

THE EVIDENCE OF FULFILLED PROPHECY (II.)

THE REVEREND CHANCELLOR J. J. LIAS
HAYWARD'S HEATH, ENGLAND

It will be best to follow out at once this inquiry into the fulfillment of prophecy in matters purely secular found in the prophets. I will begin by taking the prophecy of desolation against Babylon, contained in Isa. xiv., Jer. li., and other places of Holy Scripture. The mode followed by critics of the Germanizing school in dealing with Isaiah's prophecies is, one would think, sufficiently summary. It is quite inadmissible in the treatment of ordinary history, and is only resorted to when the question of the supernatural is introduced. It is to slice up the prophecies into morsels, and to assign them to a later date than the events, or a date which, if before the events happened, is sufficiently near for a writer to predict them without supernatural guidance.¹ It was at one time generally supposed that the predictions about the desolation of Babylon were fulfilled at an early date, and New Testament commentators were accustomed to interpret the allusion to Babylon in 1 Pet. v. 13 as relating to Rome. This is improbable in itself, as the prophecies of the mystic Babylon in the Apocalypse had not then been uttered. But it is now known that Babylon did not become a desolation until the separation of the Eastern and Western Empires, and therefore *some nine hundred years* after the prophecies of Isaiah. Even if we place them after the return from Captivity, they

¹ See Skinner's *Isaiah for Schools and Colleges*, in which chaps. xi.-xxxv. are assigned to pretty nearly a dozen authors, in spite of the way in which the expressions "in that day," "and it shall come to pass in that day," "it shall come to pass," and "it shall be in that day," very frequently between vii. 18 and xxxiv., are used, and *nowhere* else with so much repetition. Of course no such thing as a proof is even dreamed of. This way of dealing with young persons seems scarcely consistent with common fairness.

were uttered *some seven hundred years* before they were fulfilled — a period too long before the event to admit of human foresight accounting for the prophecy.

The same thing may be said about the prophecies uttered concerning the scattering of the Jews among the peoples of the earth, prophecies the fulfillment of which began when Jeremiah went down to Egypt, and has *continued to this day* — a period of some two thousand five hundred years. Their maintaining their national existence for so long a period of history is an unique fact, and all human experience is against it. Yet it is predicted by prophet after prophet, and by our Blessed Lord Himself. It is also predicted another five or six hundred years earlier, in Leviticus and Deuteronomy. No human intelligence could have reached the facts by any ordinary means. It is, therefore, *an unequivocal instance of supernatural sagacity*; and, were it to stand alone, *which it does not*, it would demonstrate the existence of such a power as inspired prophecy.

As to the denunciations of desolations and Divine judgment against Moab, Ammon, Edom, Philistia, Tyre, and Sidon, they are to be found broadcast in the prophets. One of the most comprehensive is to be found in Ezek. xxv.—xxviii., and it may be compared with Isa. xiv. (a great part of this prophecy is transferred bodily to his pages by Jeremiah) and similar instances in the Minor Prophets. Ezekiel, too, deals more freely with Egypt (xxix.—xxxii.) than either Isaiah or Jeremiah. And we know that from the rise of Persia to this very moment, Egypt, the earliest of the Great Powers of the world, has been the vassal of the rest. Isaiah indulges in a singularly minute prophecy (xix. 18) that five Jewish cities should be found in it, and modern research has, very lately indeed, found evidence of the fact that these five cities existed. Isaiah's prophecy was some time before it was fulfilled. And a simple detail of that kind predicted many years before it happened is beyond the unassisted powers of man. The prophecies relating to the desolation of Philistia, Moab,

and Edom, too, were not fulfilled until a very long while after they were uttered. It was not until the division of the Roman Empire (*circa* 300 B.C.) that this process commenced. Palestine, Syria, and Mesopotamia then began to be the border land between Persia and the Eastern Empire. The process of decay and desolation thus commenced went on rapidly after the Turkish conquest of these regions, and is now, for the first time, arrested by the impending downfall of Turkey.¹

Another prophecy which is emphatically uttered is of the seventy years' Captivity of Israel in Babylon, found in Jer. xxv., xxvii. It was quite impossible to predict this particular period of time by any human foresight. Humanly speaking, it depended upon what we are apt to call the whims and fancies of particular sovereigns, as the history in the books of Ezra and Nehemiah conclusively proves. It was certainly not due to the silent yet sure working of political movements. It can be attributed simply to the working of Divine Power over the fickle purposes of particular sovereigns. A similar prophecy concerning Tyre is recorded in Isa. xxiii. This confines itself to Tyre, and says nothing of the restoration of a people to their land. Thus it is not so closely connected with the fickleness of monarchs as is the Captivity of Israel. But both of them hinge upon the approaching downfall of Babylon. And we can discover no secular movements likely to fix a date for the Babylonish collapse.

We may now pause for a moment and endeavor to ascertain the bearing of what has been said on the evidence of prophecy for the truth of our holy religion. First of all, we find an account of the creation of the world. In this we are told that the visible universe is the work of the Supreme Being. The translation of Gen. i. by the Authorized Version makes the account appear to be in chronological order. But this is not warranted by the Hebrew, and

¹The Turkish loss of Egypt (about 1840) and the French protectorate over the Lebanon in 1860 were the first symptoms of the approaching break-up of the Turkish power.

the Revised Version very properly corrects the translation. We may note that part of the first verse is translated, and correctly translated, by N. W. Capron, in his "Conflict of Truth," "The Spirit [or Breath] of God *communicated vibrations* [or undulations] to the surface of the waters." This anticipates the recent discovery of *undulatory forces*. In verse 3 the division between Day and Night anticipates what should be assigned to the period when suns and stars had come into existence, which, it should be remarked, is assigned to a "fourth day." Thus the ancient tradition handed down by Moses appears to have grasped the fact quite recently reached by scientific discovery, that Light existed before those orbs had appeared. The sacred historian speaks of the division between infinite space and solid matter, the appearance of vegetable matter, and then of animal existence. He refers to man in chaps. i. and ii. as a being of another order to the rest, and to the difference between man and the animals as consisting in no physical qualifications, but in the power to do evil as well as good, and to dominate all other earthly creatures whatsoever. The Fall of Man is stated to have consisted in setting at nought the Divine Law of conduct imposed upon him. And it is singular that, vague and shadowy as the previsions of the future are, it is, nevertheless, stated at the outset that the seed of the woman shall bruise the serpent's head, thus prefiguring the *Virgin Birth* of the Deliverer.

As soon as the Fall took place, and man's conscience was burdened with evil, his downward course became immensely rapid. One singular fact emerges. It would seem that before the Flood a pastoral race inhabited the country of the Tigris and Euphrates, and that their comparatively peaceful life insured to them great longevity. But it was not to this pastoral people that the early scientific discoveries were vouchsafed. It was to the wicked race of Cain. The greed of gain proved a stronger incentive to the discovery of the use of the metals than a life of pastoral ease. So the supremacy passed at once to the

less scrupulous races, until all the inhabitants of Mesopotamia and the neighborhood were involved in a common ruin, save one family, which escaped under Divine guidance.¹ It is remarkable that the same thing exactly occurred *after* the Flood. The descendants of the unprincipled Ham had the upper hand, both in Egypt under the Pharaohs, and in Babylonia under Nimrod.² It is worth notice that now, at this very moment, the same fact of history is repeating itself.³ A race in a central position, and appealing solely to the passions of envy and greed, is defying a world in arms, and is scoring amazing victories day after day in the East of Europe through the foolish unwillingness of the Allies to resort to the extreme measures their adversaries do not scruple to take. It may be permitted to note the fact that the genealogies in Gen. v. cannot be safely used to ascertain the chronology of the narrative. The numbers in the Hebrew text and the LXX do not agree. And even various MSS. of the LXX do not agree with each other. Nor does the Latin (Vulgate) Version agree with either of them; and this suggests that the LXX not only had older, but purer, Hebrew MSS. before it. But very many of the numbers in the Hebrew seem to have gone astray, — a fact which, as Professor Petrie conjectures, may be due to the fact that the Hebrew letter Mem (m) stood alike for simple plurals and for hundreds.

Next we find that *a single family* is chosen to preserve and transmit these early traditions, and that after a short sojourn in the Land of Promise it is led into Egypt. There a mighty and miraculous deliverance from cruel oppression is vouchsafed to them, commemorated in the Feast of the Passover, which, we ought not to be allowed to forget, is

¹ Many have held that man was not scattered over the whole earth, but only over the most productive part of it. The Hebrew word for *earth* also signified *land*.

² Archæology confirms the statements in Genesis to that effect. The statements of Scripture used to be denied and ridiculed previously.

³ This was written while the Great War was going on.

still observed after three thousand years and more by the family in question, long since become a nation, as well as handed down in the national songs of Israel, beginning with that of Miriam, and is repeatedly mentioned in the writings of the prophets. Next comes the invasion of Canaan, and after an interval of confusion and disorder, the settlement of Israel as a nation under two great monarchs, David and Solomon. After the breaking away of the Ten Tribes, the prophetic period commenced, under which there was an orderly evolution of the principles of Moses' Law. But that Law was destined to be a failure, save on St. Paul's principle that "by the law is the knowledge of sin." Man learned thus (1) his incapacity to be saved by law, and (2) the gravity of his offense in breaking it. When this fact was clearly realized, the first scattering of the sinful people took place. Finally, when the Promised Deliverer had appeared, and been rejected, came the final scattering of Israel amidst the nations which was fully and repeatedly predicted from the first, in the books of Leviticus and Deuteronomy, and then by the order of Prophets. This scattering has lasted nearly two thousand years, and thus the Jewish nation has been kept in being to be a continuous witness to God's mode of training mankind. It should be noted that the deliverance of Israel from Egyptian oppression was appointed as a type of the deliverance of man from the yoke of sin. We have already shown how the provisions of the Law foreshadowed the coming of the Redeemer.

We have just seen how fulfilled prophecy has already plainly witnessed to these facts. We may remark that this account of the development, or, as some prefer to call it, evolution,¹ of the only form of religion which follows

¹ The word *development* is preferable, because it means *unveiling*. "Evolution" was preferred by Darwin because it simply meant *unrolling out of*. He wished to dissociate it from the work of creation. But surely there is nothing illogical in supposing that He Who brought the universe into being — and it can hardly be self-evolved — would continue to support and to direct it.

man's history from the beginning throughout the whole stream of time, and the only one which is reasonably and intelligibly explanatory of that history, is at least as logical and coherent as the remarkable patchwork which has been evolved from the "inner consciousness" of the German critic, and has been thrust upon the world without one scintilla of external evidence, to the prejudice of a religion which rests on an abundance of internal and external testimony, historical, moral, spiritual, theological, prophetic, experimental; which is definite and coherent, and which is entwined with the whole history of mankind from the very first, in a way with which no other religion or philosophy which exists on earth can possibly compete.

The period of the Prophets completes the chain of testimony which bridges the gulf between man's Fall and the Coming of the Deliverer. Of this band of great men Isaiah and Daniel are far the most prominent. That, of course, is why German skepticism has long singled them out for special depreciation. German thought has rejected the supernatural. Therefore its first business is to make as powerful an attack as it can on the witness of prophecy. First of all it discovered a "second" Isaiah. And because Isaiah, in the second part of his prophecy, lays great stress on the admission of the Gentile to the privileges hitherto confined to the Jew, it is first of all necessary to show that Isaiah did not write it. It is true that this extension of the promise to Abraham was definitely promised to him from the first. "All nations," as we have seen, were in some way, not at first explained, "to be blessed through Abraham." But this fact is characteristically ignored by the German critic. So, after having bereft Isaiah of half of his prophecies, he must further have more than half of the earlier prophecies taken from him. A marked difference of style was found between the "first" Isaiah and the "second." Of course there was. The subjects were different. The "first" was the prophet of Judgment; the "second," of Restoration and Glory. As well might you argue that Shakespeare could not have written "Macbeth"

and "The Merry Wives of Windsor." But this is not all. Two facts were ignored in this division between the "first" and the "second" Isaiah. There are two chapters in the "first" Isaiah (xi. and xxxv.) which are as magnificent in their description of peace, prosperity, and progress as anything to be found in the "second." Half of chap. xi., without any reason given but the whim of the critic, is taken by the Germanizers from Isaiah and assigned to some one else. And, next, there are many passages in the "second" Isaiah as brilliantly descriptive of ruin and desolation as anything in the "first." Take, for instance, chaps. li. 12-23; lix.; lxiii. 1-6; lxiv. 1. Isaiah is, *par excellence*, the dramatic, the picturesque, the imaginative prophet. He can, and does, describe things awful and beautiful by the power innate in him, whether they be the horrors of the earthquake, war, pestilence, or famine, or the glories and beauties of earthly scenery, or the joys of peace and prosperity. And German criticism is, moreover, compelled to ignore altogether the fact that in the earlier chapters of the prophet a "day of the Lord" and what is "to come to pass" in it is the keynote of his warnings from chap. ii. to chap. xxxi., coupled with the mention of a power which will "lay low," which will inflict "desolation," and "lay waste" the land, and "cast" the "idols" of the Israelites "to the moles and to the bats."

The greatest prophecy of Isaiah is that described in chaps. xlix. and lx. — the Coming in of the Gentiles. This prophecy is ascribed, as we have seen, to the period of the Return from Captivity. But if we go to the pages of Ezra and Nehemiah, who describe the feelings of the Israelites of that period, we cannot help thinking that it was the very last period for the appearance of a prophecy of that kind. The returned exiles retained no very pleasant feelings for the land of their captivity. Their feelings are pretty clearly described in Ps. lxxxvii. And if we insist on the German conclusion, that there is no such thing as prophecy, it becomes perfectly certain that there could have been no effort at such a time as the Return from the

Captivity to enlarge on the spread of the Promise to Abraham. So the Germanizing anti-supernaturalist must take his choice between an earlier date for the "second" Isaiah or the miraculous inspiration of the prophet who wrote the two chapters in question.

The other great subject on which Isaiah prophesied is the Servant of the Lord. Every expedient to which men in difficulties resort has been used to show that Jesus Christ is not meant. But the facts are terribly against the German school. No one else who was ever heard of, except the Lord Jesus, answers to it. The only person recorded in the historical books of the New Testament who asked the question was the Ethiopian eunuch. And the answer of Philip the Deacon was immediate—Jesus Christ. St. Paul laid the chief stress on the Promise to Abraham, though he did not fail to quote Isaiah. But the Germanizer ignores the Promise to Abraham. I cannot remember any anti-supernaturalist German commentator who has given any explanation whatever of it. He prefers, what a good many of us prefer, to ignore an inconvenient subject. Still, Isaiah's prophecy in chaps. lii. and liii. is fulfilled in Jesus Christ, and *in no one else*. He, and He only, *was* "wounded for our transgressions and bruised for our iniquities." He, and He only, *was* "stricken for the transgression of God's people," and on Him, and Him alone, did "the Lord make the iniquities of us all to fall." He *was* "buried in the rich man's grave." He *was* "despised and rejected of men," "a man of sorrows and acquainted with grief." Millions upon millions of helpless and hopeless souls have laid hold on that most acceptable Offering, and have therein found peace with God. And He Who made that offering is described as a "Righteous Servant," Who through His own inherent righteousness was able to "justify" those who could reach righteousness and peace only through Him. These are facts which the boldest unbeliever cannot contradict. And there are others. The Cross of Christ towers proudly over vast cities all over the world, and marks the sites of countless millions

of graves of those who breathed out their lives in the peace which He alone has power to give. Are these slight proofs to give of that supernatural Power, the fullness of which He hid within Himself from the cradle to the grave, that it might shine out on us for two thousand years after He rose from the dead?

Jeremiah and Ezekiel contain many predictions of the coming redemption by Jesus Christ. But there are two great prophecies of special features in that redemption which cannot be passed over. One of these is by Jeremiah, and occurs twice in his Book. On the first occasion of its appearance, the Revised Version most unfortunately evacuates the prophecy of much of its force by translating "The Lord" (Jehovah) "is our Righteousness," and relegates "the Lord our Righteousness" to the margin. There is no verb in the original. Another striking distinction is found between xxiii. 6 and xxxii. 16. In the first passage "He" (i.e. the Redeemer) appears. In the second it is "She." We have here a most minute prophecy of a part of the Saviour's teaching which is seldom realized, even now; namely, the indwelling by Christ in His faithful disciples, of which St. John makes the Lord speak so plainly, and which His disciples proclaimed before St. John recorded His sayings. His church is "the Lord our Righteousness" solely and simply through that Indwelling. Her righteousness is not her own, but His. This is a prophecy which cannot be represented as anything else but a proof of the supernatural character of revelation. So minute a particular in the Christian scheme could not have been foreseen beforehand by any one through his own unassisted capacities. It is also noticeable that Isaiah as well as Jeremiah speaks of the Lord as the "Branch." Though the Hebrew word is not the same, the idea is identical. Ezekiel's prophecy (xxxvi. 24-28) is equally minute in its knowledge of some of the subsidiary features of the Christian scheme of salvation. "Clean water" is to be sprinkled upon the recipients of the Coming Salvation. This is in allusion to the waters of Baptism, which stamp a char-

acter on God's people living under a Covenant of Redemption which grants them remission of their sins whensoever they realize by faith the impartation by Him, daily and hourly, of His Righteousness to each truly penitent disciple. A "new heart and new spirit" are given to them. This was the proclamation, ages beforehand, when no one uninspired by the Spirit of God could possibly have foreseen it, of the dispensation of the Spirit, which was to supersede the Law, with its formal enactments, and its standard to which no one can fully attain. That such a dispensation was inaugurated by Jesus Christ, and has been in force ever since, it is impossible for the most stubborn unbeliever to deny. The unbelief of some cannot "make the Faith of Christ to be of none effect."

There are two prophecies in Daniel on the Coming of the promised Redeemer and it will be difficult for the unbeliever in prophecy to explain either of them away. The first is in vii. 13, 14, 27. The first two verses run thus: "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a Son of Man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (R. V.). I have given this prophecy at length, because there is not a single word in it which either has not been fulfilled or seems in a fair way of being fulfilled. There is no difficulty, as in the other prophecy, about the translation. All the versions agree in rendering it as in R. V. The Aramaic original is not disputed. That it is prophecy is indisputable; for, whatever date we may give to the publication of the passage, there could be no possibility that the unassisted human intellect could have foreseen it. The Aramaic passage is translated in the LXX, which, let its date be what it may, could not have been published less than two hundred years before the birth of Christ. Even so late as the day before the Resur-

rection of Christ no one could possibly have imagined that any fulfillment of it was to be expected. But it *has* been fulfilled to the letter. One *has* arisen like the Son of Man. He *did* present himself before the "ancient of days," and claimed to be His earthly representative. There *has* been given to Him "dominion, and glory, and a kingdom" greater than any other man has attained to. And so far as we can at present see, there is no reason whatever why eventually the empire over all mankind should not be His, or that it should not be everlasting, and His kingdom that which shall not be destroyed. See also ver. 27.

I will not enter at length into the authenticity of the prophecy in Dan. ix. 24-27. I think that, considering the high moral tone of Scripture, and also the vast work it has done for human progress and prosperity, it has been a serious mistake into which many of us have fallen, — the allowing ourselves to be drawn into the defense of Scripture in the spirit of a guilty man who is straining to break-point every possible plea for his escape from a conviction. The Book of Daniel quotes decrees of Nebuchadnezzar, and frequently writes in the name of Daniel himself. And the rest of the narrative has the stamp of genuineness and truth. That ought to be sufficient for such a cause. Christian believers are not rogues seeking escape from well-merited punishment, but men proclaiming a truth which is strongly supported by evidence. Daniel's prophecy is mainly cited on the point of date. It is due to it that the expectation arose which, as Paley tells us, on heathen testimony, was diffused throughout the East, about the time that Christ was born, that some one would arise in the East who would attain to great preëminence.¹ St. Matthew bears witness to the effect that at that time wise men came from the East in consequence of a remarkable star having appeared in the East which was believed to herald the Coming of some great One. I shall not enter into detailed defense of the date given by Daniel, which leads us into

¹ See above.

most intricate details. Sufficient has been said to show that the date generally arrived at is at least singularly near the time of His arrival on the earth. As to the details of the prophecy itself, which will be found in ix. 24-27, every reasoning being must be struck by the fact that One Who appeared about the time when the Deliverer was expected, Who was undoubtedly prophesied of beforehand, has for nearly two thousand years been regarded by countless multitudes as having "finished" (or "restrained") transgression, "made reconciliation for iniquity, brought in everlasting righteousness, sealed up vision and prophecy, and anointed a most holy place" (or "person"). This person was "an anointed Prince," He was "cut off," so that He should "have nothing" for Himself.¹ Jerusalem was soon after destroyed, both "city and sanctuary," the "sacrifice and oblation ceased," and has never been revived to this day. On what, as having rejected the "Messiah, the Prince," had become a "pinnacle of abomination," desolation has fallen.² And whether the prophecy means the ruin of the Jewish polity, or of that — the Roman — which ruined it, this ruin came to pass."

We will proceed to a detailed study of the passage.

Ver. 24. *To make an end of transgression.* Rather "to fill up the measure of [man's] sin."

To seal up sins. The meaning, most likely, is to leave sins to be dealt with by the Judge at His Coming.

To seal up vision and prophecy. The full understanding of prophecy will be left to the very last. "It is not for you to know the times and the seasons, which the Father hath kept in his own power."

To anoint the Most Holy. Lit., *to anoint a Holy of Ho-*

¹ "All His disciples forsook Him, and fled." And even when the grave was open, and His body gone, no one ventured to express belief that He was still living until they had seen Him. "Not for Himself" is an unintelligible rendering. It should be translated, "and was no more," i.e. died.

² *Messiah the Prince.* Heb. *naged.* This word primarily means One who precedes a leader. It includes royalty, but does not necessarily involve it.

lies. Possibly to set apart for the elect of the Lord a Paradise until the final judgment. Or it may mean to substitute for the Jewish Church a far more holy Society, in which the Eternal Son dwells through the Spirit, and which is informed by that Spirit.

Confirm the Covenant. This is better than R. V. "make a firm covenant." No such confirmation of a Covenant happened. The Jews "confirmed" their attachment to the Mosaic covenant for a few years by the judicial murder of Jesus. Nor is the translation borne out by the Hebrew. The R. V. "half of the week" cannot be pressed. Some indefinite time within the "week" is all that is necessary. The reader must be referred to such books as Pusey on "Daniel" for a discussion of the "times and seasons."

R. V. "oblation" is inadmissible. The Hebrew means the offering of fine flour. LXX has "drink offering" or "libation."

Wing of abominations. The word translated "wing" means pinnacle. It refers to the Temple, which, as Josephus in his "History" shows, was thoroughly defiled with abominations.

Consummation, and that determined (R. V.). The meaning is that the siege of Jerusalem was definitely completed as had been determined beforehand by "God the Judge of all."

R. V. "wrath" need not be added. The full measure of the punishment God had decreed would be poured out upon those who had so defiled the sanctuary of God.

We cannot enter into such difficult details as these, because there is an element of mystery in all prophecy. But no reasonable person can deny that the broad general features of the question thus brought before him at least compel attention. The prophecy itself is one which cannot be passed by. That the fulfillment of it can be no fortuitous coincidence is equally clear. For it is not an isolated occurrence. As we have seen, the number of fulfilled prophecies which coincide in Jesus Christ is very large, and they begin at an extremely early period in human history, and

have grown more and more significant as His Time grew nearer. This cannot be explained as a mere chance. Still less can it be set aside by an ingenious network of documents to which no testimony can be given, because nobody has seen them in their original condition, and which, we are told, have been edited and reedited and combined with others in a most unintelligible sequence, and issued to the world on the authority of a respectable German Professor, who has since repudiated his responsibility for them. It needs something more than this to destroy a religion which has held, and still holds, the field, which has done much for human progress, which is closely entwined with the history of mankind, with questions of philosophy. No fair-minded man can deny that such a religion demands, and is entitled to demand, every earnest man's full attention. It has produced a Book which is "sharper than any two-edged sword," which "pierceth even to the dividing of soul and spirit, of the joints and marrow," and is "quick to discern the thoughts and intents of the heart" (Heb. iv. 12). Men have accustomed themselves to deal far too lightly with such an oracle as this.

I will only touch on one or two unusually forcible passages of fulfilled prophecy from the Minor Prophets, and then leave this most interesting and profitable line of Scripture study to the reader of this paper to take up for himself. One is from the book of the prophet Joel. It speaks of a Coming Day when there shall be an outpouring of God's Spirit, when the "sons and daughters" of Israel shall "prophesy," their "old men shall dream dreams," and their "young men shall see visions," when great wonders shall be seen on the earth. All this is to take place at Jerusalem. Such prophecies were appealed to by the Apostles of Jesus Christ in Jerusalem itself (Acts ii.). And has history itself any greater record to show of the mental, moral, and material changes, and I may add improvements, than originated with that memorable Day of Pentecost? Then, again, we saw how there were two Bethlehems in the

early days of the Israelite occupation at Palestine, but that Bethlehem-Judah grew into prominence with the emergence of David's House, and has remained "prominent" in history ever since. Micah (vi. 1-4), speaking of it by its earlier heathen name, stated that, insignificant as the place even then was, One shall arise thence "whose goings forth are from old, from everlasting." Well! His Work has been going on for near two thousand years. He will "feed men's souls" and those so fed "shall abide," "for now shall he be great unto the ends of the earth." I wonder how many there were whose thoughts last Christmas Day turned to the Babe of Bethlehem, and how many there were who, from one end of the earth to the other, sang praises to the Babe of Bethlehem predicted thus clearly by Micah? Can any one count them? And they were prophesied of two thousand seven hundred years previously. Are these merely curiosities of history? Or have we here the signs of the Presence of the Divine Creator, Who allowed men to fall into sin, that they might be raised up into fellowship with God, and into heights of blessedness and holiness which, till He, the Promised One, had come, were not only unimaginable, but absolutely impossible? Talk of the supernatural. *Can* there be anything here but the Presence of the Divine Hand, which, when It had introduced man upon the earth, took care to provide that man's creation should not be in vain? Lastly, there is the prophecy of Haggai (ii. 9), that "the glory of the second Temple should be greater than that of the former." Those persons whose eyes are so curiously constructed that they can see only the infinitely little, but can discern only monstrosities in the infinitely great, point (Ezra iii. 9) to the tears of Israel when the older men remembered the first Temple, and recognized how poor a copy the second was of the first, and laugh to scorn the saying of Haggai as preposterous. But how many millions of people have felt and understood that the "glory" of the second Temple consisted in having received "God manifest in the flesh," Who is now worshipped by multitudes whom no man can number, as

sitting, or standing, at the Right Hand of God, and the center alike of worship, in earth as in Heaven.

In leaving this question, so fruitful in edification and instruction, in the hands of the student of Holy Writ, it may be well to ask him to remember that, regarded in the light of the fulfillment of prophecy, Jerusalem means usually Jerusalem which is above, and David means "great David's greater son." Also that *all* the prophets, "Major" and "Minor," save such as were confined to one or two chapters, regarded Israel in the light in which the Scriptures as they stand (the Old Testament and the New Testament) unflinchingly view them. They assert that Israel had received a Divine Revelation, and had not kept it. From one end of the Bible to the other, they consistently teach this, and also that Judah as well as Israel had been forsaken and rejected by Him for having rejected Him and His commands. It is simply inconceivable that the Scriptures could have come down to us in their present form if they were evolved in the way in which a critical "moral consciousness" has evolved, and when *confirmed by no external evidence whatsoever*. Will the reader, skeptical or anti-skeptical, who has learned to despise external evidence, explain to us how it is that a Revelation which has stood its ground for so many centuries, and is supported by so many facts as have here been collected, ought *not* to be believed in spite of the evidence presented on all sides in its behalf; while the theories of a particular German school of criticism though only thirty or forty years old at the outside, are accepted at once, without any support from any corroborative evidence whatever? Is the case presented to us one in which men's minds have been perverted by "strong delusion," which urges them to believe a lie? And is it not this which constrains them to reject a volume which comes to them with so vast a mass of concurrent and cumulative external testimony, and in which the internal evidence for its Divine origin is as weighty as that which comes from outside?