

# ANTI-HIGHER CRITICISM

OR

TESTIMONY TO THE INFALLIBILITY

OF

THE BIBLE

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## ISAIAH.

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HE who reads the prophecy with care must perceive the unity of design that pervades the entire book. The first verse of the first chapter gives us the purpose of the revelation: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." In the first verse of the second chapter, instead of the vision, we read, "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem." But whether vision or word, it is concerning Judah and Jerusalem. It contains much important truth concerning ourselves and the world. It announces distinctly the humiliation, sufferings, and death, exaltation and coming again in glory and majesty, of the Messiah; it breathes the sweet invitations of the Gospel; but beyond question its leading design relates to Judah and Jerusalem; and this is the key to its proper exposition.

The first chapter is the preface and epitome of the book, and includes the whole period of which the prophet treats. It sets forth the persistent rebellion, the more than beastly ingratitude, and the utter depravity of Israel; but it reaches on to the time when "Zion shall be redeemed with judgment," a form of expression that could not be applied to the Christian Church. During the long interval heartless forms of worship will be maintained, but they are a grief and trouble and wear-

ness to Jehovah, who says, "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." The remainder of the book is divided into seven sections.

Section I shows the disobedience and punishment of the Jews, but their restoration at the second advent of Christ. Here mention is made more than sixty times of Judah, and Jerusalem, and Israel, and Zion, and Jacob, and David, and Ephraim, and Manasseh, proving how largely the mind of the Holy Spirit is occupied about the literal seed of Abraham, and how foolish it is to spiritualize these names into something they were never intended to represent.

In chapter ii, although the land was full of gold and silver, of horses and chariots, judgment falls upon its natural resources, upon the branching cedars of Lebanon and the proud oaks of Bashan, because of its idolatry.

In chapters iii and iv God in hot indignation withdraws the blessing of government, and the civil and religious heads of society, the warrior, the judge, the prophet, the counselor, the scientific man, and the eloquent orator, are taken away, and babes rule over them; while the women who had lived to display their showy apparel have their finery turned into mourning, and seven of them take hold upon one man, so great has been the diminution and dearth of those whose admiration they sought to win by costly attire and showy ornaments.

In chapter v, under the emblem of a vineyard, is exhibited the unfaithfulness and unfruitfulness of the inhabitants of Jerusalem and of the men of Judah—indeed, of the whole house of Israel; and this is followed by six

woes, caused by the selfish covetousness of the people, their ungodly revelry, their shameful servitude to iniquity, their reversal of correct views of good and evil, their self-conceit, and their drunkenness, that called down upon them the fierce anger of the Lord.

In chapter vi the prophet is prepared, by a marvelous manifestation in the temple of the glory and holiness of Christ, as we learn from John xii, 37-41, and by a wondrous revelation of divine grace in providing for him an atoning sacrifice, to announce to his countrymen their rejection and banishment from the land of their fathers. But the withered leaf is no evidence that the tree is dead; and the promise is given in a passage quoted again and again in the New Testament, that, although Israel shall be scattered, they shall not be consumed.

Between chapters vi and vii many years passed. The last of the reign of Uzziah, the whole of that of Jotham, and part of that of Ahaz intervened. Syria and the ten tribes of Israel form a compact to destroy Judah and Jerusalem, but the prophet and his son, Shearjashub (meaning "the remnant shall return)," are sent to Ahaz with assurance of deliverance from the enemy. The Assyrian would soon overrun Israel, leaving utter desolation behind him; and Isaiah's second son, Maher-shalal-hash-baz (meaning "hasten prey—speed spoil)," became the sign of coming disaster for Judah also, because they sought unto familiar spirits, and unto wizards that peep and that mutter, and not unto the law and testimony of God. Hence they shall be hardly bested, and find darkness and trouble.

But in chapter ix the gloom is relieved by a shining on the hills of Galilee, the bright harbinger of a day without clouds. It ushers in the beautiful prediction of a coming One in whom the human race is interested, for it is written, "Unto us a child is born, unto us a son

is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Then the prophet immediately resumes the denunciation of God's wrath upon the guilty nation, begun in the fifth chapter and interrupted by the episode of chapters vi, vii, viii, and ix, 1-7.

In chapter x the last threat of punishment in this section of the book is called forth by the daring unrighteousness of the judges, who robbed and wronged the people. The Assyrian, therefore, is summoned, as the rod of Jehovah's anger, to inflict unsparing blows for all the iniquities committed in the land; and he is evidently a type and forerunner of the Antichrist of the last days, whose rapid march upon Jerusalem is most graphically described at the close of the chapter.

Hence in chapters xi and xii, immediately following his ravages, the true Christ is introduced, and a lovely picture of his reign is seen, when the ferocity of the wild beasts shall be touched and tamed by his gentle scepter; and the earth shall be flooded with the knowledge of the Lord, as the waters cover the sea; and his rest shall be glorious; and the outcasts of Israel and the dispersed of Judah shall be gathered a second time, and from the four corners of the earth, into the land from which they have been exiled so many dreary centuries; and their song of praise shall ascend to the Holy One of Israel.

Thus the entire cycle of Israel's history is completed in Section I as in chapter i, beginning in sin, overhung with storms, and ending in splendor. All through the

tempestuous voyage of this strange nation, and all through the prophet's predictions of its merited doom, are seen promises of a coming and divine Deliverer, like flashes of sunlight bursting through the dark clouds. It is most important to notice, because of its bearing upon the question of the authorship of the book, that the section closes with the prediction of complete restoration and triumph at the second advent of Christ (chapters i-xii).

Section II is laden with the burden of seven Gentile nations that stood intimately related to Israel and oppressed her, and consequently they must endure the stroke of God's hand, for he will not permit any people, however powerful, to persecute the Jew with impunity. Here the judgments are heavier and more widely spread, for "the earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof. . . . Fear, and the pit, and the snare are upon thee, O inhabitants of the earth. . . . The earth shall reel to and fro like a drunkard." But here, also, the close of the cycle of fiery indignation is radiant with the hope of Christ's coming. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." A time of feasting in the mountain, and of singing in the land of Judah, succeeds; and "he shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Jehovah appears for the deliverance of the seed of Abraham, saying, "Ye shall be gathered one by one, O ye children of Israel." A great trumpet is blown, "and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (chapters xiii-xxvii).

Section III pronounces woes, first upon Ephraim, or the ten tribes, for their intemperance, pride, self-indulgence, and spiritual stupidity, and then upon Jerusalem, called Ariel, or "lion of God," that shall be brought down, and speak out of the ground, and her voice shall be low out of the dust, and she shall "be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire. And the multitude of *all the nations* that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision;" a prophecy which it is needless to say has never been fulfilled, and therefore remains to be fulfilled, as surely as God's word is true. Her rebellious children are severely censured for refusing to take counsel of God's revealed will, and for seeking help of Egypt; but notwithstanding their ingratitude and unbelief, "as birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it." Then, "a King shall reign in righteousness," and "thine eyes shall see the King in his beauty: they shall behold a far stretching land;" while "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose;" and "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (chapters xxviii-xxxv).

Section IV consists of four historical chapters, quite different in diction from those that precede them, although their Isaiah authorship has never been questioned. The same events are recorded in 2 Kings xviii-xx and 2 Chron. xxxii, and such prominence is given to them by the Holy Ghost because they furnish the historical basis, and a striking type, of the supernatural



deliverance God's ancient and future people, his covenanted people, shall surely experience from the perils of the last days. In chapters xxxvi and xxxvii we have their temporal deliverance set forth in the defeat of Sennacherib, king of Assyria, and in the destruction of his army; and their spiritual restoration is depicted in the miraculous recovery of Hezekiah, king of Judah, from an apparently fatal illness, followed by his declared purpose to sing songs all the days of his life in the house of the Lord. Then comes a little chapter foretelling the destruction of Jerusalem by Babylon; and it is morally certain that Isaiah did not end his prophecy in this manner (chapters xxxvi-xxxix).

But just at this point higher criticism meets us with the astounding statement that the prophet abruptly terminated his message with the proclamation to Hezekiah, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." In the light of all that precedes it is safe to say that Isaiah did not conclude his ministry with such words. If those who insist that he wrote no more had permitted him to close with chapter xl, "Comfort ye, comfort ye, my people," it might not have been so bad; but they tell us that the prophecy, from the beginning of chapter xl to the end of chapter lxvi, was composed by another man, who lived one hundred and fifty years later, called the Great Unnamed or Deutero-Isaiah. Let us look a little at this absurd claim.

1. It has a suspicious origin. The higher criticism, of which it is part, had its beginning with one Astruc, a French physician, who was a Jesuit when it suited his

purpose, a contemporary with Voltaire and Bolingbroke, rivaling them both in profanity and obscenity, an avaricious and licentious scoundrel, the object of derision by drunkards on the streets, who published a deliberate lie on the title-page of the very book in which he brought out what Professor Briggs calls his "real discovery," that "Genesis consists of two large memoirs and nine lesser ones." Eichhorn, whom the professor calls "the father of higher criticism," was an avowed infidel, who had no more faith or interest in the Old Testament than in Herodotus; and it is not at all probable that the Holy Spirit made use of any such unworthy instrumentalities to shed new light upon his word.

2. For eighteen hundred years previous to the fanciful discovery of a Deutero-Isaiah scholars as able and devout as any found among the higher critics of to-day had carefully and prayerfully and thoroughly studied the prophecy, and not one of them ever discovered the least trace of the existence of such a writer. It is not pretended that any versions or manuscripts have been found to aid them in their research, or that any historical information about the Great Unknown has been obtained; but the proof that he lived is derived wholly from certain internal evidence which entirely escaped the scrutiny of competent critics for many centuries. However keen the insight of those who hold that Isaiah did not write his prophecy, it is not at all probable that they surpass in intellect and learning all who preceded them.

3. There are scholars now living as well qualified in every respect to decide such a question as the noisy and pretentious heralds of a Deutero-Isaiah. These scholars, who are the peers, to say the least, of the others, have weighed the arguments and examined the evidence of the higher critics, and utterly reject and repudiate the theory. Men who have given thirty, forty, and some of them sixty

years to the study of the book, and are as familiar with the Hebrew as they are with the English alphabet, fail to find the slightest reason for believing that any other but the one Isaiah was the author of the book that bears his name. Why is it that so many who do not possess the slightest knowledge of the subject for themselves eagerly enlist under the banner of higher criticism, unless they are anxious to be assured of errors and mistakes in the Bible, thus illustrating the truth of its testimony, "The mind of the flesh is enmity against God?"

4. The first advocates of the Deutero-Isaiah speculation were the rationalists, or, properly speaking, the infidels, of Germany, and from that country it passed over to England, to the delight of a few professors, who began to display it in books and magazine articles, and then it crossed the sea, to be adopted by certain fussy professors and their adherents in the United States. But having read one you have read all. The English and American professors tamely follow in the leading strings of their German masters, so that in reality the opinion of two or three "advanced thinkers," as they are pleased to call themselves, is set up against the best scholarship and the cherished conviction of the Church for eighteen hundred years. The two or three start into a trot away from the Bible, and the rest trot after them. Well does the word of God describe men as sheep, not merely because of their helplessness and silliness, but because of their propensity to run after a leader, and because of their inability to find their way back when lost.

5. It is "unthinkable," as the higher critics say, that a Deutero-Isaiah, living one hundred and fifty years after the real Isaiah, was so wholly unknown to the men among whom he walked, was so entirely unrecognized by those for whom he wrote, that not the faintest vestige of him remains, and that it required about two thousand

four hundred years even to conjecture that he ever existed. Neither the Jewish writers nor the Christian fathers allude to any such person; and it requires a credulity far greater than that which is necessary to believe that the true Isaiah mentioned Cyrus by name long before his birth, if men can be persuaded that a pseudo-Isaiah succeeded in palming off his forgery as the genuine production of the true prophet, and, having incorporated it with the sacred Scriptures, completely and forever passed out of sight.

6. If there was a Deutero-Isaiah he was totally unlike the other prophets. Isaiah opens his prophecy as "the vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah" (Isa. i, 1). Jeremiah says, "The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin: to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign" (Jer. i, 1, 2). Ezekiel writes, "In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar" (Ezek. i, 2, 3). Daniel declares that he prophesied in Babylon in the reign of Nebuchadnezzar; and again, "In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed;" and again, "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem;" and again, "In the third year

of Cyrus king of Persia a thing was revealed unto Daniel" (Dan. ii, 24; vii, 1; ix, 1, 2; x, 1).

Thus it is with the other prophets without exception. They all give us their names, and often the names of their fathers, or the time and place of their ministry, and every one of them asserts that the word of the Lord came to him (Hos. i, 1; Joel i, 1; Amos i, 1, 3; Obad. 1; Jonah i, 1; Micah i, 1; Nahum i, 1, 12; Hab. i, 1; ii, 2; Zeph. i, 1; Hag. i, 1; Zech. i, 1; Mal. i, 1). But it is altogether different with the Deutero-Isaiah. He pounces upon us unannounced and unintroduced, withholds his name and the name of his father, refrains from any mention of the date of his prophecy, does not assert that the word of the Lord came to him, bears none of the credentials of a prophet, and conceals his personality so completely that when he vanishes from human sight even his existence was not suspected for more than two thousand years. Yet he wrote so wonderfully, he gave utterance to prophecies so sublime and far-reaching in their bearing upon the history of Israel and the world at large, he poured forth in strains so enchanting the entreaties of the Gospel, one would suppose that he must have received at least a passing notice from Daniel or Ezekiel or some of his contemporaries; and the fact that he received no such notice, and that he is nowhere mentioned, is strong presumptive evidence that there was no such man.

7. The decree of Cyrus is conclusive proof that he never existed. "Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah" (Ezra i, 2). The work of building was interrupted for a long time under his successors, until in the reign of Darius search into the public records was made, and "there was found at Achmetha, in the palace that is in the province of the Medes

a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house of God be builded, the place where they offered sacrifices" (Ezra vi, 2, 3). The only source of information from which Cyrus could have learned the will of God with regard to the building of the temple is found in what is called Deutero-Isaiah: "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates [of Babylon]. . . . For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me (Isa. xlv, 28; xlv, 1, 4).

The only way to break the force of this testimony is to assert that the Book of Ezra is also a forgery. But higher criticism is unwilling to do this, for the book is its mainstay to disprove the Mosaic authorship of the Pentateuch; and much of the Old Testament literature is referred to him or to his contemporaries. Even higher criticism reluctantly confesses that there must be historic credibility somewhere, and so far it has not laid its destructive hand upon Ezra. But if Ezra tells the truth Cyrus knew that God had commanded him to build the temple at Jerusalem, and he knew that the command was contained in the prophecy of Isaiah, written long before his birth, and not by some Great Unnamed living during his own reign.

8. Let us suppose that the last twenty-seven chapters of Isaiah were composed in the period of the Babylonian captivity and at the time of the ascension of Cyrus

to the throne. If the writer, or any person or persons representing the writer, had gone to the monarch with the announcement that the sacred books of the Jews contained a prediction of his building the temple, is it not certain that he would have instantly discovered the fraud? Would he not have sent for the priests or scribes, and required them to point out in their prophecies the place where he is predicted by name? If he ascertained that his name was not written in a book composed a hundred years before his birth, but in a book composed after he had taken the scepter of empire, it is highly probable that he would have properly ordered the head of the forger to be shaved or cut off. The assertion that the last half of Isaiah was not written until the days of Cyrus makes that astute politician and brilliant soldier nothing less than a fool, the credulous dupe of an unscrupulous sharper; and it is amazing that higher criticism can venture upon such a supposition.

9. Josephus declares in an undisputed passage that the purpose of Jehovah to rebuild the temple "was known to Cyrus by his reading of the book which Isaiah left behind him of his prophecies. Accordingly, when Cyrus read this (the charge given to him by Jehovah), an earnest desire and ambition seized upon him to fulfill what was so written" (*Antiquities*, book xi, chap. i). It is evident, therefore, that Josephus knew of only one Isaiah, and that he never heard of a Deutero-Isaiah, and it is equally evident that this learned Jew, so versed in the history and knowledge of the Old Testament, must have caught a glimpse of the man if he had really appeared. Not only so, but if the differences in the diction and in the structure of the two parts of the prophecy are so marked, as higher criticism alleges, it is certain that they could not have escaped the notice of an observer so acute and a Hebrew scholar so accurate as the distinguished

author of the book that assigns the entire prophecy to the true Isaiah.

10. The mention of Cyrus by name a century before his birth accounts for the imaginary discovery of the Great Unnamed. Of course higher criticism cannot admit that such a thing is possible, for it would cease to live if it could cease to eliminate the supernatural from the Bible. It is a fundamental principle of this school of baptized infidelity that "the prophets were bounded like other men, by the horizon of their own views, and occupied themselves only with that future whose rewards and punishments were likely to reach their contemporaries." Or, as Professor Bruce expresses it, "Isaiah prophesied and predicted all he did from loyalty to two simple truths, which he tells us he received from God himself—that sin must be punished, and that the people of God must be saved. This simple faith, acting with a wonderful knowledge of human nature and ceaseless vigilance of affairs, constituted inspiration for Isaiah. For the exact conditions and forms, both of the punishment and its relief, the prophets depended upon their own knowledge of the world." Or, as Professor Briggs repeatedly asserts, "A minute fulfillment of predictive prophecy is impossible."

So far is this from the truth it is directly contrary to the truth, and yet multitudes of unthinking mortals will swallow any statement, however absurd, if it comes to them with a show of learning.

The Bible is full of examples of predictive prophecy that has met a literal and minute and precise fulfillment, and every well-taught child knows that such is the fact. It is only necessary to allude, by way of illustration, to the seed of the woman bruising the serpent's head (Gen. iii, 15); the prophecy to Noah that there shall not be a flood any more to destroy the earth (Gen. ix, 11); the prophecy to Abraham that in him all the families of the



earth are to be blessed, and that he should have a son in his old age, whose name is mentioned before his birth (Gen. xii, 3 ; xvii, 9) ; the prophecy to Moses concerning the calling of them that were no people (Deut. xxxii, 21 ; Rom. x, 9) ; the prophecy cursing the man who should rise up to build Jericho (Josh. vi, 26 ; 1 Kings xvi, 34) ; the prophecy to David relating to his illustrious son, of whom he was seen as the type (1 Chron. xvii, 17 ; Rom. i, 3) ; the prophecy that a virgin shall conceive and bear a son (Isa. vii, 14 ; Matt. i, 23) ; the prophecies that pointed out the place of his birth, the date of his appearing, the character of his ministry, his sufferings and death, his resurrection and ascension (Micah v, 2 ; Dan. ix, 24-26 ; Isa. lxi, 1-3 ; Psa. xxii, 1-18 ; lxix, 1-21 ; Isa. liii, 4-6 ; Psa. xvi, 10 ; lxviii, 18) ; the prophecies concerning Babylon, Egypt, Edom, Tyre, Nineveh, Jerusalem, and other countries and cities, that stretched far beyond the horizon of the prophet's view and that have been minutely fulfilled in the eyes of all the world. There are hundreds of such prophecies in detail, and it is too late a day to claim that they cannot be true.

But it is a remarkable fact that the cherished Deutero-Isaiah of the higher critics is the very one who makes use of the argument from prophecy to prove the infinite superiority of Jehovah above all gods, and to establish his claim upon human faith. He summons the nations to trial, that the relative merits of the God of Israel and the senseless objects of idolatrous worship may be tested: "Produce your cause, saith the Lord ; bring forth your strong reasons, saith the king of Jacob. Let them bring them forth, and show us what shall happen : let them show the former things, what they be, that we may consider them, and know the latter end of them ; or declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods" (xli, 21-23). Then he

adds, "I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay" (xli, 25). Here the assertion is distinctly made that Cyrus would be raised up as the deliverer of Jerusalem, and to confirm the confidence of the people appeal is taken to prophecies already fulfilled. But if the prophecy was delivered at the close of the captivity all the force of the argument is destroyed, and it becomes ridiculous. It was a venture no man would dare to take to write history and to claim that it was prophecy.

II. The second division of Isaiah deals largely with the idolatry of the Israelites, and it is evidently an idolatry of which the people were guilty at the time the prophecy was written. For proof of this see xl, xli, xlii, xliv, xlv, xlvi. Still later it is said to these idolaters, "Inflaming yourselves with idols under every green tree, slaying the children in the valleys under the clefts of the rocks; . . . even to them hast thou poured a drink offering, thou hast offered a meat offering" (lvii, 5, 6); "a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick" (lxv, 3); "they that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord" (lxvi, 17). Thus from chapter xl to lxvi, including the whole of the supposed Deutero-Isaiah portion of the book, the folly and wickedness of idolatry are denounced as an actual and present evil, and not merely as a putrid reminiscence. But there is not the slightest reason for saying that idolatry continued during the Babylonian captivity. There is every reason for saying, both from sacred and from profane history, from internal evidence and from the testimony

of the Jews, that it ceased ; and hence the latter part of Isaiah was not written by a Great Unnamed toward the close of the captivity, for there would have been no appropriateness in his teaching.

12. This latter part was not written from the standpoint of an exile, as the higher critics affirm, but from the standpoint of one in the land of his fathers. Jerusalem and the cities of Judah and Zion and Lebanon are often named, as if the prophet stood in their midst ; and if he was in Babylon surely he could not have spoken of Ur of the Chaldees as “ the ends of the earth ” (xli, 9). It is true that he says, “ Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire : and all our pleasant things are laid waste ; ” but they have read the Bible with a very unobserving eye who have not seen how frequently the future is put in the past, and how it is said of that which is yet to come, “ It is done. ” For example, the Lord said to Gideon, as Dr. Young correctly translates it, “ Because I am with thee, thou hast smitten the Midianites as one man ” (Judg. vi, 16), although the Midianites were not then smitten. So the supposed Deutero-Isaiah says of our Lord, “ He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ” (Isa. liii, 5) ; but it will not be claimed that he was already crucified. Nothing is more common in the Bible than such forms of expression, showing how certain of fulfillment are the prophecies, how trustworthy is the word of God ; and the higher critics must be hard pushed for argument when they make the prophet’s confidence in the prediction of Jehovah a reason for believing that Jerusalem was already destroyed.

13. There are verbal evidences of one authorship which are worthy of notice. Thus it is remarkable how fre-

quently in both divisions of the prophecy the root meaning of Hezekiah, "strength or help of the Lord," is brought out. We find it in chapters iv, 1; xxii, 21; xxvii, 5; xxviii, 22; xxxiii, 23; xxxix, 1, of the first thirty-nine chapters, and also in chapters xli, 6, 7, 9, 10, 13; xlv, 1; li, 18; liv, 2; lvi, 2, 4, 6; lxiv, 7, although translated in a variety of ways. The writer of both parts delights, as it were, to play upon the word that suggests, amid the gathering tempest, the strength of Jehovah. So the peculiar use of *yah-mar* for *ah-mar*, "saith the Lord," occurring three times in the earlier prophecies and five times in the later, and nowhere else, shows one authorship of the two parts. The same evidence is found in the title applied to Jehovah, and never applied before Isaiah's ministry by the prophets, "the Holy One of Israel," which occurs fourteen times in the first thirty-nine chapters and fourteen times in the last twenty-seven. Again, we read, "Thou shalt be called Hephzibah" (lxii, 4), the name of Hezekiah's wife, as we learn in 2 Kings xxi, 1; and all these things, taken together, make the probability amount to a demonstration that the latter part of the prophecy was written by the same pen the Holy Ghost employed to write the first part, and during the reign of Hezekiah.

14. The two parts are linked together by the four historical chapters, and each would be incomplete without the other. The first deals largely with that which is outward, local, and temporary in Israel's history, and thus lays the sure foundation for the broader revelations that follow in the second part, where God is revealed as mighty, xl; ever present, xli; sending his elect servant, xlii; faithful, xliii; bestowing his Spirit, xliv; charging Cyrus to deliver his people, xlv; showing the helplessness of the gods of Babylon, xlvi; degrading Babylon, xlvi; determined not to cast off his people, xlviii; de-

claring that Christ shall come, xlix; describing the depth of his humiliation, l; uttering tender appeals, li; assuring his chosen of future deliverance, lii; telling of Christ's substitutionary death, liii; causing Jerusalem to sing, liv; sending forth urgent invitations to come, lv; blessing all who join themselves to him, lvi; removing his faithful ones from approaching evils, lvii; exposing the source of Israel's ruin, lviii; showing that judgments must pursue iniquity, lix; exhibiting Israel's glory, lx; setting forth Messiah's mission, lxi; leading to earnest intercessory prayer, lxii; portraying his return from executing vengeance, lxiii; exciting fervent supplications, lxiv; giving a picture of millennial blessedness, lxv; and the promise of the Lord's coming, lxvi.

If the first Isaiah ended his prophecy with chapter xxxix his work is like an unfinished or shattered column; and as we lay it down there comes to us a painful sense of inappropriateness in the termination and of incompleteness in the whole structure. If the second Isaiah began his work with chapter xl the column which he reared, even into eternity and heaven, has no base whatever for its support. It is an abrupt and fragmentary proclamation of Jehovah's creative power, constant providence, redeeming mercy, and unchangeable purpose, connected with nothing that goes before and containing nothing that explains its origin. Section V reveals God moving for the deliverance of his people, and closing with the coming of the Lord (xl-xlix). Section VI shows God's interposition in their behalf, and closing with the coming of the Lord (l-lxi). Section VII is full of intercessory prayer, and closing with the coming of the Lord (lxii-lxvi). But these sections are the manifest outgrowth of the four preceding sections, and sustain to them a logical and indissoluble relation.

15. A careful examination of the four historical chap-

ters shows that there is a designed reversal of the chronological events there recorded. The invasion of the land of Judah occurred in the fourteenth year of King Hezekiah (Isa. xxxvi, 1; 2 Kings xviii, 13): "In those days was Hezekiah sick unto death" (Isa. xxxviii, 1). We know that it was the year of the Assyrian invasion, for fifteen years were miraculously added to his life, and he died after a reign of twenty-nine years (2 Kings xviii, 2). But the sickness preceded the destruction of the Assyrian army, for God said to him while he was drawing nigh to the grave, "I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city" (Isa. xxxviii, 5, 6). Then immediately ensued the sign on the sundial of Ahaz. Hence, according to chronological order, chapters xxxviii and xxxix ought to have preceded xxxvi and xxxvii; and why was the historical order reversed? Because the Spirit of God knew that Assyria would soon be retired from the field of vision, that Babylon was the great foe of Israel in the future, continuing to be the head of all that opposes him and his people until its final overthrow in Rev. xvii, xviii; and he wishes his servant to face Babylon, as leading on to the prophecies contained in the latter part of the book. The very position of these historical chapters, therefore, forbids the thought of a Deutero-Isaiah.

16. If there was such a person, and he succeeded in passing off his own writings for those of the true Isaiah, he was a forger, and a forger of the meanest kind, because he counterfeited the things of God and pretended to be a prophet divinely commissioned. Hence the work of his pen is utterly worthless; and when the higher critics inform us that it is of no importance whether the Scriptures were written by the men whose names they bear, or by others who assumed these names, they dis-

play a mental or moral obliquity of perception which it is difficult to understand. For example, they insist that Leviticus and Deuteronomy, illuminated with the name of Moses, were composed hundreds of years after the death of Moses, whose name was forged by the authors to secure the sanction and strength of his influence, and yet that they form parts of Holy Scripture. An authentic anecdote is told of Wellhausen, to whom an American spoke of the extensive following he has in this country, and added that his admirers here still maintain the inspiration of the discredited documents. The German infidel was silent for a moment, and then exclaimed: "I have undoubtedly proved the books to be forgeries, but it never occurred to me to make God Almighty a party to the fraud." This is precisely what the theory of a Deutero or pseudo Isaiah does for the prophecy; it makes God a party to the fraud by claiming that a base imposition is to be accepted as no less worthy of our reverence than the testimony of the true Isaiah.

17. The supposition that the writings of the Great Unnamed found their way without fraud into the canon of Scripture is equally inadmissible; for, apart from the watchful providence of God that guides the flight of a sparrow and counts the hairs of our heads, and that is pledged to guard his living word against such intrusion, that would prove fatal to his revealed will, it is certain that the jealous care of the scribes for every syllable and letter of their sacred Scriptures would have rendered the inadvertence impossible. Besides this it is inconceivable that in the exercise of their incessant, and, as some would call it, superstitious watchfulness, and with multiplied copies of Isaiah's prophecy—which there is every reason to believe were in the synagogues and in the hands of the devout—the supposed addition could have escaped their observation. In any view, therefore, whether the

higher critics believe that the imaginary writings were incorporated with the Bible fraudulently, or ignorantly and innocently, it is necessary to exclude the idea of a Deutero-Isaiah.

18. In another inspired book there is distinct reference made to the prophecy of Isaiah as written in the days of Hezekiah, and therefore before the captivity: "Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet the son of Amoz" (2 Chron. xxxii, 32). The prophecy, as such, and as a whole, is attributed to one Isaiah, and by a writer who lived about the period assigned to the Deutero-Isaiah. In another book, not inspired, but valuable as historical evidence because it sets forth the belief of those who lived a little later than the time of the supposed Great Unknown, clear testimony is given to the Isaiah authorship of the whole book. "Hezekiah had done the thing that pleased the Lord, and was strong in the ways of David his father, as Isaiah the prophet, who was great and faithful in his vision, had commanded him. In his time the sun went backward, and he lengthened the king's life. He saw by an excellent spirit what should come to pass at the last, and he comforted them that had mourned in Zion. He showed what should come to pass forever, and secret things or ever they came" (Ecclus. xlvi, 22-25). Here, it will be observed, the reference is to the part of the prophecy supposed to be written by the Deutero-Isaiah, but only one Isaiah is known. In the canon of the Hebrew Scriptures, also, and in the Greek or Septuagint Version, we have the prophecy of Isaiah precisely as it is in our English Bible, all under one name, all ascribed to one Isaiah; and hence higher criticism is mistaken when it fancies the existence of another Isaiah.

19. Its favorite argument, which consists in forming a list



of words found in the earlier chapters and not in the later, and in the later chapters and not in the earlier, is exceedingly flimsy, for the same argument will disprove the genuineness of any book whatever. Professor Mead, in his admirable satire, called *Romans Dissected*, has displayed such lists of words found in the earlier and later portions of that epistle; and yet such pronounced infidels as Baur, Strauss, and Renan have acknowledged it to be the genuine production of the apostle Paul. The principles of higher criticism have been applied to the works of Milton, Tennyson, Sir Walter Scott, Mr. Gladstone, and of Dr. Briggs. Different lists of words have been collected from different parts of their writings; and if the argument is worth anything, as applied to Isaiah, it proves that these gentlemen were not the authors of their own books. A few years ago an attempt was made, along the same line of reasoning, to prove that Homer did not write his poems, but at length the higher critics were forced to beat a sullen retreat with the consolatory remark, "Homer was not written by Homer, but by a person of the same name who lived at the same time." So it will be soon with regard to the authorship of Isaiah. Indeed, some of the higher critics already admit that the later chapters were composed by a man named Isaiah, although they are not ready to confess that the first Isaiah was the author, because they are not ready to confess that he could foretell future events, or, in other words, because they are infidels.

20. The New Testament settles the question decisively and forever against the rash assertions of higher criticism. Twenty-one times is Isaiah quoted, and eleven of these quotations are taken from the later chapters, and directly referred to one Isaiah as the author. Compare Matt. iii, 3, and Isa. xl, 3; Matt. viii, 17, and Isa. liii, 4; Matt. xii, 17, and Isa. xlii, 1; Matt. xv, 8, and Isa. lviii,

1-3; Luke iii, 4, and Isa. xl, 3; Luke iv, 17-19, and Isa. lxi, 1, 2; John i, 23, and Isa. xl, 3; John xii, 38, and Isa. xlili, 1; Acts viii, 28-32, and Isa. liii, 7, 8; Rom. x, 16, and Isa. liii, 1; Rom. x, 20, and Isa. lxxv, 1, 2. Higher criticism is hardly bestead and helpless to account for the fact that our Lord Jesus Christ and the Holy Spirit by the apostles gave the sanction of divine authority to the Mosaic authorship of the Pentateuch and the Isaiah authorship of the prophecy that goes by his name. It first asserted that the Saviour knew better, but fell in with the popular and erroneous impression of the people. But this made him countenance what he knew to be false. Then it affirmed that he did not know, or, as Rev. W. Hay Aitken blasphemously expressed it, he was not as good a critic as Wellhausen. But this assailed his divinity. Its latest dodge is to say, "He condescended not to know;" but, as an old colored man wisely replied, "He would have to know all things so as to know what not to know." If his testimony and that of the Holy Ghost are to be believed it is absolutely certain that there was no Deutero-Isaiah.

21. A final argument against the existence of such a writer may be drawn from the fact that it is maintained by a school of criticism which from the beginning has manifested a prejudiced and unfriendly spirit toward the Holy Scriptures. As already seen, it was conceived in the coarse and vulgar infidelity of Astruc, brought to the birth by the more refined infidelity of Eichhorn, and ever since has been employed to do the work of infidelity. Many young men are throwing up their caps in its praise and proclaiming that it saved them from infidelity; but the question is, Did it save them from infidelity, or confirm them in infidelity with a slumbering conscience? An infidel is one who does not believe the Bible, and they show by their talk that they no more believe the

Bible now than they did before ; they retain all their objections to the Bible, and still find it consistent even to become preachers. But whether preachers or professors in seminaries, they are exerting all their influence to destroy faith in the truth of God's word, and are scattering broadcast the seed of infidelity, as the pastor of almost every church in the land knows to his sorrow. The errors and mistakes which they announce in public and in private as found in the Bible are dug from the graves of Voltaire and Tom Paine, and displayed as their own discoveries ; and yet none of these supposed errors and mistakes are original, but they have been disproved again and again. Dr. Howard Osgood tells us that he discovered in volume vi of Voltaire's Works all the objections to the credibility of the Scriptures that are now paraded before the world by unconverted theological professors in German universities, and then reproduced by foolish theological professors in Great Britain and America. Wellhausen proclaims that he is a polytheist, and Kuenen, so his biographer assures us, made it his purpose in life to strip Christianity of every shred of supernaturalism ; that is, there is no miracle, no prophecy, no incarnation, no resurrection, no revelation. Remove the kid glove of learning from the paw of higher criticism, and the tigerish claws of infidelity will always be revealed ; take away the silk mask of profession, and the cunning face of Satan will ever be seen.

If the Lord is pleased to tarry longer at the right hand of the Father there will surely come an awakening from the delirium of the hour, and real Christians who have been led to dishonor the Lord by profane handling of his word will, like the Jews in a day that is yet future, look upon him whom they have pierced and mourn for him as one mourneth for an only son. Meanwhile we can have no fear concerning the final result of

the sharp conflict. "The word of the Lord endureth forever" (1 Peter i, 25). "Forever, O Lord, thy word is settled in heaven" (Psalm cxix, 89). "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii, 29.) "The Scripture cannot be broken" (John x, 35). "Heaven and earth shall pass away, but my words shall not pass away" (Matt. xxiv, 35). Many and mighty have been the efforts put forth through successive centuries to destroy the Bible, but all these efforts have returned upon the enemy like the waves of the Red Sea that overwhelmed Pharaoh and his host, and left the redeemed of the Lord to raise their song of deliverance and victory on the shore looking toward the promised land. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and prosper in the thing whereto I sent it" (Isa. lv, 10, 11).