

**THE JEWISH PROBLEM: ITS
SOLUTION. OR, ISRAEL'S
PRESENT AND FUTURE. NEW
EDITION, CAREFULLY REVISED**

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Revised by David Baron & Rev. Arthur T. Pierson

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DAVID BARON & REV. ARTHUR T. PIERSON

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Annie S. H. Vidal -
from the author.

Oct: 12/02

The Jewish Problem:

ITS SOLUTION.

OR,

Israel's Present and Future.

BY

DAVID BARON,

*Of the Hebrew Christian Testimony to Israel;
Author of "Rays of Messiah's Glory,"
etc., etc.*

WITH INTRODUCTION BY

REV. ARTHUR T. PIERSON, D.D.

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INTRODUCTION.

THOSE who were present at the summer conferences at Northfield, Mass., in the months of July and August, 1890, will not soon forget DAVID BARON and his Bible Readings and Addresses. He is a converted Jew; and is well named *David* Baron, for he is a true prince of the Davidic House.

There was an indescribable charm about the man. His knowledge of the Hebrew Scriptures and his deep insight into them; his keen discernment of the exquisite shades of meaning by which the original words differed and were distinguished, and the perfect familiarity he exhibited with both the original Word of God and all the light which the Jewish customs, manners, and religious and national life cast upon that Word, together with a peculiar unction which qualified his whole manner—all these peculiarities contributed to render his services doubly interesting and helpful. After the Conferences closed, there were still at the hotels and boarding-houses a large number of visitors who clamoured for a continuance of the feast; and

Mr. Baron gave daily Readings in the Parlour of the large "Northfield," or in the Congregational church.

At my earnest entreaty, Mr. Baron wrote out one of his best Bible addresses for publication, and it is herewith put into printed form. It lacks only the personal presence of its author to make it a perfect reproduction of one of the most charming and effective addresses I ever heard. It is not too much to say that, to understand this address and to grasp its great expository argument, is to get the key to all Scriptures pertaining to the past, present, or future, of God's ancient people. This little brochure is called the "Jewish Problem"; it deserves to be called the "Problem Solved"—for it is the solution of the historic and prophetic enigma.

I commend it to every candid student of the Word of God, and especially to all who pray for the restoration of Israel. David Baron has himself gone to Jerusalem.* May he in the City of the Great King witness the gathering of the scattered tribes, and their penitent and believing acceptance of the Messiah.

ARTHUR T. PIERSON.

* Mr. Baron has now returned to England. *See Appendix.*

Jeremiah xxx. 1-17.

THE word that came to Jeremiah from the Lord, saying,
Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

And these are the words that the Lord spake concerning Israel and concerning Judah.

For thus saith the Lord ;
We have heard a voice of trembling,
Of fear, and not of peace.
Ask ye now, and see
Whether a man doth travail with child?
Wherefore do I see every man
With his hands on his loins, as a woman in travail,
And all faces are turned into paleness?
Alas ! for that day is great,
So that none is like it :
It is even the time of Jacob's trouble.

But he shall be saved out of it.
For it shall come to pass in that day, saith the Lord of hosts,
That I will break his yoke from off thy neck,
And will burst thy bonds,
And strangers shall no more serve themselves of him :
But they shall serve the Lord their God,
And David their king, whom I will raise up unto them.
Therefore fear thou not, O My servant Jacob, saith the Lord ;
Neither be dismayed, O Israel :
For, lo, I will save thee from afar,
And thy seed from the land of their captivity ;
And Jacob shall return,
And shall be in rest, and be quiet,

And none shall make him afraid.
For I am with thee, saith the Lord, to save thee :
Though I make a full end of all nations whither I have
scattered thee,
Yet will I not make a full end of thee :
But I will correct thee in measure,
And will not leave thee altogether unpunished.

For thus saith the Lord,
Thy bruise is incurable,
And thy wound is grievous.
There is none to plead thy cause, that thou mayest be
bound up :
Thou hast no healing medicines.
All thy lovers have forgotten thee ;
They seek thee not ;
For I have wounded thee with the wound of an enemy,
With the chastisement of a cruel one,
For the multitude of thine iniquity ;
Because thy sins were increased.
Why criest thou for thine affliction ?
Thy sorrow is incurable for the multitude of thine iniquity :
Because thy sins were increased, I have done these things
unto thee.
Therefore all they that devour thee shall be devoured ;
And all thine adversaries, every one of them, shall go into
captivity ;
And they that spoil thee shall be a spoil,
And all that prey upon thee will I give for a prey.
For I will restore health unto thee,
And I will heal thee of thy wounds, saith the Lord ;
Because they called thee an Outcast, saying,
This is Zion, whom no man seeketh after.

THE JEWISH PROBLEM.



I.

Is there a yet Future Restoration ?

UN**TIL** all the writings of the prophet were compiled in one book as we now have it, Jeremiah xxx. and xxxi. formed a distinct prophecy, and was doubtless in circulation amongst the people in a separate prophetic book ; and in verse 2 we read that it is a "book" dictated by God Himself. The subject, then, with which it deals must be one concerning which He is especially anxious to reveal His thoughts. Whatever man may think of it, He considers this matter of immense importance, so that every word must be preserved.

"Write thee all the words that I have spoken unto thee in a book."

This book, dictated by God Himself, is a very remarkable one ; for though it concerns Israel, it is addressed chiefly to the Gentile nations.

"For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations. Publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jeremiah xxxi. 7-10).

It is a testimony, then, not so much to Israel as to the Gentile nations about Israel. Just as, in the epistle to the Romans, we find, as it were, an epistle within an epistle; three chapters—ix., x., xi.—expressly indited by the Spirit of God, for the purpose of enlightening Gentile Christians with regard to God's purposes in Israel. The apostle is most impressed with the importance of the Church having correct views on this subject; and feels that he cannot leave them ignorant of this mystery, lest, through the erroneous notion that God hath cast away His people Israel which He foreknew, and that the special promises and privileges reserved to Israel nationally in the Word of God have been transferred to the Church, they should fall into the danger of self-conceit.¹

So here, through the prophet Jeremiah, there is a definite message, a proclamation, a warning, to the chief of the Gentile nations, and to the isles

¹ Romans xi. 25.