

**THE JEWS; OR, PREDICTION
AND FULFILMENT: AN
ARGUMENT FOR THE TIMES**

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PREFACE.

PUBLIC attention has of late years been called to the Jews in a degree quite unusual, if not, indeed, without a precedent in history. The rapid rise of that nation to notable power and influence in a large part of Christendom, and, with this, the intensity of anti-Jewish feeling in Russia and elsewhere, have combined to excite a new interest both among Christians and unbelievers, and awaken an unwonted and still growing spirit of inquiry touching all that pertains to this ancient and remarkable people.*

*This is well illustrated by the prominence given of late to Jewish topics in the periodical literature of the day. Thus, *e.g.*, to mention only a few of many instances, the *Contemporary Review* has had articles on various phases of Jewish affairs in the Numbers for July, 1878, January and March, 1881, September and November, 1882; the *Nineteenth Century* in the Numbers for April and July, 1878 February, 1881, August and November, 1882. In the last-named month, besides the *Contemporary* and the *Nineteenth Century*, *Macmillan's* and *Blackwood's Magazines* also had arti-

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The present work is offered to the public at the suggestion of many friends who have shared with the author a strong conviction that the facts concerning the Jews which are presented in the following pages have a decisive bearing on certain exceedingly important questions much debated in our day, and also a belief that in view of the present interest in the Jews an argument based upon these facts may well have a special fitness to our times.

First among these weighty questions which occupy the public mind,—both as to its intrinsic consequence and the degree in which it is agitating Christendom,—is the question whether or not the Bible is in very truth the infallible Word of God. No one, whatever his opinion in the matter, can doubt for a moment that next after the question of the being of God, none can possibly outweigh this in importance. The controversy on this subject, in the form in which we have it in our day, involves not only the fact, but even the possibility of a supernatural revelation. That the Scriptures do claim to be

cles dealing with Jewish questions. It is not without some reason that a leading Jewish paper, commenting on this last circumstance, remarks that "it is a very marked sign of the times that editors, who can gauge so well the interests of the reading public, are so ready to admit articles dealing with Jewish topics."

such a revelation, no man can doubt. The writers in the several books claim to be speaking and writing, not their own word, nor in their own name, but God's Word, in God's name. In support of this claim they appeal, moreover, to miracles wrought and predictions of the future fulfilled. With all this, however, our modern scepticism makes short work. Antecedent to all examination of the testimony, it is often frankly declared that if it shall bear witness to anything miraculous, then it must be rejected, because, according to the modern view of the world, it is settled that a miracle is an impossibility.* In like manner, what profess to be predictions of the future cannot be really such, because, again, the supernatural is impossible. These postulates having been laid down, all the resources of extensive learning and an ingenuity often truly marvellous are employed in the way of exegesis and literary criticism to discredit and break down that testimony to the reality of supernatural interventions in human affairs of which the Scriptures are so full. How much success this assault upon the faith of Christendom is having, the general unsettle-

* See illustrations given by Dr. Pusey in his *Lectures on the Prophet Daniel*, pp. 1-7; also remarks of Professor Delitzsch in his *Commentary on Isaiah*, pp. 60, 61.

ment of an absolute faith in the infallible authority of the Holy Scriptures very sadly testifies. As the result of exegesis and criticism of this unbelieving sort it has come to pass, that whereas in former days Christians were accustomed to rely very much in proof of the inspiration of the Scriptures upon the argument from fulfilled prophecy, a feeling has grown up of late that the argument is at least a very doubtful one, and has not the practical value which it once had. In consequence of this impression, that line of defence has latterly been much neglected. In the judgment of the author this is much to be regretted. He believes that good men do not wisely in thus practically giving up this argument to the enemy. However individuals may have sometimes erred in their application of prophecy to the events of history, yet surely the misuse of an argument is no good reason for casting it aside. So far from the argument from prophecy not being suited to our time, in point of fact no argument could well be more so. No argument so directly and squarely faces the issue which is raised by modern unbelief. We are told that the supernatural and, therefore, divine prediction of the future is impossible. This, as every one knows, is made the fundamental postulate of the destructive school of Biblical criticism.

Surely the best conceivable answer to this denial of the possibility of the supernatural must be to oppose to theory, fact.

Let us demonstrate, if possible, that, all theories to the contrary notwithstanding, fulfilled prediction is a fact. If we can but show that there are clear predictions in the Scriptures which were undeniably written long before any events to which they could refer, and that under such conditions that mere human shrewdness could not have anticipated their fulfilment; and that, moreover, events corresponding to the predictions have really occurred in history under conditions such as preclude the supposition of a coincidence which is merely accidental; then surely we have shown that there was in the prophets a foreknowledge more than human, and have demonstrated the actual occurrence of a supernatural revelation from God to man. But if this be proven, even for a solitary instance, then the theory which declares the supernatural to be impossible is thereby refuted, and the fundamental principle upon which the whole work of the destructive critic has been based disappears as the baseless fancy of a false philosophy, which cannot be allowed the slightest value as a canon of historical criticism.

Thus it is plain that the argument from ful-

filled prophecy, so far from now being out of date, can never be out of date so long as unbelief maintains its present position. While this is true of the argument from prophecy in general, it is above all true of the argument for the inspiration of the Scriptures which is derived from the fulfilment of the ancient predictions concerning the fortunes of the Jewish nation. For however hostile critics may raise doubts as to the date of some individual prophecies, there can be no doubt that these predictions concerning the Jewish nation were many of them put on record ages before they had passed into history. Many of them, indeed, belong to a period of time at the latest so remote from the lowest date which criticism has ventured to assign to them, and were in themselves so extremely improbable, that it cannot be reasonably supposed for a moment that human sagacity could have anticipated their occurrence. This line of argument, as we shall have occasion further to note, is thus independent of the alleged results of criticism as to the age of various books of Scripture.

And this leads us to another consideration which makes this line of argument especially suited to our times. The unbelief of our day claims to be, and in fact is, a learned and scholarly unbelief. Even to follow many of