

**JESUS THE MESSIAH IN
PROPHECY AND FULFILMENT, A
REVIEW AND REFUTATION OF
THE NEGATIVE THEORY OF
MESSIANIC PROPHECY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649184835

Jesus the Messiah in prophecy and fulfilment, a review and refutation of the negative theory of Messianic prophecy by Edward Hartley Dewart

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

EDWARD HARTLEY DEWART

**JESUS THE MESSIAH IN
PROPHECY AND FULFILMENT, A
REVIEW AND REFUTATION OF
THE NEGATIVE THEORY OF
MESSIANIC PROPHECY**

Bib. lit.
D

JESUS THE MESSIAH

IN PROPHECY AND FULFILMENT.

*A REVIEW AND REFUTATION OF THE NEGATIVE
THEORY OF MESSIANIC PROPHECY.*

BY

EDWARD HARTLEY DEWART, D.D.,

EDITOR OF THE "CHRISTIAN GUARDIAN," TORONTO.

"To Him bear all the prophets witness."—ST. PETER.

TORONTO :
WILLIAM BRIGGS,
WESLEY BUILDINGS.

MONTREAL : C. W. COATES.

HALIFAX : S. F. HUESTIS.

1891.

110245
13 / 5 / 11

TABLE OF CONTENTS.

PRELIMINARY REMARKS.....	PAGE 5
--------------------------	-----------

CHAPTER I.

PROPHECIES AND PROPHETS OF THE OLD TESTAMENT.....	17
Relation of the Old Testament to the New—The Origin of Prophecy—Character and Mission of the Prophets—Origin and Development of Messianic Prophecy.	

CHAPTER II.

THE PREDICTIVE AND ETHICAL ELEMENTS IN PROPHECY.....	33
Disparagement of Prediction—The Place of Prediction in Scripture Teaching—Prediction an Essential Part of Prophecy—The Predictive not Opposed to the Ethical—Evidential Value of Fulfilled Prophecy.	

CHAPTER III.

MESSIANIC PROPHECY ELUCIDATED BY FULFILMENT.....	50
Methods which Exclude the Light of Fulfilment—God's Thoughts Revealed in Prophecy—Testimony of Eminent Expositors—The True Method of Interpretation.	

CHAPTER IV.

THE NEGATIVE THEORY OF MESSIANIC PROPHECY WHICH DENIES ALL PREDICTIVE REFERENCE TO JESUS CHRIST.....	64
The Negative Theory Stated—An Unavailing Appeal to Ambiguous Phrases—Eminent Biblical Scholars Against the Negative Theory.	

CHAPTER V.

	PAGE
MESSIANIC PROPHECIES WHICH PREDICTIVELY REFER TO JESUS CHRIST.....	84

The first Messianic Promise—The Shiloh which was to Come—The Prophet like unto Moses—Messiah a Priest Forever—The Messianic King—Messiah as the Child of Promise—The Branch of Jesse—The Suffering Servant of Jehovah—The Place of Christ's Birth Foretold—Messiah the Righteous Branch—The Time of Messiah's Coming Foretold—Prediction of Christ Entering Jerusalem—The Angel of the Covenant and his Forerunner.

CHAPTER VI.

GENERAL AND TYPICAL MESSIANIC PROPHECIES...	184
---	-----

CHAPTER VII.

THE THEORY OF ACCOMMODATED APPLICATION...	193
---	-----

CHAPTER VIII.

NEW TESTAMENT FULFILMENT OF MESSIANIC PROPHECIES.....	204
---	-----

Correspondence between Prediction and Fulfilment—Apostolic Appeals to the Evidence of Fulfilled Predictions—Christ's Testimony to the Fulfilment of Messianic Prophecies by Himself.

CHAPTER IX.

THE NEGATIVE THEORY OF PROPHECY, RATIONALISTIC.....	231
---	-----

Distinguishing Features of Rationalism—Dr. Workman's Teaching on Several Points—Some Unjustifiable Objections.

PRELIMINARY REMARKS.

IT may be frankly avowed that the occasion which has called forth this volume was the delivery and publication of a lecture on Messianic Prophecy, by Prof. G. C. Workman, Ph.D., of Victoria University, in which he maintains that there is no original predictive reference to Jesus Christ in the Old Testament, and no actual fulfilment of predictions referring to Him, by the events of the New Testament. I regret that it has been found necessary to refer so frequently to this lecture, but this could not well be avoided. It was expedient to deal with this particular form of negative teaching, not only because it was being taught by a Methodist Professor, but because it appealed for acceptance to evangelical Christians, as being consistent with the highest orthodoxy. I trust, however, that what I have written will be found more than a mere reply to the points in this lecture; and that it will contribute something towards a right understanding of this great subject, and strengthen Christian faith in the reality of prophecy and the divine authority of Revelation.

I would like, by a few words, to prevent any miscon-

ception respecting the purpose and standpoint of this essay ; but this is something of which each reader must judge, after a careful and candid reading. There are, however, a few things which I may be permitted to say, by way of defining my attitude towards some phases of current thought.

We live in times of great mental unrest. The spirit of inquiry which has distinguished modern research in physical science, has made itself felt in all departments of thought. This is notably the case in regard to Biblical and theological subjects. The time of silencing doubt and settling questions of belief by the authority of great names has passed away. Nothing that has come down to us from former times is deemed too sacred to be subjected to the scrutiny of modern criticism. Creeds and interpretations that for generations have been accepted as undoubtedly true are boldly questioned. The conception of the Bible, which has been generally accepted by the Reformed Churches, has been placed in the crucible of the "higher criticism." Our age has taken upon itself the task of reviewing and pronouncing judgment upon the work and conclusions of all former ages. A spirit of doubt and questioning seems to pervade the intellectual atmosphere. Not only the doctrines believed, but the foundations of faith are tried in a furnace heated "seven times more than it was wont to be heated." To determine what should be the attitude of the Christian Church

towards the conclusions of scientific inquiry and Biblical criticism, is one of the most serious and pressing problems of our times.

Without expressing any opinion on the burning questions which divide the leaders of current thought, I may say that this essay is not written in any spirit of antagonism to independent investigation, or free criticism. The questioning of honest doubt is better than the unthinking credulity of superstitious belief. Dogmas and theories whose truth cannot be proved by proper evidence, must give place to something better. Age cannot justify what is false. Whatever fairly vindicates its right to be accepted as true, must find room in our systems of belief, however novel it may be. Neither antiquity nor novelty is of itself a sufficient credential of the truth of any teaching. Yet, the presumption of truth is on the side of what has been believed in the past. Anything that has for a length of time been accepted as true, by large numbers of people, is more likely to be true than something that is newly demanding recognition. The old theory, or teaching, which has possession of the field, must have had something effective to say for itself, or it could not have won the ground which it occupies. The new ideas may be right, but they have to vindicate their claims before they can be accepted. The true rule of action is the apostolic principle: "Prove all things; hold fast that which is good."

However great the benefits which the interests of truth have received from modern research and free criticism, there are tendencies and dangers arising out of the condition of things to which I have referred, which demand serious, impartial thought and wise action. There is as much danger in rashly embracing some plausible speculation, without due evidence of its truth, as there is in conservatively clinging to old dogmas. Popular sympathy, among people without decided religious convictions, is largely on the side of any teaching or action which professes to be an independent breaking away from the trammels of old creeds and usages. Because of this known sympathy with what is free and progressive, the denunciation of traditional beliefs and methods and the glorification of free and independent thinking, are often used as a plea to gain acceptance for some particular theory or method that has not much except its novelty to recommend it. If in former times the authority of creeds and literal interpretations of prophecy unduly prevailed, the tendency at the present time is towards extreme laxity of belief, and a disposition to deny the supernatural and place the Bible on the same level with the sacred books of heathen religions.

It is well to remember that in questions of Biblical theology, as well as in questions of politics and social reform, it is much easier to portray the errors and faults of the past than to point out "a more excellent way."