

**THE SERVANT OF JEHOVAH. A
COMMENTARY, GRAMMATICAL
AND CRITICAL, UPON ISAIAH LII.
13-LIII. 12. WITH DISSERTATIONS**

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The Servant of Jehovah. A Commentary, Grammatical and Critical, upon Isaiah LII. 13-LIII. 12.
With Dissertations by William Urwick

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WILLIAM URWICK

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עֶבֶד יְהוָה

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A

COMMENTARY, GRAMMATICAL AND CRITICAL,

UPON

ISAIAH LII. 13—LIII. 12.

WITH DISSERTATIONS UPON THE AUTHORSHIP OF ISAIAH XL.—LXVI.,
AND UPON THE SIGNIFICATION OF THE עֶבֶד יְהוָה. ALSO
A NOTE UPON THE DISTINCTION BETWEEN,
SIN AND TRESPASS OFFERINGS.

BY

WILLIAM URWICK, M.A.,

OF TRIN. COLL. DUBLIN; TUTOR IN HEBREW, NEW COLL. LONDON.



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THE SERVANT OF JEHOVAH.

Judaism and New Testament Christianity,—the doctrines, namely, of human sin and guilt on the one hand, and of expiation by sacrifice on the other. Fine pictures of human nature; complimentary references to the beautifully self-sacrificing life of Jesus, who after all was a Jew, and in some respects developed Judaism for the better; apologies for certain quaint Scripture phrases about "blood" and "cleansing," "propitiation" and "atonement:" these are the themes upon which they can agree to dwell, who, as Jews, cast away the core of Old Testament Ritual, or, as Christians, dethrone what we have been wont to regard as the queen of New Testament truths—remission of sins by the blood of the Lamb.

Candidly and thoroughly to examine the grounds of this new orthodoxy in one department of it, is the object of the present work. The first Dissertation concerns the authorship of Isaiah xl.-lxvi.,—a question which is distinct from that which follows; for, of course, it is possible to hold the Exile authorship, and, nevertheless, to embrace the Messianic interpretation. The second Dissertation is upon the meaning and reference of the expression *Servant of Jehovah* in the prophecy. Hereupon follows a grammatical and exegetical commentary upon the central prophecy, lii. 13—liii. 12, where the Levitical ritual and the sacrifice on Calvary meet, and which is supplemented by a *Note* upon the sin- and trespass-offerings of the Jewish law.

In the Old Testament, *Isaiah the fifty-third* must be the battle-field for the decisive conflict between the champions of the old orthodoxy and the new. While modern Jews are telling us that the Day of Atonement is only a refinement of later and degenerate Judaism a thousand years after Moses, and that the Old Testament knows nothing of a suffering Messiah, the voices of their Scriptures echo in reply: "The Lord spake unto Moses;" and early Jewish authorities give as their comment: "The suffering Servant here is King Messiah." While modern leaders of thought, and popular critics, would

persuade us that the sufferer is Josiah, or Jeremiah, or the pious remnant, or Israel, or the prophet himself; Apostles and Evangelists, Fathers and Reformers, quote and explain the chapter in its several parts as describing none other than the LAMB OF GOD, who by His substitutionary obedience unto death, and His expiatory sacrifice, provides redemption for mankind.

It cannot be thought, therefore, ill-timed or inappropriate to give special attention to the exegesis of this portion of Holy Scripture, and to the questions that cluster round it. The writer has been working in this field for a considerable time. He has studied the varied literature of the subject. During the session of 1874-75 he gave a course of Lectures, first upon the Authorship, and then upon the Interpretation, to his Hebrew class at New College. The present work embodies the results of this labour, and the substance of those Lectures, thoroughly revised.

He trusts that the effect of his book may be, to convince all who will candidly peruse it, that the modern views, however sanctioned by names of high authority, are not so certain as to be taken for granted as settled and established facts; and to confirm the faith of those who cling to the doctrine of Christ Crucified as the joy of their life, and their hope for the world. Against the denials of modern scepticism, the superstitions of modern Ritualism, and the arrogance of Vaticanism, no weapon is mightier (because the Spirit of God wields it, and the human conscience is pierced by it) than that provided by our Saviour in His words: "*Thus it is written, and thus it behoved Christ to suffer;*" "*I, if I be lifted up from the earth, will draw all men unto me.*"