nature that took place after his resurrection can be attributed either to a miracle or to the ceasing of a miracle. In both cases (according to both opinions), Jesus’ human nature had no corruptions whatsoever and thus was incorrupt and glorified after his resurrection.¹⁵²

(1) St. Cyril of Alexandria (d. 444)

St. Cyril of Alexandria, *Explanation of the Letter to the Romans*, c. 424: WHETHER CHRIST’S BODY WAS MADE OF SINFUL FLESH: God forbid that Paul should ever say that Christ’s body was made of sinful flesh! Rather, it was in the likeness of sinful flesh, for although it was similar to our bodies it can scarcely be compared with them in the sense that it could not be ill with carnal uncleanness. Even from the womb Christ’s body was a holy temple.”¹⁵³

St. Cyril of Alexandria, *Commentary of the Letter to the Hebrews*, 428: For he permitted his own body to suffer death as part of the divine plan so that he might be Lord of the dead and the living.’ Since it was the body of life, he raised it immediately, having won victory over corruption.”¹⁵⁴

¹⁵⁰ See in this book “3) If death was not due to Jesus’ human nature, then neither were other non-sinful corruptions,” p. 157.

¹⁵¹ b. 10 c. 29.

¹⁵² See in this book “When the miracles ceased, Jesus’ human nature returned to its normal incorrupt and glorified state,” p. 152.

¹⁵³ PG 74, col. 82.

¹⁵⁴ b. 6.

(I) Pope St. Leo the Great (d. 461)

Pope St. Leo the Great's *Letter 28*, to Flavian in 449, (known as the *Tome of Leo*), was made infallible when it was incorporated in the *Council of Chalcedon*'s Session II, 22, in 451. In it, he teaches by implication that Jesus' human nature was always intrinsically incorrupt. But because he did not teach it explicitly and his words can be taken out of context so as to defend either allowable opinion, I do not believe it should be listed as having been infallibly defined by him in this letter. If it were infallibly defined in this letter, then this would have been the first time it would have been made a dogma, and by the Solemn Magisterium.

In this letter, Pope St. Leo the Great teaches that Jesus' human nature took on humility, weakness, and mortality and hence he partook of our weaknesses, and thus, by implication, he did not inherit them from Mary's flesh. And he teaches that Jesus' human nature subjected itself to the laws of death, and thus death was not his due, was not owed to him:

Pope St. Leo the Great, *Letter 28*, to Flavian (*Tome of Leo*), 449; added to the *Council of Chalcedon* in 451: "III. ...Without detriment therefore to the properties of either nature and substance which then came together in one person, majesty took on humility, strength [took on] weakness, eternity [took on] mortality; and for the paying off of the debt belonging to our condition, inviolable nature was united with passible nature, so that, as suited the needs of our case, one and the same Mediator between God and men, the Man, Christ Jesus, could both die with the one and not die with the other... For what the Deceiver brought in and man deceived committed had no trace in the Saviour. Nor, because he partook of man's weaknesses, did he therefore share our sins. He took the form of a slave without stain of sin, increasing the human and not diminishing the divine; because that emptying of himself whereby the Invisible made himself visible and, Creator and Lord of all things though he be, wished to be a mortal, was the bending down of pity, not the failing of power... IV. ...The Lord of the universe assumed the form of a servant, the immensity of his majesty being veiled; the impassible God did not disdain to be passible man, and the Immortal to be subject to the laws of death. Moreover, being begotten by a new birth: because inviolate virginity, which knew not concupiscence, supplied the matter of the flesh. From the Mother of the Lord was assumed a nature, not guilt."

In this last sentence, Pope St. Leo the Great teaches that Jesus' human nature had no guilt. And the way it is worded does not necessarily mean he got guilt from Mary. It can mean that he got a human nature from Mary and not guilt. Hence it can be implied that Mary had no guilt, no sin, to give him, which is in line with the other evidence which shows that Pope St. Leo may have believed in the Immaculate Conception.

Beware of the false translation by the Protestant theologian Philip Schaff (d. 1893) of the last sentence of the above from Pope St. Leo:

Philip Schaff, Protestant theologian: "The Lord assumed his mother's nature without her faultiness."

Schaff's translation teaches for certain that Mary had sin, or, at least, the punishment due to sin and concupiscence, and thus denies the Immaculate Conception. But this is not the true translation. Here is the Latin of this quote from Pope St. Leo's *Letter 28* from Migne, *PL 54: 763-765*:

mortis legibus subjacere. Nova autem natiuitate generatus : quia inuiolata a uirginitas concupiscentiam nesciuit, carnis materiam ministravit. Assumpta est de Matre Domini, natura, non culpa, nec in Domino Iesu Christo, ex utero uirginis genito, quia

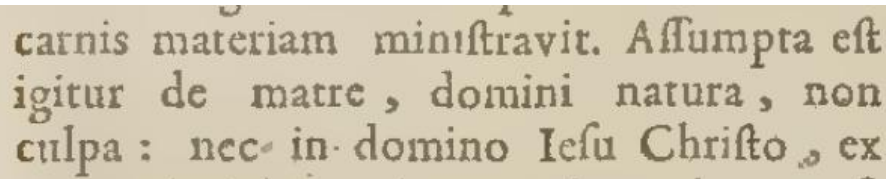
And here is a translation from *Acts of the Council of Chalcedon*, Translation and notes by Richard Price and Michael Gaddis, *Translated Texts for Historians*, Volume 45. Published by Liverpool University Press, Liverpool, 2005. Session II, No. 22, page 2:19.

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Godhead; the impassible God did not disdain being a passible man, nor the immortal one to submit to the laws of death. And he was born by a new birth, since inuolate uirginity, without experiencing desire, provided the material of the flesh. There was taken from the mother of the Lord nature but not sin; nor, because in the Lord Jesus Christ born from the womb of the Virgin the

Here is the Latin text of this quote from the *Council of Chalcedon* contained in *Labbe and Cossart Concilia*, Tom. IV, col. 349:



And in St. Fulgentius' *Letter 14* to Ferrandus, he quotes Pope St. Leo the Great's *Letter 28*:

St. Fulgentius, *Letter 14*, to Ferrandus, 6th century: "18. ...In order that the truthful assertions of the holy Fathers may show this, we first bring forward the letters of the most blessed Pope Leo, glorious pontiff of the Apostolic See, writing to Flavian, bishop of the city of Constantinople. In this letter, because he marvelously expressed the true faith concerning the Incarnation of the Lord, he destroyed every error of heretical depravity... For in the same letter he says, 'From the mother the Lord took his nature, but no fault...'"

Pope St. Leo the Great believed Mary was free from original sin at least from birth and may have believed in the Immaculate Conception.¹⁵⁵

If he believed in the Immaculate Conception, then he believed Mary never had sin, the punishment due to sin, or concupiscence; and hence it is certain that he held the allowable opinion that Jesus' human nature never had any intrinsic corruptions.

If he did not believe in the Immaculate Conception, then he believed Mary had the punishment due to sin and concupiscence. But even if he believed this, he may still have believed that Jesus' human nature never had any intrinsic corruptions from Mary because Jesus' divine nature prevented his human nature from getting any intrinsic corruptions from Mary's flesh.¹⁵⁶

¹⁵⁵ See my article "[Refutation of "How Many Popes Does it Take to Deny the Immaculate Conception?"](#)": Pope St. Leo the Great: [Believed in the Immaculate Birth and maybe the Immaculate Conception](#).

¹⁵⁶ See in this book "How Jesus' human nature was always intrinsically incorrupt: Either by its union with his divine nature in the unity of one divine person," p. [154](#).

Other works of Pope St. Leo the Great that I have read do not explicitly teach that Jesus' human nature had intrinsic corruptions. Instead, his teachings uphold the opinion that Jesus' human nature never had intrinsic corruptions. For example,

Pope Leo the Great, *Sermon 28*, 5th century: "2. ...In the one Son of God and of a human being [Mary], the divinity had no mother, the humanity no father. Virginity, made fertile through the Holy Spirit, brought forth without any trace of corruption, at one and the same time, both a descendant of its own race and the Maker of its stock."

Pope Leo the Great, *Sermon 22*, 5th century: "I. ...Christ would come in the flesh, God and man, who born of a Virgin should by his uncorrupt birth condemn the despoiler of the human stock... For what the deceiver brought in and the deceived admitted had no trace in the Saviour. Nor because he partook of man's weaknesses, did he therefore share our faults. He took the form of a slave without stain of sin, increasing the human and not diminishing the divine: because that 'emptying of himself' whereby the invisible made himself visible and Creator and Lord of all things as he was, wished to be mortal, was the condescension of pity, not the failing of power... II. ...He obscured his immeasurable majesty and took on him the form of a servant: being God, that cannot suffer, he did not disdain to be man that can, and immortal as he is, to subject himself to the laws of death... For the uncorrupt nature of him that was born had to guard the primal virginity of the Mother, and the infused power of the Divine Spirit had to preserve in spotlessness and holiness that sanctuary [Mary] which he had chosen for himself."

Pope St. Leo the Great, *Sermon 34*, 5th century: "Is there anything whatever its quality which could pollute the essence of that eternal and immaterial Light? - seeing that by allying himself to that creature [Mary], which he had made after his own image, he furnished it [Mary] with purification and received no stain, and healed the wounds of its weakness without suffering loss of power."

Pope St. Leo the Great, *Sermon 29*: "By the Spirit, Christ is born from the body of his unsullied Mother, by the same Spirit, the Christian is reborn from the womb of holy Church."¹⁵⁷

(IC) St. Maximus of Turin (d. c. 465)

In one place of St. Maximus of Turin's *Sermon 78*, he teaches that Jesus' human nature did not have the intrinsic corruption of mortality, of death, but in another he teaches that it begot mortality from Mary:

St. Maximus of Turin, *Sermon 78*, 5th century: "2. ...Blessed, therefore, is the body of the Lord Christ, which in birth comes forth from a virgin's womb and in death is placed in the grave of a righteous man! Clearly blessed is this body, which virginity brought forth and righteousness held! Joseph's grave held him incorrupt, just as Mary's womb preserved him inviolate. In the one he is not touched by a man's impurity, in the other he is not hurt by death's corruption, in every aspect holiness is conferred upon that blessed body, and in every aspect virginity... But the latter birth is more glorious than the former... For the former begot a mortal body, whereas the latter brought forth an immortal one."

He could mean that what Mary begot (Jesus' body) could die, but death did not come from Mary but was added to Jesus' body by a miracle. This makes sense when one considers that he also said "Mary's womb preserved him inviolate," and he was "not touched by a man's

¹⁵⁷ 1; *PL* 54, 227.

impurity,” and “he is not hurt by death’s corruption,” and “holiness is conferred upon that blessed body.”

(I) St. Fulgentius of Ruspe (d. 533)

In the following quote, St. Fulgentius teaches that sadness was not intrinsic to Jesus’ human nature and thus he had to bring it upon his human nature and will it so that he could suffer:

St. Fulgentius, *Letter 14*, to Ferrandus, 6th century: “24. ...In his person, the whole Christ deigned to bring sadness upon himself. He brought about his own sufferings, he who had nothing which could suffer unless he willed it...”

In the following quote, he teaches that Jesus’ human nature is intrinsically incorrupt by way of infusion of divine powers from his divine nature. And thus, his flesh is intrinsically incorrupt and intrinsically immortal. Hence his flesh was made mortal by a miracle, as St. Fulgentius also taught that Jesus did die:

St. Fulgentius, *Letter 14*, to Ferrandus, 6th century: “33. ...The whole fullness of grace is in that fullness of truth in such a way that that full deity fills [by infusion] his whole humanity; and the fullness of truth is in that fullness of grace in such a way that that full humanity, just as it has a full and unique incorruption and immortality of the flesh, so according to the soul, it has uniquely a full knowledge of the deity.”

St. Fulgentius, *Letter 2*, to the Widow Galla, 6th century: “2. ...For if we believe that Jesus died and rose...”

(IC) Apostate John Damascene (d. 749)

Apostate John Damascene has contradictory teachings regarding this topic.

Jesus’ human nature was always intrinsically incorrupt but suffered non-sinful corruptions by miracles

Apostate John Damascene teaches that Jesus’ non-sinful corruptions were not in his human nature by compulsion, and thus Jesus had to voluntarily accept them. Hence his human nature was intrinsically incorrupt; if not, he would be compelled to accept them, which rules out his voluntary acceptance of them:

Apostate John Damascene, *Exposition of Faith*, Book 3, 8th century: “[Chapter 23]. ...So, when God the Word was made man, he, too, had this appetite. On the one hand, by desiring both food and drink and sleep and by being naturally acquainted with these he showed his inclination for the things which sustained his nature. ...For, even though what happened came about by a law of nature, it was not by compulsion as with us, because he freely willed to accept what was natural [to mere humans]...

“[Chapter 28] The word corruption has two meanings. For it signifies all the human sufferings, such as hunger, thirst, weariness, the piercing with nails, death, that is, the separation of soul and body, and so forth. In this sense we say that our Lord’s body was subject to corruption. For he voluntarily accepted all these things.”

Jesus' human nature had intrinsic non-sinful corruptions

But in his following work, the apostate John Damascene contradicts himself. He condemns as the Aphthartodocetism heresy the belief (the allowable opinion) that Jesus' human nature was always intrinsically incorrupt but suffered non-sinful corruptions by miracles:

Apostate John Damascene, *Against Heresies*, 8th century: 84, The Aphthartodocetae who come from Julian of Halicarnassus and Gaianus of Alexandria, are also called Gaianites. They agree with the Severians in all things, with this one exception, that, while the Severians seem to hold a difference in the union of Christ, they hold that the body of the Lord was incorruptible from the first instant of its formation. They also confess that the Lord endured suffering hunger, I mean, and thirst, and fatigue but they say that he did not suffer these in the same way that we do. For they say that we suffer these by physical necessity, while the Christ suffered them voluntarily and was not subject to the laws of nature."

Consequently, in his first quote, he teaches that Jesus' human nature voluntarily took on non-sinful corruption ("For he voluntarily accepted all these things"). But in the second quote from *Against Heresies*, he says ("The Aphthartodocetae... say that...Christ suffered them voluntarily and was not subject to the laws of nature"). Therefore, he is accusing himself of holding the Aphthartodocetism heresy, according to his first quote above.¹⁵⁸

However, it is possible that he is teaching that the Aphthartodocetae believed that Jesus ate and drank, but not out of necessity and thus he never really suffered hunger or thirst because they say he "was not subject to the laws of nature", which is the Aphthartodocetism heresy. If so, then he did not contradict himself and thus he holds, for certain, the allowable opinion that Jesus' human nature was always intrinsically incorrupt but suffered non-sinful corruptions by miracles. Hence Jesus was subject to the laws of nature by miracles; that is, unless some other teaching of his that I have not read contradicts this.

(I) Apostate Thomas Aquinas (d. 1274)

Even though Thomas Aquinas was an apostate, he teaches the truth in this regard. He says that Jesus took upon his human nature non-sinful corruptions by his own will. Hence he teaches that Jesus' human nature did not contract (inherit) non-sinful corruptions but instead assumed them. Consequently, Jesus' human nature was always intrinsically incorrupt:

Apostate Thomas Aquinas, *Summa*, 13th century, III, q. 14:

"[Art. 3] **I answer that, ...**Now the cause of death and such like defects in human nature is sin, since 'by sin death entered into this world,' according to Rom. 5:12. And hence they who incur these defects, as due to sin, are properly said to contract them. Now Christ had not these defects, as due to sin, since, as Augustine [Alcuin in the Gloss, Ord., expounding John 3:31, 'He that cometh from above, is above all,'] says: 'Christ came from above, i.e. from the height of human nature, which it had before the fall of the first man.' For he received human nature without sin, in the purity which it had in the state of innocence. In the same way he might have assumed human nature without defects. Thus it is clear that Christ did not contract these defects as if taking them upon himself as due to sin, but by his own will.

"[Art 3] **Reply to Objection 1. ...** Christ's flesh assumed the nature without sin, and he might likewise have assumed the nature without its penalties. But he wished to bear its penalties in order to carry out the work of our redemption, as stated above.

¹⁵⁸ See in this book "A false definition of the Aphthartodocetism heresy condemns the allowable opinion that Jesus' human nature was always intrinsically incorrupt but suffered non-sinful corruptions by miracles," p. [172](#).

Therefore he had these defects, not that he contracted them, but that he assumed them. (III, q. 14, art. 3.)

“[Art 4] **Reply to Objection 2.** ...He assumed our defects economically, in order to satisfy for our sin, and not that they belonged to him of himself. Hence it was not necessary for him to assume them all, but only such as sufficed to satisfy for the sin of the whole nature [of the fallen human race].”

(I) Heretical and invalid Fourth Lateran Council (1215)

Even though the Fourth Lateran Council was heretical and invalid, it teaches the truth in this regard. It teaches that Jesus’ human nature was made passible and thus mortal. Hence the non-sinful corruptions of Jesus’ human nature were not intrinsic to his human nature but were made so by Jesus by a miracle:

Heretical and invalid *Fourth Lateran Council*, 1215: “Although he (Jesus Christ) according to divinity is immortal and impassible, the very same according to humanity was made passible and mortal, who, for the salvation of the human race, having suffered on the wood of the Cross and died.”¹⁵⁹

The Aphantodocetism Heresy: Jesus’ human nature was always intrinsically incorrupt (which is an allowable opinion), but it never suffered the effects of non-sinful corruptions (which is heresy)

The Aphantodocetism heresy states that Jesus’ human nature was always intrinsically incorrupt (which is an allowable opinion), but it never really suffered the effects of non-sinful corruptions (which is heresy). Hence, according to this heresy, Jesus’ hunger, thirst, suffering, pain, and death were all phantasms, illusions, not real:

The Monophysite heretic Eutychius, Patriarch of Constantinople, *Hagiography*, 6th century “A new heresy arose in the Church: Aphantodocetism or imperishability which taught that the flesh of Christ, before his death on the Cross and Resurrection, was not capable of suffering.”

Wikipedia, The Aphantodocetae: “...Taught that Christ’s body was always incorruptible and only appeared to corrupt and exhibit blameless passions.”

Apostate John Damascene, *Exposition on the Faith*, 8th century: “To say...that our Lord’s body was incorruptible, in the first sense of the word [the heretical sense], before his resurrection is impious. For if it were incorruptible [in the heretical sense] ...what the Gospel tells us happened, viz. the hunger, the thirst, the nails, the wound in his side, the death, did not actually occur.”^{160,161}

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “The monophysite sect of the Aphantodocetae..., at the beginning of the 6th century, taught that Christ’s body was incorruptible from the beginning of the Incarnation, that is, that he was not subject to dissolution and decay. This view necessarily leads to the denial of the reality of the Passion and death of Christ. As against this view, the Church, in its symbols of faith, teaches that Christ really suffered and died.”¹⁶²

¹⁵⁹ D. 429.

¹⁶⁰ For his contradictory teachings on this topic, see in this book “(IC) Apostate John Damascene (d. 749),” p. [169](#).

¹⁶¹ b. 3, c. 28.

¹⁶² Book 3, pt. 1, c. 2, no. 29, p. 173.

This heresy was held by Docetists who believed that Jesus only had a divine nature and thus only pretended to have a human nature. And it was held by some monophysites. All the monophysites held the heresy that Jesus' human nature merged into his divine nature to form one nature. The ones who held the Aphthartodocetism heresy believed that the human nature was so merged with the divine nature that it could never, not even by miracles, suffer non-sinful corruptions.

A false definition of the Aphthartodocetism heresy condemns the allowable opinion that Jesus' human nature was always intrinsically incorrupt but suffered non-sinful corruptions by miracles

Beware of those who believe that the Aphthartodocetism heresy also includes the allowable opinion that Jesus' human nature was always intrinsically incorrupt but, nevertheless, really did suffer non-sinful corruptions (such as hunger, thirst, pain, suffering, and death) by miracles. Here are some examples of this erroneous teaching:

Nominal *Catholic Encyclopedia*, Monophysites and Monophysitism: The Julianists upheld the incorruptibility of the Body of Christ, meaning that Christ was not naturally subject to the ordinary wants of hunger, thirst, weariness, etc., nor to pain, but that he assumed them of his free will for our sakes... They were accused of Eutychianism, Manichaeism, and Docetism, and were nicknamed Phantasiasts, Aphthartodocetae, or Incorrupticolae.”

There is a contradiction in this quote from the nominal Catholic Encyclopedia. In one place it says the so-called Aphthartodocetae believed that Jesus' human nature assumed non-sinful corruptions and thus really suffered them. But it contradicts this when it says that they were nicknamed Phantasiasts, which means that the non-sinful corruptions that Jesus' human nature apparently suffered were phantasms, not real, only pretended:

Wikipedia, Aphthartodocetae: “The Aphthartodocetae...also Phantasiasts by their opponents... They taught that Christ's body was always incorruptible and only appeared to corrupt and exhibit blameless passions.”

So in one place, the nominal Catholic Encyclopedia teaches that the Aphthartodocetae believed that Jesus' human nature really did suffer non-sinful corruptions by assuming them, but in another it teaches that it did not really suffer non-sinful corruptions.

Leontius of Byzantium presents a false version of Aphthartodocetism, not as heresy but as an allowable opinion that he refutes

Leontius of Byzantium¹⁶³ (480-543) held the allowable opinion that Jesus' human nature had intrinsic non-sinful corruptions before Jesus' resurrection. Hence he opposed and refuted those who held the allowable opinion that Jesus' human nature was always intrinsically incorrupt but really did suffer the effects of non-sinful corruptions by miracles. But Leontius wrongly referred to this opinion as a version of Aphthartodocetism. But he did not refer to it as heretical but as an allowable opinion that he opposed. We know this because he refers to the man he is debating who holds this opinion as “of our Party,” the Catholic party:

¹⁶³ Leontius may very well have been an apostate for glorifying philosophy and an Origenist. Many accused him of this. I have not had time to thoroughly study this; so for now, I will not refer to him as an apostate.

Title of Leontius of Byzantium's debate: "*A Dialogue against those of our Party who Adhere to the Corrupt Doctrine of the Aphthartodocetists (Contra Aphthartodocetas)*"

The apostate Brian Daley, SJ, who translated Leontius' complete works into English, says that Leontius was debating a Catholic:

Apostate Brian E. Daley, S.J., his introduction to the section titled "4. Contra Aphthartodocetas" in his book *Leontius of Byzantium, Complete Works*, 2017: "4. Contra Aphthartodocetas: The next work in the collection is entitled 'A Dialogue against those of our Party who Adhere to the Corrupt Doctrine of the Aphthartodocetists.' This is the treatise designated in the Foreword as of the collected edition. It is professedly directed not against 'Julianists' in the original sense—those anti-Chalcedonians who accepted Julian of Halicarnassus's theory that the body of Christ was 'incorruptible' from the beginning of its existence—but against Chalcedonians [Catholics] who had made Julian's theory their own."¹⁶⁴

Here are more testimonies that some Catholics held the allowable opinion that Leontius opposed, even though Leontius wrongly referred to it as a version of Aphthartodocetism:

Apostate Tixeront, *History of Dogmas*, 1913: "In a modified form their [the Aphthartodocetae as defined by Leontius] system found defenders even in several orthodox communities [Catholics]. Leontius of Byzantium [wrongly] applies the name Aphthartodocetae to some who claimed that Christ's humanity was corruptible de jure but not de facto. Since Christ's humanity, they said, was innocent, born of a virgin and united to the Word, it must have been like that of Adam before the fall and such as ours shall be after the glorious resurrection, i.e., by nature impassible and immortal. Christ, then, suffered, not through a necessity of his nature, but by divine decree; not because the condition of his body demanded it, but because he so willed it; in fact, his sufferings were miracles."¹⁶⁵

The Deposition of Patriarch Eutychius of Constantinople in 565 and the Aphthartodocetic Edict of Justinian, by Silvio Roggo, 2019: "[pp. 438-439] Leontius of Byzantium attests that there was also an influential faction of Chalcedonians [Catholics] adhering to aphthartic positions, and Justinian's Aphthartism can be understood by locating it within the framework of Chalcedon."¹⁶⁶

Therefore, Leontius debated a Catholic who held the allowable opinion that Jesus' human nature was always intrinsically incorrupt but did really suffer non-sinful corruptions by miracles. I have read it, and he thoroughly defeated Leontius' position.

Contradictions regarding what the Monophysite Julian of Halicarnassus believed

It is said that the Monophysite Julian of Halicarnassus was the first to hold the Aphthartodocetism heresy. But there is a dispute as to what he actually believed. They all believe Julian taught that Jesus' human nature was always intrinsically incorrupt.

1. But some believed Julian taught that Jesus' human nature did not really suffer non-sinful corruptions but only pretended to, which is the Aphthartodocetism heresy.

¹⁶⁴ Edited and Translated, with an introduction by Brian E. Daley, SJ. Published by Oxford University Press, 2017. Intro., sec. IIA, p. 39-40.

¹⁶⁵ vol. 3, c. iv, sec. 2, pp. 109-110.

¹⁶⁶ Footnote 24: "Leontius of Byzantium, *Dialogus contra aphthartodocetas* (PG 86, 1316D-1356C); see also the discussion in GRILLMEIER. 1995. pp. 213-229; KOFKY. 2013. pp. 278-281."

2. While others believed he taught that Jesus' human nature really did suffer non-sinful corruptions but by miracles, which is an allowable opinion. But some erroneously said it is the Aphthartodocetism heresy.

1) Julian held the Aphthartodocetism heresy

History of Dogmas, by the apostate Rev. J. Tixeront, D.D., 1923: "The origin of the Aphthartodocetae is well known. Julian of Halicarnassus... upheld that of the incorruptibility of the Savior's body. As a consequence of its union with Christ, he said, and from the first moment of that union, Christ's humanity had been raised above the laws to which our humanity is subject and had received properties different from those which befit ours. It was absolutely and radically incorruptible. It is through an error of the senses that all those changes are ascribed to the body of Christ."¹⁶⁷

Eadie Cyclopaedia: "Julianists.- Julian of Halicarnassus, in the year 519, maintained that the Divine nature had so insinuated itself into the body of Christ, from the very moment of his conception, that this body changed its nature and became incorruptible... This sect was vigorously resisted by the celebrated Severus of Antioch and Damianes, who maintained that the body of Christ, before his resurrection, was [intrinsically] corruptible, that is, was liable to all the changes to which human bodies in general are... Those who agreed with Julian were called Aphthartodocetae, Docetae, Phanta siastae, and also Manichaeans; because from their opinion it might be inferred that Christ did not really suffer, feel hungry, fall asleep, and experience the other sensations of a man; but that he only appeared to suffer, to sleep, to be hungry, thirsty, &c [which is heresy]. Those who agreed with Severus were called Phthartolatrae, and Ktistolatrae or Creaticolae [the corruptible worshippers]..."

"A middle path between the two parties was taken by Xenaias, or Philoxenus of Maubug [or Hierapolis]; for he and his associates held that Christ really suffered the ordinary sensations of a man, but that in him this was not the effect of nature, but of choice. [the allowable opinion] (See Mosheim's History, part ii., chap. v.; Walsh's Hist, der Ketzereien, vol. viii., p. 556.)"

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: "The monophysite sect of the Aphthartodocetae founded by Bishop [Julian] Halicarnassus at the beginning of the 6th century, taught that Christ's body was incorruptible from the beginning of the Incarnation, that is, that he was not subject to dissolution and decay. This view necessarily leads to the denial of the reality of the Passion and death of Christ. As against this view, the Church, in its symbols of faith, teaches that Christ really suffered and died... The Fathers' general conviction of Christ's passibility finds expression in the unanimous rejection of Docetism."¹⁶⁸

2) Or Julian held the allowable opinion, which was wrongly referred to as Aphthartodocetism heresy

Nominal *Catholic Encyclopedia*, Monophysites and Monophysitism: "*Julian*, Bishop of Halicarnassus, (d. 527)... was exiled on the accession of Justin in 518, and retired to the monastery of Enaton, nine miles from Alexandria... The Julianists upheld the incorruptibility of the Body of Christ, meaning that Christ was not naturally subject to the ordinary wants of hunger, thirst, weariness, etc., nor to pain, but that he assumed them of his free will for our sakes. They admitted that he is 'consubstantial with us; against Eutyches, yet they were accused by the Severians

¹⁶⁷ vol. 3, c. 4, sec. 2, pp. 109-110.

¹⁶⁸ Book 3, pt. 1, c. 2, no. 29, p. 173.

of Eutychianism, Manichaeism, and Docetism, and were nicknamed Phantasiasts, Aphthartodocetae, or Incorrupticolae.”

Apostate John Damascene, *Against Heresies*, 8th century: “84, The Aphthartodocetae who come from Julian of Halicarnassus and Gaianus of Alexandria, are also called Gaianites. They agree with the Severians in all things, with this one exception, that, while the Severians seem to hold a difference in the union of Christ, they hold that the body of the Lord was incorruptible from the first instant of its formation. They also confess that the Lord endured suffering hunger, I mean, and thirst, and fatigue but they say that he did not suffer these in the same way that we do. For they say that we suffer these by physical necessity, while the Christ suffered them voluntarily and was not subject to the laws of nature.”¹⁶⁹

History of Dogma, by Dr. Adolph von Harnack, 19th century: “The extremely instructive second treatise of Gieseler supplies us with abundant material. Gieseler has brought out two things at the same time (i) that these Julianists started from the idea of redemption, according to which the Logos assumed our flesh but that as it (second Adam) was not subject to sin so neither was it subject to corruption and that in the moment of the assumption, he raised it to the state of the Divine. ...For the Logos assumed our nature just in order that he might free it from corruption; if therefore the human nature of Christ had been still subject to corruption, then redemption would be rendered uncertain. Gieseler has shewn (ii) that this idea is identical with the idea of the classic fathers of the Church, that while they undoubtedly shewed some hesitation as regards the conclusions to be drawn from it, still all the conclusions drawn by the Julianists, or by Philoxenus, are represented in one or other of the classical witnesses. Above all the Julianist and Philoxenian statement that in the case of Christ all passions [non-sinful corruptions] were not assumed naturally, but in the strictest sense voluntarily (Gieseler, p. 7) is merely the vigorous echo of the oldest religious conviction.”¹⁷⁰

Apostate Brian E. Daley, S.J., his introduction to the section titled “4. Contra Aphthartodocetas” in his book *Leontius of Byzantium, Complete Works*, 2017: “Rene Draguet has argued, convincingly and at length, from the extant fragments of Julian’s writings, that this doctrine was originally concerned with theological anthropology rather than with Christology. Human ‘corruptibility,’ in Julian’s terms, seems to be the state of subjection to weakness, suffering, and death that each of us inherits, along with Adam’s sin, as the present state of our human nature. In saying that Christ was incorruptible, Julian apparently did not wish to deny the reality of his sufferings or his death, but only to insist that he accepted these things voluntarily; they were not forced upon Jesus by the necessity of a fallen nature, because he—alone since Adam—was born free of sin. So while Julian himself began with a “monophysite” Christology similar to that of Severus, and while he may indeed have moved farther than Severus was willing to go in the direction of classical fifth-century Eutychianism, his doctrine of incorruptibility was not of itself, according to Draguet, necessarily linked to his understanding of the unity of Christ. Chalcedonians [Catholics] could, and apparently did, find his theory attractive and compatible with their own Christ—especially ‘neo-Chalcedonians,’ whose sympathies lay with the unitive, Logos-centered Christology of Cyril, even though their formulation of the Mystery remained within the diphsite language of Chalcedon. Ephrem of Amida wrote in defense of the idea, according to Photius, and towards the end of his life Justinian himself officially promulgated it as imperial doctrine.”¹⁷¹

¹⁶⁹ For his contradictory teachings on this topic, see in this book “(IC) Apostate John Damascene (d. 749),” p. 169.

¹⁷⁰ vol. 4 c. 3, sec. 3, p. 238, Footnote 1.

¹⁷¹ intro., sec. IIA, p. 39-40.

Summary

So some say that Julian held the heresy that Jesus did not really suffer non-sinful corruptions:

“It is through an error of the senses that all those changes are ascribed to the body of Christ”

“Christ did not really suffer, feel hungry, fall asleep, and experience the other sensations of a man; but that he only appeared to suffer, to sleep, to be hungry, thirsty”

But others say that Julian believed Jesus really did suffer non-sinful corruptions:

“Christ was not naturally subject to the ordinary wants of hunger, thirst, weariness, etc., nor to pain, but that he assumed them of his free will for our sakes.”

“They also confess that the Lord endured suffering hunger, I mean, and thirst, and fatigue but they say that he did not suffer these in the same way that we do. For they say that we suffer these by physical necessity, while the Christ suffered them voluntarily.”

“Julian apparently did not wish to deny the reality of his sufferings or his death, but only to insist that he accepted these things voluntarily.”

From the very limited information that I have from the teachings of Julian of Halicarnassus, I lean towards the opinion that he held the allowable opinion that Jesus really did suffer but by miracles, even though some wrongly said it was a version of Aphthartodocetism.

The Holy Emperor St. Justinian was falsely accused of holding the Aphthartodocetism heresy

Beware of the lie that the Holy Roman Emperor St. Justinian (527-565) held the Aphthartodocetism heresy. The origin of this lie is from two authors who were contemporary with St. Justinian: Evagarius Scholasticus (d. 590) in his *Church History*, and Eustathius of Constantinople (d. 582), a presbyter, in his work titled the *Life of Eutychius*.

Evagarius Scholasticus promoted this falsehood

The origin of this lie was Evagarius Scholasticus (536-590), who was contemporary with St. Justinian. St. Justinian held the allowable opinion that Jesus' human nature was always intrinsically incorrupt but really did suffer non-sinful corruptions by miracles. Evagarius accused him of holding the Aphthartodocetism heresy that Jesus' human nature did not really suffer non-sinful corruptions:

Evagarius Scholasticus, *Church History*, 6th century, Book 4: “[Chapter 39] ...Justinian, after he had anathematized Origen, Didymus, and Evagrius, issued what the Latins call an Edict, after the deposition of Eustochius, in which he termed the body of the Lord incorruptible and incapable of the natural and blameless passions; affirming that the Lord ate before his passion in the same manner as after his resurrection, his holy body having undergone no conversion or change from the time of its actual formation in the womb, not even in respect of the voluntary and natural passions, nor yet after the resurrection.”

Hence, according to Evagarius, St. Justinian believed that Jesus was “incapable of the natural and blameless passions,” and thus Jesus did not really suffer hunger, thirst, or pain, etc, before his resurrection.

St. Justinian's teaching that Christ really suffered the effects of non-sinful corruptions

St. Justinian's so-called heretical Edict is not extant, and thus no one knows for sure what it says. But we do have Justinian's other teachings on this topic, all of which prove he believed Jesus' human nature really did suffer non-sinful corruptions. For example,

Holy Roman Emperor St. Justinian, *The Second Edict against the Three Chapters*, 551: "He who was born of Mary is one of the Holy Trinity, according to his Godhead of one substance with the Father, and according to his manhood of one substance with us, capable of suffering in the flesh, but incapable of suffering in the Godhead; and no other than the Word of God subjected himself to sufferings and death."

Yet, Evagarius says that Justinian "termed the body of the Lord incorruptible and **incapable** of the natural and blameless passions."

Here is more of St. Justinian's teaching on this topic:

Holy Roman Emperor St. Justinian, *Edict of the True Faith*, 551, which was added to the Second Council of Constantinople in 553 and thus made infallible: "The same One in the flesh is passible [and thus capable of non-sinful corruptions], and in his divinity he is impassible. For he... took upon himself suffering and death.... which he voluntarily bore in the flesh.... Confessing, therefore, that he is God we do not deny that he is also man, and when we say that he is man, we do not deny that he is also God. For if he was God alone, how could he suffer, how could he be crucified, and how could he die since these things are alien to God? But if he was a mere man, how could he conquer through suffering, how could he save, how could he bring to life since these things were accomplished for the sake of man? So then, the same has suffered; the same saves and conquers through his suffering; the same is God, the same is man, the two natures exist together as one [Divine Person], and yet each nature maintains its integrity.... and he who is immortal submitted himself to the laws of death."¹⁷²

Holy Roman Emperor St. Justinian, *Against the Monophysites*, 6th century: "Again, when in his second letter to Succensus St Cyril grants the orthodoxy of Succensus' faith concerning the Incarnation, at the same time he goes on to show his own opinion more clearly when he instructs him on these matters and says: 'Your perfection has set forth the account of our Savior's Passion in a most true and altogether reasonable manner. The only-begotten Son of God, in that we know he is God, could not himself suffer the things of the body in his own [divine] nature, but he suffered them in his earthly nature. We must maintain of him who is the one, true Son both the impassibility of his divine nature and the passibility of his human nature, for his flesh was what suffered.'"⁸²

By teaching that Jesus' human nature was passible, Justinian clearly teaches that Jesus, in his human nature, truly suffered non-sinful corruptions. And because he also taught that Jesus' human nature was always intrinsically incorrupt, he taught that the non-sinful corruptions that Jesus' human nature had were added to it by miracles, by his will.¹⁷³

Those who refuted Evagarius' lie and prove that Justinian held the allowable opinion

Apostate Tixeront, *History of Dogmas*, 1913: "In a modified form their system found defenders even in several orthodox communities. ...[They] claimed that Christ's humanity was corruptible de jure but not de facto. Since Christ's humanity,

¹⁷² *Mansi*, t. ix., pp. 537-582.

¹⁷³ And St. Justinian defended the dogma that "One of the Trinity suffered and died.")See in this book *God Was Born of Mary and Died in the Incarnate Divine Person of God the Son,* p. [95](#).)

they said, was innocent, born of a virgin and united to the Word, it must have been like that of Adam before the fall and such as ours shall be after the glorious resurrection, i.e., by nature impassible and immortal. Christ, then, suffered, not through a necessity of his nature, but by divine decree; not because the condition of his body demanded it, but because he so willed it; in fact, his sufferings were miracles. It was this teaching, though somewhat extenuated, which Justinian embraced towards the end of his life (about 565); the Emperor even enacted in its behalf a decree whereby all bishops were commanded to teach it. But he died before it could be carried out.”¹⁷⁴

Apostate Brian E. Daley, S.J., his introduction to the section titled “4. Contra Aphantodocetas” in his book *Leontius of Byzantium, Complete Works*, 2017: “Human ‘corruptibility,’ in Julian’s terms, seems to be the state of subjection to weakness, suffering, and death that each of us inherits, along with Adam’s sin, as the present state of our human nature. In saying that Christ was incorruptible, Julian apparently did not wish to deny the reality of his sufferings or his death, but only to insist that he accepted these things voluntarily; they were not forced upon Jesus by the necessity of a fallen nature, because he—alone since Adam—was born free of sin... Chalcedonians [Catholics] could, and apparently did, find his theory attractive and compatible with their own Christ—especially ‘neo-Chalcedonians,’ whose sympathies lay with the unitive, Logos-centered Christology of Cyril, even though their formulation of the Mystery remained within the diphysite language of Chalcedon. Ephrem of Amida wrote in defense of the idea, according to Photius, and towards the end of his life Justinian himself officially promulgated it as imperial doctrine.”¹⁷⁵

The apostate Bishop Hefele did not charge Justinian with heresy, but instead referred to him as the “the dogma loving Emperor”:

Apostate Bishop Hefele, *A History of the Councils of the Church*, 1894: “This gave to the dogma-loving Emperor Justinian occasion to obtain from Rome an anathema on these monks...”¹⁷⁶

No pope or council condemned Justinian, but instead praised him as a holy defender of the faith

Pope St Gregory the Great, Book 3, *Letter 10*, to Sabinus, subdeacon, 592: “Gregory to Savinus, &c. Bad men have gone forth and disturbed your minds, understanding neither what they say nor whereof they affirm, pretending that in the times of Justinian of pious memory something was detracted from the faith of the holy synod of Chalcedon...”

Pope St. Agatho, Letter contained in the *Third Council of Constantinople*, 680-681: “This same thing also the holy synod which was gathered together in Constantinople in the time of the Emperor Justinian of august memory teaches... Eulogius, bishop of Alexandria, Euphræmius and Anastasius the elder, most worthy rulers of the church of Theopolis, and above all that emulator of the true and apostolic faith, the Emperor Justinian of pious memory, whose uprightness of faith exalted the Christian State as much as his sincere confession pleased God. And his pious memory is esteemed worthy of veneration by all nations, whose uprightness of faith was disseminated with praise throughout the whole world by his most august edicts.”

¹⁷⁴ vol. 3, c. iv, sec. 2, pp. 109-110.

¹⁷⁵ Edited and Translated, with an introduction by Brian E. Daley, SJ. Published by Oxford University Press, 2017. Intro., sec. IIA, p. 39-40.

¹⁷⁶ vol. 3, b. 11, sec. 208, p. 458.

Council in Trullo (aka *Quinisext*), 692: “Canon 1: ...Also we recognize as inspired by the Spirit the pious voices of the one hundred and sixty-five God-fearing Fathers who assembled in this imperial city in the time of our Emperor Justinian of blessed memory, and we teach them to those who come after us.”¹⁷⁷

Contemporary Catholics who praised Justinian as a defender of the faith

Most Catholics who were contemporary with St. Justinian never said he taught heresy, but instead praised him as holy and a great defender of the Catholic faith; such as, Pope St. Agapitus (d. 536); the Deacon Agapitus (6th century); Menas, Patriarch of Constantinople (d. 552); Second Council of Constantinople (553); Pope Pelagius I (d. 561); John Lydus (d. 565); St. Romanos the Melodist (6th century); Pope St. Gregory the Great (d. 604); Pope St. Agatho (d. 681), and the Council in Trullo (692). (For their teachings on this matter, see my book *On the Holy Roman Emperor St. Justinian and Theodora*. As of 4/2026, it is not yet available.)

Patriarch St. Anastasius’ dispute with St. Justinian

It is said that St. Anastasius (d. 599), Patriarch of Constantinople, opposed St. Justinian’s allowable opinion. From the information I have, the only person that said this is Evagarius Scholasticus. Hence, I do not have any first hand evidence from Anastasius or anyone else contemporary with him. Here is what Evagarius says,

Evagarius Scholasticus, *Church History*, 6th century, Book 4: “[Chapter 40] ...Anastasius was a man most accomplished in divine learning... In such a manner was Anastasius raised above the assailing force by heavenly greatness of mind, for he stood upon the immovable rock of faith, that he unreservedly contradicted Justinian by a formal declaration, in which he showed very clearly and forcibly that the body of the Lord was corruptible in respect of the natural and blameless passions, and that the divine apostles and the inspired fathers both held and delivered this opinion.”

If this account is true, then it seems that St. Anastasius held the allowable opinion that Jesus’ human nature had intrinsic non-sinful corruptions, which is ok. But it is not ok if he condemned Justinian’s allowable opinion as heresy and thus tried to ban him from holding it, as it seems he did because Evagarius said it was a “formal declaration.” You cannot legally and validly ban someone for holding an allowable opinion.

And it is not ok and a lie if Anastasius believed that Justinian held the Aphthartocetism heresy and thus that he [Justinian] believed that Jesus’ human nature did not really suffer any non-sinful corruptions. St. Justinian believed that Jesus’ human nature really had non-sinful corruptions, but he believed they did not come from his human nature but from miracles and thus his human nature was intrinsically incorrupt.¹⁷⁸

In order to defend his allowable opinion from being banned, Justinian was going to ban Anastasius for banning him; that is, if this following account is true:

Nominal *Catholic Encyclopedia*, St. Anastasius: “Bishop of Antioch, A.D. 559, distinguished for his learning and austerity of life, excited the enmity of the Emperor Justinian by opposing certain imperial doctrines about the Body of Christ. He was to be deposed from his see and exiled, when Justinian died.”

It is possible that Justinian also wrongly condemned Anastasius’ allowable opinion as heresy. That would mean both were wrongly accusing one another of heresy. But if Evagarius’ account is

¹⁷⁷ Labbe and Cossart, *Concilia*, Tom. VI., col. 1135 et seqq.

¹⁷⁸ See in this book “St. Justinian’s teaching that Christ really suffered the effects of non-sinful corruptions,” p. [177](#).

true, then it was Anastasius who first banned Justinian's allowable opinion by a "formal declaration."

Patriarch Eutychius' dispute with St. Justinian

It is said by some that Eustathius (d. 582), a presbyter, in his *Life of Eutychius*, said that Eutychius (d. 599), Patriarch of Constantinople, opposed St. Justinian's allowable opinion and was banned for it. I do not have access to this document. But the below quote refers to it as the source:

Nominal *Catholic Encyclopedia*, 19th century, Eutychius I: "Eutychius had, so far, stood by the Emperor throughout. He composed the decree of the Council against The Chapters... His next adventure was a quarrel with Justinian about the Aphthartodocetes. These were a sect of Monophysites, in Egypt, who said that Christ's body on earth was incorruptible, and subject to no pain. The Emperor saw in the defence of these people a new means of conciliating the Monophysites, and, in 564, he published a decree defending their theory (Evagrius, Hist. Eccl., IV, 391). Eutychius resisted this decree, so on 22 January, 565, he was arrested in the church, and banished to a monastery at Chalcedon. Eight days later a synod was summoned to judge him. A ridiculous list of charges was brought against him; he used ointment, he ate deliciously, etc. (Eustathius, Vita S. Eutych., 4, 5). He was condemned, deposed, and sent to Prince's Island in Propontis."

Notice how this article depends on Evagrius' lying testimony about what Justinian actually believed. "Christ's body on earth was incorruptible, and subject to no pain. The Emperor saw in the defence of these people a new means of conciliating the Monophysites, and, in 564, he published a decree defending their theory (Evagrius, Hist. Eccl., IV, 391)." Justinian did not believe Jesus' human nature was "subject to no pain." He believed Jesus' human nature really suffered pain, but it was by way of miracles not by way of Jesus' intrinsic human nature.¹⁷⁹

There is a contradiction in the above quote. It is said that Eutychius was arrested and banished because he resisted Justinian's supposed opinion, which Eutychius must have thought was heretical:

"Eutychius resisted this decree [and] was arrested...and banished"

But when Eutychius was tried in court, he was not charged with opposing Justinian's opinion but for other so-called offenses:

"Eight days later a synod was summoned to judge him. A ridiculous list of charges was brought against him; he used ointment, he ate deliciously, etc. (Eustathius, Vita S. Eutych., 4, 5). He was condemned, deposed, and sent to Prince's Island in Propontis."

Therefore, Eutychius was not convicted and deposed for resisting Justinian's opinion but for some other offenses. Now it could be that Eustathius never mentioned anything about Justinian's allowable opinion but only these other charges against Eutychius, as I do not have access to his *Life of Eutychius*. But I do have a good article about this from Silvio Roggo, from Trinity College in Cambridge. He has access to the *Life of Eutychius* in Greek:

The Deposition of Patriarch Eutychius of Constantinople in 565 and the Aphthartodocetic Edict of Justinian, by Silvio Roggo, 2019:

"[p. 436] The *Life of Eutychius*, in contrast, introduces first Eutychius' opposition to the apthartitic doctrine, and has him arrested and deposed thereafter, 'sophists of evil' having urged the emperor to take such a step after his refusal to sign the

¹⁷⁹ See in this book "St. Justinian's teaching that Christ really suffered the effects of non-sinful corruptions," p. [177](#).

document about Aphantism. Hence, there is a clear implication that his downfall was the consequence of his resistance. However, the ensuing enumeration of the charges which his accusers produced in order to justify his deposition after his arrest does not include doctrinal issues at all, but mere pretexts, ‘that he had himself oiled, that he ate liver pate of small birds with figs, and that he spent long hours on his knees whilst praying’...

“[p. 444] The *Life* states that they stormed the patriarchal palace and forced some of his servants to inform against him, in order to find additional pretexts for his deposition - his resistance against Aphantism alone does not seem to have been sufficient for this.¹⁸⁰...

“[pp. 438-439] All these points, portraying Eutychius as a strong and rather opinionated office holder, give reason to suppose that his swift removal from the throne of the Constantinopolitan church in 565 was indeed to some extent connected to the doctrinal conflict; however, as will be shown in the following part, it would be wrong to reduce the reason for his downfall to a theological disagreement. First of all, with regard to Aphantism, this christological view was not exclusively held by miaphysite groups. Leontius of Byzantium attests that there was also an influential faction of Chalcedonians [Catholics] adhering to aphantic positions, and Justinian’s Aphantism can be understood by locating it within the framework of Chalcedon.¹⁸¹ This means that there was not necessarily a complete turn of his religious policy to an open favouritism of a version of Miaphysitism; by moving towards Aphantism, he was addressing the Julianists and could hope that he would find a way to reconcile this miaphysite subgroup with Chalcedon.¹⁸²...

“[p. 440] Eutychius, however, argued strongly against the new imperial doctrine and was not ready to accept it - nor were numerous other bishops and patriarchs, but he alone was quickly arrested and sentenced. This oddity is a strong indicator of additional reasons for his downfall. A clue can be found in the *Life*, it mentions explicitly the central role of two high-ranking senators, Aetherius, curator of the palace of Antiochus, and Addaeus, the city prefect, in his deposition, describing their actions against Eutychius as plotting. It was Aetherius who personally led the soldiers into the church of the palace of Hormisdas to arrest Eutychius...

“[p. 441] With Aetherius and Addaeus, known for their engagement in plots, playing a prominent role in the downfall of Eutychius, one begins to suspect that the action against him is to be seen as part of a similar plan. The *Life* registers that there were ‘not only the preeminent among the powerful men around the emperor, but also notables among the priesthood, and leaders of prominent churches responsible for Eutychius’ deposition.¹⁸³ One person who welcomed the end of Eutychius’

¹⁸⁰ Footnote 47: “*Life of Eutychius*, II, 1047-1055: ‘At the time of the service of Saint Timotheus [22 January] in Hormisdas, in the new palace, when the holy Eutychios was celebrating the divine liturgy, they invaded the holy patriarchal palace [...], seizing and apprehending the servants of the holy man, who then had to give evidence against him, so that they would be able to show that they were deposing him from his see on a justifiable pretext.’”

¹⁸¹ Footnote 24: “Leontius of Byzantium, *Dialogus contra aphantodocetas* (PG 86, 1316D-1356C); see also the discussion in GRILLMEIER, 1995, pp. 213-229; KOFKY, 2013, pp. 278-281.”

¹⁸² Footnote 25: There are very strong indications that Justinian always remained Chalcedonian [Catholic]: Malalas, 18,142, translated by E. JEFFREYS - M. JEFFREYS - R. SCOTT, *The Chronicle of John Malalas*, Melbourne, 1986, mentions the issue of a religious edict in November 562 directed against Miaphysites. Possible fragments of this edict are extant and were edited by M. AMELOTTI - L. ZINGALE, *Scritti teologici ed ecclesiastici di Giustiniano*, Milano, 1977, pp. 193f. Another point against a complete conversion to miaphysite/Julianist positions is the arrest of the Julianist patriarch Elpidius of Alexandria in 565 (Theophanes, a.m. 6057). He was ordered to Constantinople, but died on the way. See CARCIONE, 1984, pp. 74-77; GRILLMEIER, 1995, pp. 467f; M. VAN ESBROECK, *The Aphantodocetic Edict of Justinian and its Armenian Background*, in *Studia Patristica*, 33 (1997), p. 579; K.-H. UTHEMANN, *Kaiser Justinian als Kirch- enpolitiker und Theologe*, in *Augustinianum*, 39 (1999), pp. 79-81; M. MEIER, *Das andere Zeitalter Justinians: Kontingenzerfahrung und Kontingenzbewältigung im 6. Jahrhundert n.Chr.*, Göttingen, 2003, pp. 290ff; MAAS, 2005, p. 254; KOFKY, 2013, pp. 254/282-285; M. MEIER, *Liturgisierung und Hypersakralisierung. Zum Bedeutungsverlust kaiserlicher Frömmigkeit in Konstantinopel zwischen den 6. und 7. Jahrhundert n.Chr.*, in N. SCHMIDT - N. SCHMID - A. NEUWIRTH (eds), *Denkraum Spätantike. Reflexionen von Antiken in Umfela des Koran*, Wiesbaden, 2016, pp. 9If; P. BOOTH, *Towards the Coptic Church: The Making of the Severan Episcopate*, in *Millennium* 17 (2017), p. 14.”

¹⁸³ Footnote 33: “*Life of Eutychius*, 11, 996-999.”

patriarchate was undoubtedly his successor, the Syrian John Scholasticus, who may be understood as a 'notable among the priesthood'...

"[p. 442] Hence, a confluence of evidence suggests that Eutychius' deposition was not due simply to his resistance to Justinian's Aphthartism, but was further bound up with the political machinations connected to the uncertain, and no doubt imminent, imperial succession..."

"[p.445] It can indeed be excluded that a doctrinal change leading to more unrest in Constantinople had ever been a goal of the conspirators. They wanted to install a patriarch who was a valuable supporter of their cause..."

"[p. 444] "Considering these events, overlooked by scholars dealing solely with the religious side of the conflict, it is difficult to credit Justinian with the active role hitherto assigned to him in Eutychius' downfall..."

And below, Roggo makes the point that other Catholic clerics opposed Justinian's edict but were not banned or deposed for it, which is more proof that Eutychius was not deposed for opposing it, and Anastasius was not going to be deposed for opposing it:

"[p. 434] Modern scholarship has not yet found a wholly convincing explanation... for how the fate of Eutychius and Anastasius in 565 was connected to their refusal to sign the edict [Justinian's]. It is puzzling that the two patriarchs who, to our knowledge, put up the fiercest resistance against the edict were not treated equally: Eutychius was deposed very quickly, whereas Anastasius was only threatened with deposition several months later. Furthermore, it is equally peculiar that John Scholasticus, the apocrisarius of the patriarch of Antioch in Constantinople, became Eutychius' successor, since he seems to have participated in the opposition against the apthartodocetic edict and, consequently, cannot have been helpful to the emperor in promoting this view..."

"[p. 445] Since there are no other retributions known against the numerous clerics who did not implement the edict, John successfully delayed any further measures until Justinian's death put a definite end to the whole affair."

Near the end of his life, Eutychius fell into heresy, but he abjured it on his deathbed:

Nominal *Catholic Encyclopedia*, 19 century, Eutychius I: "At the end of his life Eutychius evolved a heretical opinion denying the resurrection of the body. St. Gregory the Great was then Apocrisarius (legate) of the Roman See, at Constantinople. He argued about this question with the patriarch, quoting Luke, xxiv, 39, with great effect, so that Eutychius, on his death-bed, made a full and orthodox profession of faith as to this point. St. Gregory tells the whole story in his 'Exp. in libr. Job' (Moralium lib. XIV, 56); Eutychius dying said: 'I confess that we shall all rise again in this flesh'."

The apostates Baronius, Liguori, Butler and others who keep the falsehood alive

The apostates Baronius, Alphonsus de Liguori, Alban Butler, and others kept the calumny alive and added more calumnies against the Holy Roman Emperor St. Justinian.¹⁸⁴ These apostates hated any good Catholic ruler who not only taught and upheld the Catholic faith but also enforced it and sufficiently punished those who violated it. They were infected with the heresies of non-punishmentalism and non-judgmentalism. They wanted to go on teaching their heresies and violating God's moral law and go unpunished, as we see today among nominal Catholic prelates and theologians. As soon as a good Catholic ruler comes along, they call him a

¹⁸⁴ For more of other calumnies against St. Justinian and my defense of him, see my book *On the Holy Roman Emperor Saint Justinian and Empress Theodora*. As of 4/2026, this book is not yet available.

dictator or tyrant. They are rebels against rulers who truly rule by enforcing God's laws and sufficiently punishing offenders.

I will only deal here mostly with their calumny that Justinian held the Aphetartodocetism heresy. They all depended on the testimonies of Evagarius and Eustathius' *Life of Eutychius*, which I refuted above. They either did not read Justinian's works on this topic; or, even worse, they did and they lied about what he actually believed:

Apostate Alphonsus Liguori, *History of Heresies*, 18th century: "9. We should here remark that the Emperor Justinian fell into the error of the Inconruptibilists... He promulgated an Edict in the year 564, in which he declared that the body of Christ was incorruptible, so that after it was formed in the Virgin's womb, it was no longer capable of any change or natural passion, no matter how innocent, as hunger and thirst, so that although he ate before his death, he only did so in the same manner as after his Resurrection, without having any necessity of food...

"Justinian required that this doctrine should be approved of by all the Bishops, and he was particularly anxious to induce six learned African Bishops to give it their approbation, but they resisted, and were accordingly separated, and shut up in six different Churches in Constantinople. St. Eutychius, Patriarch of Constantinople, opposed it likewise, and laboured in vain to undeceive the Emperor. He was driven from his See and another put in his place, and all the Patriarchs and many other Bishops refused to sign their approbation. When the Oriental Bishops were required to subscribe, they said they would follow the example of Anastasius, Patriarch of Antioch, and Justinian therefore, used every effort to induce him to agree to it, but he sent the Emperor an answer in which he learnedly proved that the body of Christ, as to the natural and innocent passions was corruptible, and when informed that it was the Emperor's intention to banish him, he prepared a sermon to take leave of his people, but he never published it, as Justinian died at mid-night, the 13th of November, 566, the eighty-fourth year of his age, after a reign of thirty-nine years and eight months (27).

"10. Cardinal Baronius says that the Emperor's death was sudden and unexpected, but it was most serviceable to the empire, which was daily falling from bad to worse, God revenging the injuries inflicted on the Bishops of his Church, and preventing by his death, that fire from spreading, which he enkindled. Evagrius and Nicephorus (29) remark, that he died just at the time he had decreed the exile of St. Anastasius and other Catholic priests, although the order had not been yet promulgated. This Evagrius, a contemporaneous author, as Orsi remarks, gave it as his deliberate opinion that Justinian, having filled the world and the Church with tumult and confusion, only received from God, in the end, that condign punishment his crimes deserved.¹⁸⁵ Baronius adds that although the name of Justinian was not removed from the Ecclesiastical Registers, like that of other heretics, and though the sixth Council and several Pontiffs had entitled him Pious and Catholic, we should not be surprised, if his falling off from the Faith was not published in any public decree. However, his other crimes, the banishment of so many Bishops, his cruelties to so many innocent persons, his acts of injustice in depriving so many of their properties, prove that he was, at all events, unjust and sacrilegious, if not a heretic."

Notice how nonchalantly the apostate Baronius says,

"Justinian was not removed from the Ecclesiastical Registers, like that of other heretics, and though the sixth Council and several Pontiffs had entitled him Pious and Catholic, we should not be surprised..."

¹⁸⁵ "Page 91 of 352 (25) Fleury, l. cit. (26) Evagr, l. 4, n. 33. c. 31. (27) Fleury, l. c. n. 11. Baron. Ann. 565, n. 1 (29) Evagr. l. 4, c. 40; Nicph. l. 16, (30) Orsi, t. 19, l. 42, n. 84."

So Baronius knows better than the Sixth Council, the *Third Council of Constantinople*, and the popes who were alive at or shortly after that time who never condemned Justinian as a heretic but instead praised him as holy, pious, and a great defender of the Catholic faith¹⁸⁶:

Pope St. Agatho, Letter contained in the *Third Council of Constantinople*, 680-681: “This same thing also the holy synod which was gathered together in Constantinople in the time of the Emperor Justinian of august memory teaches... And above all that emulator of the true and apostolic faith, the Emperor Justinian of pious memory, whose uprightness of faith exalted the Christian State as much as his sincere confession pleased God. And his pious memory is esteemed worthy of veneration by all nations, whose uprightness of faith was disseminated with praise throughout the whole world by his most august edicts.”

Here is what the apostate Alban Butler says about Justinian:

Butler's Lives of the Saints, by apostate Fr. Alban Butler, 1866: “September 20, St. Agapetus: “[Footnote] ...The issue of his [Justinian’s] presumptuous curiosity and inquiries was, that he fell into the heresy of the Incorruptable, which he confirmed by an edict in which he declared that Christ’s body, in his mortal state, was never liable to any alteration, or even natural passion, such as hunger, thirst, or pain, and that he ate without any necessity.”

Notice what the apostate Alphonsus said,

“It [Jesus’ human nature] was no longer capable of any change or natural passion, no matter how innocent, as hunger and thirst, so that although he ate before his death, he only did so in the same manner as after his Resurrection, without having any necessity of food.”

And notice what the apostate Butler said,

“He declared that Christ’s body, in his mortal state, was never liable to any alteration, or even natural passion, such as hunger, thirst, or pain, and that he ate without any necessity.”

These apostates, then, say that St. Justinian believed that before Jesus’ resurrection, he ate without being hungry and drank water without being thirsty and thus did not really suffer these things or any other kind of sufferings.

Now notice what St. Justinian actually believed and taught:

Holy Roman Emperor St. Justinian, *The Second Edict against the Three Chapters*, 551: “He who was born of Mary is one of the Holy Trinity, according to his Godhead of one substance with the Father, and according to his manhood of one substance with us, capable of suffering in the flesh, but incapable of suffering in the Godhead; and no other than the Word of God subjected himself to sufferings and death.”

Holy Roman Emperor St. Justinian, *Against the Monophysites*, 6th century: “He [Jesus Christ] suffered them in his earthly nature, ...for his flesh was what suffered.”¹⁸²

Hence, St. Justinian teaches that Jesus really did suffer hunger and thirst and thus ate and drank out of necessity before his resurrection, but by way of a miracle which made his human nature corruptible in this regard. Only after Jesus’ resurrection, did he no longer hunger or thirst and thus ate and drank only for pleasure.¹⁸⁷

¹⁸⁶ See in this book “No pope or council condemned Justinian, but instead praised him as a holy defender of the faith,” p. [178](#).

¹⁸⁷ For more on St. Justinian’s teachings on this topic, see in this book “St. Justinian’s teaching that Christ really suffered the effects of non-sinful corruptions,” p. [177](#).

St. Justinian's allowable opinion is irrefutable, and he was not only a holy ruler and legislator but also is a Church Father

St. Justinian's allowable opinion that Jesus' human nature was always intrinsically incorrupt but nevertheless had non-sinful corruptions by way of miracles, by his will, is irrefutable, especially for those who hold the allowable opinion of the Immaculate Conception.¹⁸⁸

St. Justinian was not only a great theologian and thus to be counted among the Church Fathers, but he was also among the greatest of all the holy Catholic rulers and legislators. (See my book *On the Holy Roman Emperor Saint Justinian and Empress Theodora*. As of 4/2026, this book is not yet available.)

St. Hilary of Poitiers, by implication, recanted his Aphantodocetism heresy

In his earlier work *On the Trinity* (356-359), St. Hilary of Poitiers (d. 367) taught the Aphantodocetism heresy that Jesus' human nature was always intrinsically incorrupt (which is an allowable opinion), but never suffered the painful effects of non-sinful corruptions (which is heresy):

St. Hilary of Poitiers, *On the Trinity*, 356-359: “[Book 10] 23. ...When, in this humanity, he [Jesus] was struck with blows, or smitten with wounds, or bound with ropes, or lifted on high, He felt the force of suffering, but without its pain. Thus a dart passing through water, or piercing a flame, or wounding the air, inflicts all that it is its nature to do. It passes through, it pierces, it wounds, but all this is without effect on the thing it strikes since it is against the order of nature to make a hole in water, or pierce flame, or wound the air, though it is the nature of a dart to make holes, to pierce and to wound. So our Lord Jesus Christ suffered blows, hanging, crucifixion and death: but the suffering which attacked the body of the Lord, without ceasing to be suffering, had not the natural effect of suffering. It exercised its function of punishment with all its violence; but the body of Christ by its virtue suffered the violence of the punishment, without its consciousness. True, the body of the Lord would have been capable of feeling pain like our natures, if our bodies possessed the power of treading on the waters, and walking over the waves without weighing them down by our tread or forcing them apart by the pressure of our steps, if we could pass through solid substances, and the barred doors were no obstacle to us. But, as only the body of our Lord could be borne up by the power of His soul in the waters, could walk upon the waves, and pass through walls, how can we judge of the flesh conceived of the Holy Spirit on the analogy of a human body? That flesh, that is, that Bread, is from heaven; that humanity is from God. He had a body to suffer, and he suffered: but he had not a nature which could feel pain. For his body possessed a unique nature of its own; it was transformed into heavenly glory on the Mount, it put fevers to flight by its touch, it gave new eyesight by its spittle...

“24. His thirst needed no water to quench it; His hunger no food to stay it. It is never said that the Lord ate or drank or wept when he was hungry, or thirsty, or sorrowful. He conformed to the habits of the body to prove the reality of his own body, to satisfy the custom of human bodies by doing as our nature does. When He ate and drank, it was a concession, not to his own necessities, but to our habits...

¹⁸⁸ See in this book “How Jesus' human nature was always intrinsically incorrupt: Or by the Immaculate Conception, which proves Jesus' human nature was never intrinsically corrupt,” p. 155.

“45. ...Impious heretic you will have it that Christ suffered pain from the piercing of the nails, that he felt the bitterness of the wound, when they were driven through his hands...”

Some tried to excuse St. Hilary by saying he was taken out of context:

Christology, A Dogmatic Treatise on the Incarnation, by the apostate Rev. Joseph Pohle, PhD, D.D., 1916: “3) The only dissenting voice is that of St. Hilary (d. 367), who in his principal work, *De Trinitate*, written for the purpose of defining and scientifically establishing the Christological teaching of the Church against Arianism, seems to have taught that Jesus was absolutely insensible to pain and suffering. St. Hilary was accused of heresy by Claudianus Mamertus (d. about 474),¹⁸⁹ the charge was repeated by Berengar and Baronius. Erasmus did not scruple to reckon Hilary among the Docetae, and a recent writer, Dom Lawrence Janssens, O.S.B., who has subjected the text to careful scrutiny, arrives at practically the same conclusion.¹⁹⁰ The vast majority of Catholic divines, however, headed by Peter Lombard,¹⁹¹ defend St. Hilary against the charge of heresy and interpret his writings in accordance with the orthodox teaching of the Church.”¹⁹²

For example, some said Hilary was teaching about Jesus’ divine nature. Whatever the case may be, it is certain that St. Hilary did not hold the heresy in his later works in which he taught that Jesus’ human nature really did suffer the effects of non-sinful corruptions such as, pain, thirst, and hunger. For example, he taught this during the last three years of his life in his *Treatise on the Psalms*, which was composed from 364 to 367:

St. Hilary of Poitiers, *Treatise on the Psalms, 364-367*, Psalm 53: “7. ...He [Jesus] was born man under all the conditions of man's infirmity. This is why he was hungry and thirsty, slept and was weary, shunned the assemblies of the ungodly, was sad and wept, suffered and died. And it was in order to make it clear that he was subject to all these conditions, not by his nature, but by assumption, that when he had undergone them all he rose again.”

Christology, A Dogmatic Treatise on the Incarnation, by the apostate Rev. Joseph Pohle, PhD, D.D., 1916: “There is a third group of theologians, chief among them William of Paris and Petavius,¹⁹³ who hold that St. Hilary’s original teaching, in his work *De Trinitate*, was false, but that he tacitly retracted it in his *Commentary on the Psalms*... Had Hilary believed that the human nature of Christ was absolutely insensible to pain and suffering, he would surely not have written: ‘Hunc igitur ita a Deo percussum persecuti sunt, super dolorem vulnerum dolorem persecutionis huius addentes; pro nobis enim secundum Prophetam dolet.’ (Therefore, they persecuted him, thus smitten by God, adding to the pain of his wounds the pain of this persecution; for according to the Prophet, he grieves for us.) [Footnote 29]”¹⁹⁴

Footnote 29: “*In Ps.* 68, n. 23. *Cir.* *In Ps.* 53, n. 4-7; 54, n. 6.”

I have not read all of St. Hilary’s works. If in any of his works during the same period of time from 364 to 367 when he wrote his *Treatise on the Psalms* he taught the Aphthartodocetism heresy, then he was a formal heretic, presumed to be damned, and is not a saint.

¹⁸⁹ Footnote 25: “‘Nihil doloris Christum in passionibus sensit,’ was the way in which he formulated Hilary’s teaching. (*De Statu Animae*, II, 9.)”

¹⁹⁰ Footnote 26: “‘*Mentem S. Hilarii ab Aphthartodocetarum excessu non tanto- pert distore*’ (*Christologia*, p. 552, Friburgi 1901.)”

¹⁹¹ Footnote 27: “*Liber Sent.*, III, dist. 15 »q. His example was followed by Bonaventure (*in h. l.*) Thomas Aquinas (*in h. l.*), the Maurist Coustant (*Opp. S. Hilarii*, Praef., sect. 4. Par. 3, n. 98 sqq.), and lately Stentrup (*Christologia*, I, thes. 56).”

¹⁹² pt. 1, c. 2, sec. 3. The Passibility of Christ’s human nature, pp. 76-77.

¹⁹³ Footnote 28: “Cf. *De Incarn.*, X, 5.”

¹⁹⁴ pt. 1, c. 2, sec. 3. The Passibility of Christ’s human nature, p. 77.

The Aphantodocetism heresy denies a basic dogma that is stated in Catholic creeds that Jesus' human nature really did suffer the effects of non-sinful corruptions.¹⁹⁵ For example,

Apostles' Creed: I believe... in Jesus Christ... who...suffered under Pontius Pilate, was crucified, died, and was buried.”

Catholics always took the word “suffered” literally and thus believed that Jesus, in his human nature, really suffered the effects of non-sinful corruptions.

¹⁹⁵ See my “*Catechism Excerpt 1: On Revelation, Infallibility, Dogmas, Heresy, and Schism: [All the basic dogmas must be known and believed in order to be a member of the Catholic Church.](#)*”

The Ways Jesus Is Less than the Father and Was Less Than the Angels

The Son's divine nature is less than the Father in causation but not in nature

Jesus said, "The Father is greater than I." (Jn. 14:28)

This applies not only to the Incarnate Jesus' human nature, as you will read in the following section, but also to his divine nature from all eternity, as you will read in this section.

God the Son and God the Holy Spirit are equal to the Father in nature (that is, in eternal existence, majesty, power, and virtue) but less than the Father in one way: Causation, by the manner of their eternal existence, by the manner of their eternal origin. The Father is not begotten nor proceeding and thus his eternal existence depends on no one. The Son's eternal existence depends on the Father because the Son is eternally born of the Father. And the Holy Spirit's eternal existence depends on the Father and the Son because the Holy Spirit eternally proceeds from the Father and the Son. That is why God the Father is called the Anchor of the Holy Trinity, as the eternal existence of God the Son and God the Holy Spirit finds their origin in God the Father.

Because the Son is eternally born of the Father, the Son's eternal existence depends on the Father, while the Father's eternal existence depends on no one:

"For God so loved the world as to give his only-begotten Son"... (Jn. 3:16)

The Athanasian Creed, 4th century: "Accordingly it is the right faith that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. He is God eternally begotten of the substance of the Father, and he is man born of the substance of his mother in time... The Father is made of none neither created nor begotten. The Son is of the Father alone, not made nor created but begotten. The Holy Spirit is of the Father and the Son, not made nor created nor begotten but proceeding."

Even though the Council of Florence was invalid and heretical, it teaches the truth in this regard:

Invalid and heretical *Council of Florence*, Cantate Domino, 1442: "...Whatever the Father is or has, he does not have from another but from himself; ... Whatever the Son is or has, he has from the Father, ... Whatever the Holy Spirit is or has, he has simultaneously from the Father and the Son." (D. 704)

While God the Father is God from no one, God the Son (Jesus Christ) is God from God (the Father) and light from light (of the Father):

Amended Nicene Constantinople Creed: "I believe...in one Lord Jesus Christ, the Only-begotten Son of God, eternally born of the Father. God of God; Light of Light; true God of true God; begotten, not made; being of one substance with the Father..."

Because the Father begot the Son with the exact same substance as he himself has, the nature of the Father and Son are equal and thus equal in eternal existence, power, majesty, and virtue. Hence the Son is an exact image, an exact copy of the Father. St. Paul says,

"[Jesus Christ] is the image of the invisible God." (Col. 1:15)

"Christ...is the image of God." (2 Cor. 4:4)

However, because the Father begot the Son and not the Son the Father, the Son is less than the Father in dependence or causation, as the Father is the cause of the Son and not the Son of the Father:

St. Alexander of Alexandria, *Epistles on the Arian Heresy*, 4th century: “That he [God the Son] is equally with the Father unchangeable and immutable, wanting in nothing, and the perfect Son, and like to the Father, we have learnt; in this alone is he inferior to the Father, that he is not unbegotten. For he is the very exact image of the Father, and in nothing differing from him. For it is clear that he is the image fully containing all things by which the greatest similitude is declared, as the Lord himself hath taught us, when he says, ‘My Father is greater than I.’... Father, indeed, we ought to preserve his proper dignity in confessing that no one is the cause of his being; but to the Son must be allotted his fitting honour, in assigning to him, as we have said, a generation from the Father without beginning, and allotting adoration to him, so as only piously and properly to use the words, ‘He was,’ and ‘always,’ and ‘before all worlds,’ with respect to him; by no means rejecting his Godhead, but ascribing to him a similitude which exactly answers in every respect to the image and exemplar of the Father. But we must say that to the Father alone belongs the property of being unbegotten, for the Saviour himself said, ‘my Father is greater than I.’”

St. Hilary of Poitiers, *On the Trinity*, 4th century: “[b. 4] 9. ...The very fact that he bears the name of Father reveals him as the cause of his Son’s existence... [b. 9] 54. ...If, then, the Father is greater through his authority to give, is the Son less through the confession of receiving? The Giver is greater [RJMI: in independence or causation]: but the Receiver is not less [RJMI: in divine nature], for to him it is given to be one with the Giver... If it is given him to be in that glory in which the Father is, we see in the prerogative of giving that the Giver is greater and in the confession of the gift that the two are one. The Father is, therefore, greater than the Son, for manifestly he is greater who makes another to be all that he himself is, who imparts to the Son by the mystery of the birth the image of his own unbegotten nature, who begets him from himself into his own form... 57. The birth, therefore, does not constitute his nature inferior, for he is in the form of God, as being born of God. And though... he does not indeed share in the supreme majesty of being unbegotten, he has received from the unbegotten God the nature of divinity.

“[b. 10] 6. ...We have taught that God the Son is God of the same [divine] nature with God the Father, not co-equal with the unbegotten [RJMI: in independence or causation], for he was not himself unbegotten, but, as the only-begotten, not unequal [RJMI: in nature] because begotten; whose name and whose nature are in him [the Father], while the Father as his name implies abides in the Son, since a Son cannot be spoken of or exist except as born of a father. Further, we say that he [the Son] is the living copy of the living nature, the impression of the divine seal upon the divine nature, undistinguished from God in power and kind...since the image by nature possesses the nature of its author... [b. 12] 24. And so God only-begotten, containing in himself the form and image of the invisible God, in all things which are properties of God the Father is equal to him by virtue of the fulness of true Godhead in himself. For, as we have shewn in the former books, in respect of power and veneration he is as mighty and as worthy of honour as the Father.”

St. Augustine and Alypius, *Letter 170*, to Maximus, 415: “But the only-begotten Son does not come of God the Father as the whole of creation came from him, which he created from nothing.¹⁹⁶ He begot the Son of his own substance. He did not make him out of nothing. He did not beget him in time, through whom he instituted all time, for as the flame is not antecedent to the brightness which it produces, so the Father has never been without the Son... And the Father did not diminish himself in order to have a Son of himself, but he begot him as another self so as to remain whole in himself, and to be as great in the Son as he is alone...”

¹⁹⁶ In context, St. Augustine means that God the Father created all things out of nothing through God the Son, as St. Augustine professed this in creeds and in some other of his works. (See in this book “Jesus Created Physical Life, and the Holy Spirit Creates Spiritual Life,” p. 21.)

Thus, in God the Father and God the Son, if we consider the nature of both, each one is God, but one is not more God than the other; if we consider their origin, the Father is God from whom the Son is God, but there is no god previous to God the Father... All he [God the Son] has and can do he attributes to his Father not to himself, because he is not of himself but of the Father. For, he is equal to the Father and this also he received from the Father, but he did not so receive his being equal as if he had previously been unequal and was born equal, but, as he is always born, so he is always equal.”

Even though John Damascene was an apostate, he teaches the truth in this regard:

Apostate John Damascene, *An Exact Exposition of the Orthodox Faith*, 8th century:
“[b. 1, c. 1] The Father and the Son and the Holy Spirit are one in all respects, except in that of not being begotten, that of being begotten, and that of procession...”

“[b. 1, c. 8] But if we say that the Father is the origin of the Son and greater than the Son, we do not suggest any precedence in time or superiority in nature of the Father over the Son or superiority in any other respect save causation. And we mean by this, that the Son is begotten of the Father and not the Father of the Son, and that the Father naturally is the cause of the Son... All then that the Son and the Spirit have is from the Father, even their very being; and unless the Father is, neither the Son nor the Spirit is. And unless the Father possesses a certain attribute, neither the Son nor the Spirit possesses it...”

“[b. 3, c. 5] In the case, therefore, of the Godhead we confess that there is but one nature, but hold that there are three really existing persons... and recognise the difference of the persons only in the three properties of independence of cause and Fatherhood, of dependence on cause and Sonship, of dependence on cause and procession.”

Hence the Son owes the Father an eternal debt of gratitude and the honor a son gives to his father because the Son’s eternal existence and power depends on the Father who eternally begot him. Hence God the Father is truly the Father of God the Son, even before the Incarnation of the God the Son. And the Holy Spirit owes the Father and the Son an eternal debt of gratitude and the honor one gives to those responsible for his origin (in this case eternal origin) because the Holy Spirit’s eternal existence and power depends on the Father and the Son.

Therefore Jesus’ following words not only apply to the time of his incarnation but also before that and forever:

“Then Jesus answered and said to them: Amen, amen, I say unto you, the Son cannot do anything of himself, but what he seeth the Father doing; for what things soever he doth, these the Son also doth in like manner.” (Jn. 5:19)

Truly, if there were no Father then there would be no Son. And the only reason the Son has almighty power is because he eternally obtained it from the Father. Hence the Son refers all things he does back to the Father from whom he got his eternal existence and eternal power. Jesus says,

“The works which the Father hath given me to perfect; the works themselves, which I do, give testimony of me, that the Father hath sent me.” (Jn. 5:36)

Yes, the Son is equal in power to the Father because the all-powerful God could only beget an all-powerful Son, and thus the Son can do whatever the Father does. But the Son’s equal power is nevertheless from the Father from whom the Son’s eternal existence and power came.

Therefore, just as the Son is eternally born of the Father so also he is eternally taught by the Father. The Son also got his all-knowing knowledge and wisdom from the Father from all eternity and thus there was not one instant in which the Son was not all-knowing. Yet the Son nevertheless got his all-knowing knowledge and wisdom from the Father, and thus Jesus says the Father taught him:

“Jesus therefore said to them...I do nothing of myself, but as the Father hath taught me, these things I speak...” (Jn. 8:28-29)

The Son’s human nature was less than the Father in six ways, and then in three ways

Jesus said, “The Father is greater than I.” (Jn. 14:28)

Because Jesus’ human nature was divinized the instant it was created, his human nature is equal in power, knowledge, and virtue to the divine nature of the Father and thus to his own divine nature which he shares with the Father.

However, after the Incarnation and before his death and resurrection, Jesus’ human nature was inferior to the Father’s and thus to his own divine nature in five ways: genesis, time, mortality, obedience, and confinement.

- **Genesis:** Jesus’ human nature was created. Whereas the Father’s and Jesus’ divine nature was not created nor made.
- **Time:** Jesus’ human nature is not eternal because it did not always exist and hence his human nature had a beginning in time. Whereas the Father’s and Jesus’ divine nature is eternal and thus had no beginning and hence always existed.
- **Mortality:** Before his death, Jesus’ human nature was capable of mortality and thus was able to die,¹⁹⁷ but the Father’s and Jesus’ divine nature cannot die. However, after Jesus resurrection his human nature is immortal thus can never die.
- **Obedience:** Before his death, Jesus’ human nature was submissive and thus obedient to the God the Father, St. Joseph, the Blessed Virgin Mary, and to other humans. However, after his resurrection, Jesus’ human nature is submissive to no one.
- **Confinement:** Jesus’ human nature is confined to his human body and soul, to the divine personhood of God the Son. Hence, when Jesus’ human nature was on earth, it was not in heaven. However, the divine nature of the person of God the Son extends outside of his person and into the persons of the Father and the Holy Spirit, as they all share the one same divine nature (essence). Hence, while God the Son’s divine nature was on earth in his personhood, it was also in heaven in the person of God the Father and in the person of God the Holy Spirit in the divine nature they all share in common. Pope St. Damasus says, “If anyone says that because he [Jesus] was established in the flesh when he was on earth [in his divine nature and human nature], he was not in heaven [in his divine nature] with the Father, he is a heretic.” (*Council of Rome*, 382, Anathema 13; D. 71.)¹⁹⁸

However, after his resurrection, Jesus’ human nature is inferior to the Father in only three ways: genesis, time, and confinement.

The Son’s human nature was less than the angels in two ways

St. Paul says that “Jesus...was made a little lower than the angels” in order that he may suffer death:

¹⁹⁷ The Incarnate Jesus was not subject to death by way of nature or justice because he had no sin, but he did die out of mercy for our sins. Hence Jesus’ death was a miracle. Jesus had to give permission to his human nature to die. (See in this book “Jesus’ Human Nature Never Had Any Intrinsic Corruptions (Allowable Opinion),” p. 148.)

¹⁹⁸ See my article “*Brief on The Holy Trinity: [The three divine persons are united in one nature but are distinct in personhood.](#)*”

“But one in a certain place hath testified, saying: What is man, that thou art mindful of him or the son of man that thou visitest him? Thou hast made him a little lower than the angels; thou hast crowned him with glory and honour and hast set him over the works of thy hands. Thou hast subjected all things under his feet. For in that he hath subjected all things to him, he left nothing not subject to him. But now we see not as yet all things subject to him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour: that, through the grace of God, he might taste death for all.” (Heb. 2:6-9)

Even though Jesus' human nature was divinized at the instant of his Incarnation and thus is a divinized human nature and therefore greater than the angels in power, wisdom, and knowledge, his human nature was nevertheless lower than the angels in two ways: in mortality and obedience.

Mortality: Jesus' human nature was able to die. Angels cannot die. Indeed, Jesus in his human nature needed to die in order to redeem men. Hence St. Paul says, Jesus “was made lower than the angels for the suffering of death.”

Obedience: Jesus' human nature was obedient and submissive to mere humans, to his human parents and human rulers. Whereas, the angels, at that time, were not obedient and submissive to any mere human. From the time Mary entered heaven, the angels were then obedient and submission to her, a mere human; the greatest, holiest and most blessed of all creatures. The queen of heaven and earth and of angels and saints.

Only in these two ways was the Incarnate Jesus lower than the angels, in mortality and obedience. Hence in every other way Jesus was greater than not only the angels but every creature. That is why St. Paul also says that when Jesus was on earth, he was better than the angels and adored by the angels in his human nature even though his human nature was lower than the angels in mortality and obedience. He says,

“[Jesus] being made so much better than the angels, as he hath inherited a more excellent name than they. For to which of the angels hath he said at any time, Thou art my Son, today [Incarnation Day] have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten [from all eternity] into the world [as a human], he saith: And let all the angels of God adore him.” (Heb. 1:4-6).

But after Jesus' resurrection, his human nature is no longer less than the angels in any way—not in mortality because his human nature will never die again; nor in obedience because he will never again be obedient and submissive to any creature.

Jesus Delivers the Kingdom to the Father, In Context

St. Luke teaches that Jesus' kingdom will have no end:

“And of his [Jesus'] kingdom there shall be no end.” (Lk. 1:33)

But other verses seem to say that Jesus will deliver his kingdom to the Father and thus it will have an end:

“Afterwards the end, when he shall have delivered up the kingdom to God the Father, when he shall have brought to nought all principality, and power, and virtue. For he must reign until he hath put all his enemies under his feet. And the enemy death shall be destroyed last. For he hath put all things under his feet. And whereas he saith, All things are put under him; undoubtedly, he is excepted who put all things under him. And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.” (1 Cor. 15:24-28)

God the Son did the work of creating the physical world, redeeming it when it fell, and will purify it upon his second coming. At that point, God the Son lays the kingdom at the feet of God the Father. But Jesus does not stop ruling as the King of kings, as his kingdom lasts forever. Hence Jesus rules side-by-side with God the Father.

Here are commentaries from the Ambrosiaster on these verses:

Ambrosiaster, 4th century, commentary on 1 Cor. 15:24-27: “Paul says this because when the kingdom is handed over, the end of the world will come, since the resurrection will have been brought to its conclusion. Some people are terrified by this and reject the literal meaning of the expression because, as they say, they want to think higher thoughts. They are shocked when they hear the sound of the expression ‘When he shall have handed over the kingdom to [his] God and Father,’ because they think that if you take it literally, it means that Christ will be left without anything for himself. They suppose that if he hands something over, then he will no longer have it, as if the Father had made himself destitute when he gave everything to the Son [in the first place]. For the Lord himself says: ‘All things have been handed over to me by my Father.’ (Jn. 13:3) Later he adds: ‘This is everlasting life, that they should recognize that you [God the Father] alone are the true God and he whom you have sent, Jesus Christ.’ (Jn. 17:3) You see from this that while the Son is ruling, the Father is ruling also. How could anyone believe that when the Son hands everything back to the Father, he is thereby leaving himself with nothing, when the angel said to Mary: ‘And the Lord God shall give to him the throne of his father David, and he will reign in the house of Jacob forever and there shall be no end of his kingdom.’ (Lk. 1:32-33)

“Daniel also describes the same kingdom: ‘The God of heaven shall summon up another kingdom, which shall never be destroyed, and this kingdom will last forever.’ (Dan. 2:44) No one should doubt, therefore, that the Son will reign with his Father forever. This is the standard teaching about the kingdom, that once all things have been made subject to the Son and they have worshiped him as God, and once death has been destroyed, then Christ will make it clear to them that he is not the ultimate source of all things, but that it is only through him that all things exist. To hand over the kingdom to God the Father will be to show that the Father is the one ‘from whom all fatherhood in heaven and on earth is named.’ (Eph. 3:15) Then the end will come. Finally, the resurrection of the dead is the destruction of death.”

Ambrosiaster, 4th century, commentary on 1 Cor. 15:28: “Paul is here expounding the same idea as before, wanting to make clear what it means for the Son to hand the kingdom over to his God and Father. It does, however, add this to the sense: the

Father, in handing the kingdom over to the Son, has not thereby subjected himself to the Son in the way that the Son has subjected himself to the Father.

“The Father has subjected everything to the Son in order for the Son to be honored in a way similar to that in which the Father is honored. Therefore, when everything has confessed that Christ is God and been subjected beneath his feet, Christ the Lord will also be made subject to God the Father, so that God may be all in all. What Paul is saying is that when the pride of all rulers and powers and dominions has been put down and they have all worshiped Christ as God, then even Christ, because of the Father’s unique precedence [by way of generation], will show that although he [Jesus] is God, he is also from God [the Father], so that the sublime and ineffable authority of the single originating principle [of the Father] may be preserved.

“The subjection of Christ to the Father means that every creature will learn that he is subject to Christ, who in turn is subject to the Father [by way of generation], and will thus confess that there is only one God, from whom all things derive.”

Ambrosiaster, *Questions of the Old and New Testaments*, 4th century, “Question 26 on Luke 1:33: “We read in the gospel that the angel predicted to Mary, mother of the Lord, that the reign of Christ would ‘have no end.’ Daniel makes the same prediction: ‘Then will arise an eternal kingdom that will never be destroyed.’ On the contrary, the apostle speaking of the Lord says: ‘When he has given his kingdom to God his Father’ (1 Cor. 15:28); how will his Kingdom be eternal, since he must give it to God his Father?”

“In saying, the Son does not lose the kingdom by giving it to his Father, and so the words of the Apostle are true, without the angel and Daniel being in contradiction with them. Whoever thinks it their duty to call in question their testimony would bring unbelief to an excess. But we, whose faith cannot be shaken, see how it is to be understood that the Son hands the kingdom over to his Father, which the Apostle in another place explains in these terms: ‘Then the Son himself will be subject to him who has subjected all things to him, that God may be all in all.’ (1 Cor. 15) This submission is the very act of surrender of the kingdom, so here is the interpretation that it is necessary to admit, not to deny that the Son is subject to his Father [by way of generation], and yet to recognize that his kingdom is everlasting, that is to say, the kingdom of the Son, ‘for in the name of Jesus every knee shall bend in heaven, on the earth, and in the underworld.’ (Phil. 2:10) The Apostle St. Peter confirms this truth when he says: ‘No other name under heaven was given to men by which we must be saved.’ (Acts 4) And did not the Lord himself say to his disciples, ‘Until now you have not asked anything in my name, ask and I will answer you?’ (Jn. 16) The reign of the Son therefore consists in the fact that it is in his name that men are saved, and that all the prayers addressed to him until the end of the world are answered. But when all creatures have confessed Jesus Christ willingly or by force, ... when all the powers, all the principalities and the dominions will have bowed their knee before Jesus Christ, then the Son will reveal [to those who do not already know] that he is not the first principle from which all things come, but his Son in whom we see the Father. This is how he submits and gives the kingdom to his Father. In revealing [to those who do not already know] that his Father is the first principle of all things, he submits to him by declaring that he comes from him. Indeed, the advent of the Son of God is surrounded by so much majesty and splendor that all the powers and choirs of the angels could believe that he is the only God par excellence. Now, the Savior declaring that he is not the one who is called the Father, but his Son, while continuing to reign, hands the kingdom over to his Father.”

Hence God the Father’s earthly Kingdom will be forever and will be also ruled by God the Son, who is in subjection to the Father by way of his eternal generation from the Father.¹⁹⁹

¹⁹⁹ See in this book “The Son’s divine nature is less than the Father in causation but not in nature,” p. [188](#).

Some Heresies regarding Jesus Christ

Docetism (Basilides, Marcion, Valentinus, Cerdo)

Docetism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. This heresy teaches that Jesus did not have a human nature and thus his human nature was an illusion. He only had a divine nature and thus was God taking on the appearance of a human. Hence he only pretended to have a human nature. And thus his apparent thirst, hunger, suffering, death, etc. were illusions.

Wikipedia, Docetism: “Docetism is broadly defined as the teaching that claims that Jesus' body was either absent or illusory... Christ was so divine that he could not have been human, since God lacked a material body, which therefore could not physically suffer. Jesus only appeared to be a flesh-and-blood man; his body was a phantasm.”

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “1. Heretical Teaching - About the end of the 1st and the beginning of the 2nd century, heresies emerged which denied the reality of Christ's human Body and stigmatised as fantasy the facts of Christ's earthly life, especially His suffering and death (St. Ignatius, Trail. 10. Smyrn. 2, I: Christ, it was claimed, 'had only apparently suffered'). The point of departure of this 'Docetism' was, according to the letter of St. Ignatius, the 'scandal of the Cross' (Eph. 18, 1; Gal 5, 2; I Cor. 1, 23).

“The later gnostic sects, which either attributed to Christ an apparent body without any reality (Basilides, Marcion) or a heavenly astral body (Apelles, Valentin), proceeded from Gnostic Dualism, according to which a union of the Divine Logos with a human body is not possible, since all material things were regarded not as creatures of God but as proceeding from a primeval principle of evil. This Gnostic Dualism was also the source of the Docetic errors of the Manichaeans and of the Priscillianists...

“Docetism was refuted first by St. Ignatius of Antioch (d.c. 107) and later by St. Irenaeus (d. c. 202) and Tertullian (d. 220) especially in their arguments against the Gnostics. In the refutation of Docetism, St. Ignatius takes his stand on the authority of the Gospel; he cites the therein reported facts of Jesus' human life. As the Fathers stress, Docetism is particularly baneful for the Christian striving after virtue, since it leads to the devaluation of the Suffering and Death of Christ and His Redemption; it leads to the undermining of the credibility of Holy Writ, and consequently of the whole Christian Faith, and it nullifies the doctrine of the Eucharist...²⁰⁰

“In Christian antiquity the Docetae and the Gnostic-manichaean sects, starting from the assumption that Christ had only an apparent body, denied the real presence of the Body and Blood of Christ in the Eucharist. (St. Ignatius, Smyrn. 7, I.)”²⁰¹

Aphthartodocetism

Aphthartodocetism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. The Aphthartodocetists correctly teach that Jesus has a divine nature and a human nature in one divine person, but heretically teach that his human nature did not really suffer any non-sinful corruptions. Hence his apparent thirst, hunger, pain, etc. were illusions.²⁰²

²⁰⁰ Book 3, pt. 1, sec. 1, c. 2, no. 8, p. 140-141.

²⁰¹ Book 3, pt. 1, sec. 2, c. 1, no. 26, p. 171.

²⁰² See in this book “The Aphthartodocetism Heresy: Jesus' human nature was always intrinsically incorrupt (which is an allowable opinion), but it never suffered the effects of non-sinful corruptions (which is heresy),” p. [171](#).

Monarchianism

Monarchianists teach that there is only one person in God and thus deny the personal existence of the Son and the Holy Spirit. Regarding its attitude towards the Person of Jesus Christ, Monarchianism falls into two main divisions: Adoptionists (Jesus is a human person adopted by God) and Modalists (God exists in one person in three modes; hence the Father, Son, and Holy Spirit are three modes in the one person of God).

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “1. Monarchianism - At the end of the 1st century, Judaic heretics, Cerinthus and the Ebionites, holding rigidly to the doctrine of one person in God, denied the divinity of Christ (St. Irenaeus, *Adv. haer.* I 26). Towards the end of the 2nd century, the so-called Monarchianists taught that there was only One Person in God (Tertullian, *Adv. Prax.* 3). [Regarding] its attitude towards the Person of Jesus Christ, monarchianism falls into two main divisions: Dynamic or Adoptionist Monarchianism and Patripassianic or Modalist Monarchianism.”²⁰³

Dynamic or Adoptionist Monarchianism (Theodotus of Byzantium, Paul of Samosata, Photinus of Sirmium)

Adoptionism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. Adoptionists teach that there is only one person in God and that Jesus was a mere man, born of Mary, who was adopted by God, either from his conception or from his baptism by St. John the Baptist.

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “a) Dynamic or adoptionist monarchianism teaches that Christ is a mere man, even although born in a supernatural manner from the Holy Ghost and of the Blessed Virgin. At His baptism, He was equipped by God with Divine Power in extraordinary measure, and was adopted by Him in place of a son.

“The principal exponents of this erroneous [heretical] doctrine were Theodotus of Byzantium, who brought this doctrine to Rome in 190, and who was excommunicated from the Church by Pope Victor (189-198); Paul of Samosata, Bishop of Antioch, who was deposed as a heretic at a Synod at Antioch in the year 268 and Bishop Photinus of Sirmium, who was deposed by a Synod of Sirmium in 351.”²⁰⁴

Nominal *Catholic Encyclopedia*, Monarchians: **I. DYNAMISTS, OR ADOPTIONISTS** - ...The founder of the sect was a leather-seller of Byzantium named Theodotus. He came to Rome under Pope Victor (c. 190-200) or earlier. He taught (*Philosophumena*, VII, xxxv) that Jesus was a man born of a virgin according to the counsel of the Father, that He lived like other men, and was most pious; that at His baptism in the Jordan the Christ came down upon Him in the likeness of a dove, and therefore wonders (*dynameis*) were not wrought in Him until the Spirit (which Theodotus called Christ) came down and was manifested in Him. They did not admit that this made Him God; but some of them said He was God after His resurrection.”

²⁰³ Book 1, pt. 2, sec. 1, c. 1, no. 1, p. 50.

²⁰⁴ *Ibid.*

Patripassianic or Modalist Monarchianism (Noetus of Smyrna, Sabellius)

Modalism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. Modalists teach that the Father, Son, and Holy Spirit are merely temporary “modes” or manifestations of one God. Hence there is only one person in God, and he is the Father, Son, and Holy Spirit:

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “b) Patripassianic or modalist monarchianism accepts the True Divinity of Christ, but admits only one Person in God, by teaching that the Father had become man in Jesus Christ, and had suffered.

“The principal representatives of this pernicious teaching were Noetus of Smyrna, against whom St. Hippolytus wrote (*Philosophumena* IX 7-10; X 27; *Contra haeresim Noeti*), and the Asia Minor Confessor, Praxeas, who was refuted by Tertullian (*Adv. Praxeas*). Sabellius extended this false doctrine to the Holy Ghost, and taught that in God there was one Hypostasis [Person] and Three Prosopa [manifestations] corresponding to His three different modes of Revelation (*modi*). The Uni-Personal God revealed Himself as a Father in the Creation, as a Son in the Redemption, as the Holy Ghost in the works of sanctification. Pope Callistus {217-222} excluded Sabellius from the ecclesiastical community. Sabellianism was combated by the Alexandrian Bishop Dionysius the Great (c. 247-264), and was authoritatively condemned by Pope Dionysius (259-268). D. 48-51.”²⁰⁵

Nominal *Catholic Encyclopedia*, Monarchians: “**II. MODALISTS** - The Monarchians properly so-called (Modalists) exaggerated the oneness of the Father and the Son so as to make them but one Person; thus the distinctions in the Holy Trinity are energies or modes, not Persons: God the Father appears on earth as Son; hence it seemed to their opponents that Monarchians made the Father suffer and die. In the West they were called Patripassians, whereas in the East they are usually called Sabellians.”

Subordinationism

Subordinationism teaches that either the Son or the Holy Spirit or both were created by God the Father and thus one or both are creatures. One or both are subordinate to God the Father and thus not co-equal to God the Father in essence, power and majesty. Hence there is either only one person in God, God the Father; or two, God the Father and God the Son. The Arians, Semi-Arians, and Apollinarians believe that only God the Father is truly God. The Macedonians believe that God the Father and God the Son are truly God but not the Holy Spirit, and thus the Holy Spirit is a creature.

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “2. Subordinationism - In contrast to Sabellian modalism, subordinationism admits three different Persons in God, but denies the consubstantiality of the Second and Third Persons with the Father, and therefore their True Divinity.”²⁰⁶

²⁰⁵ Ibid. pp. 50-51.

²⁰⁶ Ibid. p. 51.

Arianism (Origen, Arius, Eusebius of Nicomedia,)

Arianism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. From the information I have, Origen was the first to teach the Arian heresy.²⁰⁷ But the name of the heresy is taken from Arius because he made it popular and widespread. Another prominent Arian was Eusebius of Nicomedia.²⁰⁸

Arians believe that the Son (the Word, the Logos) was the first thing God the Father created. And then the Son created all other things. Hence the Son is the greatest of God's creation, and thus God the Father adopted him as a Son; and thus he is called God the Son. So when the Arians use the words "God the Son," they do not mean he is truly God but only an adopted Son. Therefore, the Arians believe that the Son's essence is not the same as, nor even similar to, the Father's essence. The dogma is that God the Son's essence is exactly the same as God the Father's essence.²⁰⁹

According to this heresy, the Holy Spirit prepared Mary's body during the Incarnation, and the Son (the Word) entered the body without a human soul. Hence the Son (the Word) took the place of the human soul, and thus Jesus has no human soul (human mind and passions, etc). Consequently, he does not really have a human nature because a body without a soul is dead. What would a human be if he does not have a soul, a mind, a heart, and passions? He would not be human at all!

As a result, this heresy teaches that Mary is not the Mother of God because the Word (God the Son) is not truly God:

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: "a) Arianism. The Alexandrine Presbyter Arius (d. 336) taught that the Logos does not exist from all eternity. He is not generated from the Father, but is a creature of the Father, produced by Him from nothing before all other creatures. According to His Essence He is unlike the Father (hence the designation Anhomoians) [and] is mutable and capable of development. He is not, in the proper and true sense, God, but only in the improper sense, in so far as He, in anticipation of His merits, was adopted by the Father as a Son. This erroneous doctrine [heresy] was condemned at the First General Council at Nicaea (325) [RJMI: and by the ordinary magisterium]. The Council drafted a creed, which confesses Jesus Christ to be the Son of God, His generation from the substance of the Father, His true Divinity and His consubstantiality with the Father. D 54..."²¹⁰

"Arius taught that the Logos (the Word) had no human soul but only a soulless body united with Himself. He held that the Logos substituted for Christ's soul. He believed that in this way he could prove that the Logos was a Creature."²¹¹

The Arians differ from the Adoptionists in the following ways. The Arians teach that God the Son was created by God the Father and that God the Father adopted God the Son before anything was created. The Adoptionists believe that God the Son, Jesus Christ, did not exist before the Incarnation. He began to exist when he was born, and he was a mere man, a full human person only; and God then adopted him by granting him special graces and privileges above other men. The Arians believe that God the Son came down from heaven during the incarnation and entered the body prepared for him in the womb of Mary.

²⁰⁷ See my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics: [Some of Origen's idolatries and heresies.](#)*

²⁰⁸ Ibid: [Eusebius of Nicomedia \(d. 341\)](#)

²⁰⁹ See in this book "Jesus (God the Son) Is Eternally Begotten of the Father," p. [10](#).

²¹⁰ Book 1, pt. 2, sec. 1, c. 1, no. 1.

²¹¹ Book 3, pt. 1, sec. 1, c. 2, no. 9, p. 141.

Semi-Arianism (Eusebius of Caesarea,²¹² Basil of Ancyra, Eusebius of Emesa)

Semi-Arianism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. Semi-Arians believe all that the Arians do except they believe that the Word's (God the Son's) essence is similar to the Father's essence; whereas, the Arians believe that the Son's essence is not even similar to the Father's essence.

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: "The Semi-Arians took up a middle position between the strict Arians (Anhomoians) and the defenders of the Nicene Creed (Homousians). They rejected the expression unlike the Father, but admitted that the Logos was similar to the Father; thus called Homoians) either similar in all things or similar in Nature (and therefore called Homousians)."²¹³

Nominal *Catholic Encyclopedia*, Arianism: "The Arian sectaries who reasoned logically were styled Anomoeans: they said that the Son was 'unlike' the Father. ...But a view so unlike tradition found little favour; it required softening or palliation, even at the cost of logic; and the school which supplanted Arianism from an early date affirmed the likeness, either without adjunct, or in all things, or in substance, of the Son to the Father, while denying His co-equal dignity and co-eternal existence."

Apollinarianism (Apollinaris of Laodicea)

Apollinarianism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. Apollinarians believe all that the Arians do with one exception. They teach that Jesus' human body has a human animal (sensitive) soul, which man has in common with animals, but not a human rational (spiritual) soul. It teaches that the Word took the place of the rational soul. Whereas, the Arians do not believe Jesus have any kind of human soul.

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: "Apollinaris of Laodicea (d. about 390), ...under the influence of the Platonic Trichotomism (synthesis of the human being out of flesh, soul and spirit), taught that the Divine Logos had assumed a human body and an animal [sensitive] soul. The Divine Logos had, he asserted, taken the place of the missing spiritual [rational] soul. He erroneously [heretically] believed that only in this manner could the unity of person and the sinlessness of Christ be preserved. He sought a positive foundation for his theory [heresy] in John I, 14 and in Phil. 2, 7."²¹⁴

Macedonianism (Bishop Macedonius)

Macedonianism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. The Macedonians believe that God the Father and God the Son are truly God but not the Holy Spirit. They believe the Holy Spirit was created by God and thus is a creature:

The Seven Ecumenical Councils, by Philip Schaff, 19th century: "(Wm. Bright, D.D., St. Leo on the Incarnation, pp. 213 et seqq.) The Macedonians, rising up out of Semi-Arianism, gradually reached the Church's belief as to the uncreated majesty of the Son, even if they retained their objection to the homoousion as a formula. But having, in their previously Semi-Arian position, refused to extend their own

²¹² Ibid: [Eusebius of Caesarea \(c. 260-c. 341\)](#).

²¹³ Book 1, pt. 2, sec. 1, c. 1, no. 1, p. 51

²¹⁴ Book 3, pt. 1, sec. 1, c. 2, no. 9, p. 141.

‘homoiousion’ to the Holy Spirit, they afterwards persisted in regarding him as ‘external to the one indivisible Godhead,’ Newman’s *Arians*, p. 226; or as Tillemont says (*Mém.* vi., 527), ‘the denial of the divinity of the Holy Spirit was at last their capital or only error.’ St. Athanasius, while an exile under Constantius for the second time, ‘heard with pain,’ as he says (*Ep. i. ad Serap.*, 1) that ‘some who had left the Arians from disgust at their blasphemy against the Son of God, yet called the Spirit a creature, and one of the ministering spirits, differing only in degree from the Angels:’ and soon afterwards, in 362, the Council of Alexandria condemned the notion that the Spirit was a creature, as being ‘no true avoidance of the detestable Arian heresy.’ Athanasius insisted that the Nicene Fathers, although silent on the nature of the Holy Spirit, had by implication ranked him with the Father and the Son as an object of belief (*ad Afros*, 11).

“After the death of St. Athanasius, the new heresy was rejected on behalf of the West by Pope Damasus, who declared the Spirit to be truly and properly from the Father, coequal and adorable (*Mansi*, iii., 483). The Illyrian bishops also, in 374, wrote to the bishops of Asia Minor, affirming the consubstantiality of the Three Divine Persons (Theodoret, *H. E.*, iv., 9). Basil wrote his *De Spiritu Sancto* in the same sense (see Swete, *Early History of the Doctrine of the Holy Spirit*, pp. 58, 67), and in order to vindicate this truth against the Pneumatomachi, as the Macedonians were called by the Catholics, the Constantinopolitan recension of the Nicene Creed added the words, ‘the Lord and the Life-giver, proceeding from the Father and the Son, with the Father and the Son worshipped and glorified’ etc., which had already formed part of local Creeds in the East.”²¹⁵

Nestorianism (Bishop Nestorius, Diodorus of Tarsus, Theodore of Mopsuestia)

Nestorianism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. The Nestorians held the heresy that there are two persons in the incarnate God the Son, a divine person and a human person. Hence they held the heresy that Mary is not the Mother of God because she only conceived and gave birth to a human person, the divine person joining himself to the human person some time after the existence of the human person.

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “1. The heresy of Nestorianism - The false teaching of Nestorius (428 Patriarch of Constantinople; died about 451 in exile) to which the two Heads of the Antioch School of Exegetics, Diodorus of Tarsus (died before 394) and his pupil Theodore of Mopsuestia (d. 428) had subscribed, may, from its refutation (St. Cyril of Alexandria, St. John Cassian), be summarized under the following principal heads;

“a) The Son of the Virgin Mary is not the same person as the Son of God. In Christ there are, corresponding to the two natures, also two subjects or persons.

b) The two persons are connected with each other by a mere accidental or moral unity. The man Christ is not God, but a bearer of God. The Incarnation does not mean that God the Son became man, but merely that the Divine Logos resided in the man in the same manner as God dwells in the just.

“c) The human activities (birth, suffering, death) may be asserted of the Man-Christ only; the Divine activities (creation, omnipotence, eternity) of the God-Logos only.

“d) Consequently, Mary cannot in the proper sense be designated by the title, ‘Mother of God.’ She is merely a bearer of man or Mother of Christ.

“e) The conviction that in Christ there are two persons appears also in the doctrine of authentication peculiar to the Antiochians, according to which the Man-

²¹⁵ *Nicene and Post-Nicene Fathers*, Series II, Vol. 14: The First Council of Constantinople, Excursus on the Heresies Condemned in Canon I.

Christ was obliged to merit divine dignity and adoration by his obedience in suffering.

“Nestorianism tendencies appear in the Christology of early scholasticism also, above all in the ‘habitus’ theory, which goes back to [apostate] Peter Abelard, and which was favoured by [the apostate] Petrus Lombardus (Sent. III 6, 4-6) which compares the assumption of human nature by the Divine Logos to the putting on of a garment. [Apostate] Thomas condemns this as heresy, since it implies a mere accidental unification. S. th. III, 2, 6.

“The teaching of Anton Gunther (d. 1863) also merges into Nestorianism. From his philosophic concept that the essence of personality lies in self-consciousness, there results in the field of Christology the conclusion that in Christ, who has a truly Divine and truly human self-consciousness, there are two different persons, a Divine and a human. In order to evade this conclusion, Gunther assumed a ‘formal unity’ between the eternal Son of God and the Son of the Virgin, which consists in the mutual penetration of the self-consciousness. However, the dogma teaches that there is only one Person.”²¹⁶

The heresy that the Incarnate Christ has one nature in one divine person

Those who hold this heresy fall into two groups.

- The Monophysites believe that Jesus’ divine nature merged with his human nature, while some believe his human nature was completely absorbed by his divine nature. And thus they believe there is only one nature in the divine person of Jesus Christ.
- The Miaphysites believe that Jesus’ divine nature did not merge with his human nature but united to it, which is true, but held the heresy that this union resulted in only one nature, a divine-human nature in the one divine person of God the Son.

Hence both of these heresies deny the dogma that in Jesus there are two natures, a divine nature and a human nature, in one divine person.

Monophysitism (Eutyches of Constantinople, Dioscorus of Alexandria)

Monophysitism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. The Monophysites denied the dogma that the Incarnate God the Son has two distinct natures in one divine person, a divine nature and a human nature. They believe that Jesus’ divine nature merged with his human nature, while some believe his human nature was completely absorbed by his divine nature. And thus they believe there is only one nature in the divine person of Jesus Christ.

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “1. The heresy of Monophysitism - In the struggle against Nestorianism, Eutyches, Archmandrite of Constantinople, and his adherents, principally Alexandrians (Patriarch Dioscorus) went to the other extreme, misinterpreting some phrases of St. Cyril²¹⁷ and also some older phrases; they posited in Christ not only One Person but also only one single nature. They taught that Christ is indeed ‘out of’ two natures, but not ‘in two natures.’ In their explanation of the mode and manner of the unification of the Godhead and the humanity, they diverged. Some assumed a transformation of the

²¹⁶ Book 3, pt. 1, sec. 1, c. 3, no. 11, pp. 143-144.

²¹⁷ See my article [The Orthodox Meaning of St. Cyril of Alexandria’s “One incarnate Nature of the Word.”](#)

human nature into the Divine Nature, or an absorption of the human nature in the Divine Nature, others a confusion or mixture of the two natures into one new third nature, others [Miaphysites] a composition of the two natures after the fashion of the unification of the body and soul in man. This last was the view of Severus of Antioch.”²¹⁸

The practical result of this heresy is that Jesus does not have a full divine nature or a full human nature, each diluting the other, and thus he has a divine-human nature. Or it removes the human nature altogether. And it also leads to other heresies regarding the Holy Trinity, as will be mentioned in the following section.

Miaphysitism (Severus of Antioch, Philoxenus of Mabbug)

The Miaphysites believe that Jesus’ divine nature did not merge with his human nature, which is true, but hold the heresy that this union resulted in only one nature, a divine-human nature in the one person of God the Son.²¹⁹ So when they say that Jesus’ one nature is “*out of two natures*” instead of “*in two natures*,” they mean his two natures become only one nature. Hence they deny the dogma that the incarnate Jesus has two natures, a divine nature and a human nature, in the one divine person of God the Son:

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: “1. The heresy of Monophysitism... Some assumed a transformation of the human nature into the Divine Nature or an absorption of the human nature in the Divine Nature, others a confusion or mixture of the two natures into one new third nature, others [Miaphysites] a composition of the two natures after the fashion of the unification of the body and soul in man. This last was the view of Severus of Antioch.”²²⁰

Wikipedia, Miaphysitism: “**Miaphysitism** is the Christological doctrine [heresy] that holds [that] Jesus, the Incarnate Word, is fully divine and fully human, in one nature. It is the position held by the Oriental [un-]Orthodox Churches. It differs from the... [dogma] that Jesus is one person with two natures (divine and human) as defined by the Council of Chalcedon in 451...

“Etymologically, *mia-physis* and *mono-physis* both mean 'one nature'. However, *mia-physis* has come to denote the specific Miaphysitism. Severian’s [miaphysite] theology understands that the union of Christ’s natures as a single nature by composition, interpreted by the Miaphysite rather than the Eutychian view [heresy] of union by mixing or other forms of 'one-nature' (monophysite) theology (e.g., one purely human nature, one purely divine nature).

“Strictly speaking, by meaning alone, Miaphysites (Severians) are a type of monophysite, but a distinct kind and not to be confused with other non-miaphysite monophysites (such as Eutychians or Ebionites). In recent times, Miaphysites have adopted ‘miaphysite’ as a self-designation; conversely, ‘monophysite’ has been used to label non-miaphysite monophysites (especially Eutychians) and is considered by many miaphysites to be pejorative and inaccurate to describe their theology.”

If, as the miaphysite heretics say, there is only one nature (an un-merged divine-human nature) in the one divine person of God the Son, then one or both of the natures does not really exist or a third hybrid nature exists—a one nature that acts like a human or a one nature that acts like God; or a one nature that acts like both natures, which in effect denies the reality of each nature and introduces a third kind of nature.

²¹⁸ Book 3, pt. 1, sec. 1, c. 3, no. 12, pp. 146.

²¹⁹ Hence they consider the Monophysites heretics because they believe the divine nature merged with the human nature or abolished the human nature.

²²⁰ Book 3, pt. 1, sec. 1, c. 3, no. 12, pp. 146.

The dogma of two natures in one divine person upholds the acts of both natures, the one that acts like God and the other that acts like man (human). This was infallibly and wonderfully defined by Pope St. Leo the Great in the Council of Chalcedon in 451. If there were not two natures, then the one divine person can only act upon whatever his one nature would be, either a divine nature or a human nature or a divine-human nature.

These heretics say that if, according to the Catholic dogma, there are two natures in the one divine person of God the Son, then there would actually be two persons not one person of God the Son. Well, the same can be said of the Holy Trinity. If there are three persons in one God, does that mean there are three Gods! But if there are three persons in one God, then there can also be two natures on the one person of God the Son. The only way the Miaphysites can get around this and not be hypocrites, is if they hold the Modalist heresy that there is only one divine essence and one person of God, who acts in three modes, as Father, Son, and Holy Spirit.

And this heresy, as well as the Monophysite heresy, introduces into the one divine essence that the Father, Son, and Holy Spirit share in common a human element, a divine-human nature. So either the one divine essence they share in common was transformed into a divine-human essence or only the divine essence of Jesus becomes a divine-human essence, which makes his divine essence (nature) different from the divine essence (nature) of the Father and the Holy Spirit. Not so with the dogma, as Jesus' divine nature, while united to his human nature, remains distinct from his human nature. His divine nature (essence) does not become a divine-human nature nor does it merge with his human nature.

The refusal of the miaphysite and monophysite heretics to believe in the dogma that there are "two natures" in the one divine person of God the Son condemns them alone and proves them to be rebels against the infallible definitions of the Catholic Church. A heretic is still a heretic no matter how close he comes to holding a Catholic dogma. He either holds the dogma or not. He must conform his theology to the dogma as infallibly defined by the Catholic Church, and thus not to his heresy as held by his heretical church or sect.

Monothelitism (Emperor Heraclius, Patriarch Sergius of Constantinople, Antipope Honorius I²²¹)

Monothelitism was infallibly condemned by the ordinary magisterium and then the solemn magisterium. The Monothelites correctly believe that Christ has two distinct natures, a divine nature and a human nature. But they hold the heresy that he only has one will, a divine will. And thus, by implication, Christ really only has one nature, a divine nature, because his human nature has no will, mind, or power. A human nature without these things is not a human nature. Hence this heresy is akin to Monophysitism and Miaphysitism.

Fundamentals of Catholic Dogma, by apostate Ludwig Ott, 1957: "1. The Heresy of Monothelitism - Monothelitism is an offshoot of Monophysitism. In order to win back the Monophysites, the Patriarch Sergius of Constantinople (610-638) suggested the unifying formula In Christ there are indeed two natures, but only one will, namely the Divine Will, and one mode of activity. In this view the human nature of Christ becomes an instrument without a will of its own in the hand of the Divine Logos. The most prominent opponents of this error and protagonists in defence of the true doctrine of the Church were St. Sophronius, from 634 Patriarch of Jerusalem, and St. Maximus the Confessor (d. 662) [RJMI: and it was condemned by the ordinary magisterium]." ²²²

²²¹ See my book *The Hellenization of Christianity by the Anti-Church Fathers and Scholastics*: Honorius (625-638): [He held the heresy that the Incarnate Jesus has only one will.](#)

²²² Book 3, pt. 1, sec. 1, c. 3, no. 13, pp. 147-148.



“Jesus said to her: I am the resurrection and the life.
He that believeth in me, although he be dead, shall live.
And every one that liveth, and believeth in me, shall not die for ever.
Believest thou this? ”
(St. John 11:25-26)