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people divided themselves. The spiritual embraced the Messiah, and the coarser-minded remained to serve as witnesses of Him.

749. "If this was clearly foretold to the Jews, how did they not believe it, or why were they not destroyed for resisting a fact so clear?"

I reply: in the first place, it was foretold both that they would not believe a thing so clear and that they would not be destroyed. And nothing is more to the glory of the Messiah; for it was not enough that there should be prophets; their prophets must be kept above suspicion. Now, etc.

750. If the Jews had all been converted by Jesus Christ, we should have none but questionable witnesses. And if they had been entirely destroyed, we should have no witnesses at all.

751. What do the prophets say of Jesus Christ? That He will be clearly God? No; but that He is a God truly hidden; that He will be slighted; that none will think that it is He; that He will be a stone of stumbling, upon which many will stumble, etc. Let people then reproach us no longer for want of clearness, since we make profession of it.

But, it is said, there are obscurities. And without that, no one would have stumbled over Jesus Christ, and this is one of the formal pronouncements of the prophets: Excaeca...[148]

752. Moses first teaches the Trinity, original sin, the Messiah.

David: a great witness; a king, good, merciful, a beautiful soul, a sound mind, powerful. He prophesies, and his wonder comes to pass. This is infinite.

He had only to say that he was the Messiah, if he had been vain; for the prophecies are clearer about him than about Jesus Christ. And the same with Saint John.

753. Herod was believed to be the Messiah. He had taken away the sceptre from Judah but he was not of Judah. This gave rise to a considerable sect.

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Curse of the Greeks upon those who count three periods of time.

In what way should the Messiah come, se

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