

The Servant of Jehovah:
The Sufferings of the Messiah and
The Glory That Should Follow

by
David Baron

PREFACE

It is, I can sincerely say, with unfeigned diffidence that I send forth this little work on its mission, for I am deeply conscious of the greatness and sublimity of the theme and of the inadequate way in which I have been able to deal with it. I felt inwardly impelled to write it, and have gladly devoted to it what days and hours could possibly be spared in a life of strain and pressure on account of many other tasks and responsibilities.

But though sensible of the shortcoming and imperfection of my effort, I have the heart assurance that there is a blessing in it, and if the reader receives only a fraction of the spiritual help and enjoyment which the writer found in the course of his meditation and exposition of this truly wonderful Scripture he will be amply rewarded. It has confirmed his faith in the supernatural character of prophecy and made him feel as never before that Holy Scripture has upon it "the stamp of its Divine Author--the mark of heaven--the impress of eternity."

It has, if possible, wrought deeper conviction in his heart that Jesus of Nazareth is indeed the Christ, the promised Redeemer of Israel--He "of whom Moses in the law and the prophets did write"; for it is beyond even the wildest credulity to believe that the resemblance in every feature and minutest detail between this prophetic portraiture drawn centuries before His advent and the story of His life, and death, and glorious resurrection as narrated in the Gospels, can be mere accident or fortuitous coincidence. It has also strengthened my hope for the future blessing of the nation from which I have sprung, and for which I have not ceased to yearn with the yearnings of Him who wept over Jerusalem, and even on the Cross prayed for them: "Father, forgive them, for they know not what they do"; for, in the words of Franz Delitzsch, "we must not overlook the fact that this golden passion is also one of the greatest prophecies of the future conversion of the nation which has rejected the Servant of God, and allowed the Gentiles to be the first to recognize Him. At last, though very late, it will feel remorse. And when this shall once take place, then, and not till then, will this chapter--which, to use an old epithet, will ever be *carnificina Rabbiorum*--receive its complete historical fulfillment."

As will be seen, the book consists of two parts. In the first part it has been impossible to avoid controversy and criticism in order to clear the ground, and to demonstrate the firm foundation on which the Messianic interpretation of the prophecies concerning the Servant of Jehovah in the Book of Isaiah is based; while in the second part, which is a continuous exposition of the great Scripture which forms the subject of the whole, I have tried as much as possible to avoid controversy and criticism, but to make it *spiritually helpful* to believers.

There is nothing in these pages which should be too difficult or abstruse for the ordinary intelligent reader who knows no other language than English; the Hebrew words and phrases where they occur being all transliterated as well as translated. To those, however, who have no interest in the history of interpretation, and do not care to follow Jewish and rationalistic misinterpretations, I would recommend to read the exposition first, or to pass over Chapters II. and III. of the first part.

DAVID BARON.

THE SCRIPTURE

BEHOLD, My Servant shall deal wisely, He shall be exalted and lifted up, and shall be very high.

Like as many were astonished at Thee: (His visage was so marred more than any man, and His form more than the sons of men),

So shall He sprinkle many nations; kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

Who hath believed our message: and to whom hath the arm of Jehovah been revealed?

For He grew up before Him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness; and when we see Him, there is no beauty that we should desire Him.

He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face He was despised and we esteemed Him not.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way, and Jehovah hath laid on Him the iniquity of us all.

He was oppressed, yet when He was afflicted He opened not His mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so He opened not His mouth.

By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living for the transgression of My people to whom the stroke was due?

And they made His grave with the wicked, and with a rich man in His death; although He had done no violence neither was any deceit in His mouth.

Yet it pleased Jehovah to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed,

He shall prolong His days, and the pleasure of the Lord shall prosper in His hands.

He shall see of the travail of His soul, and shall be satisfied: by the knowledge of Himself shall My righteous Servant justify many; and He shall bear their iniquities.

Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He poured out His soul unto death, and was numbered with the transgressors: yet He bare the sin of many, and made intercession for the transgressors.

[Translation of the American "Standard Edition."]